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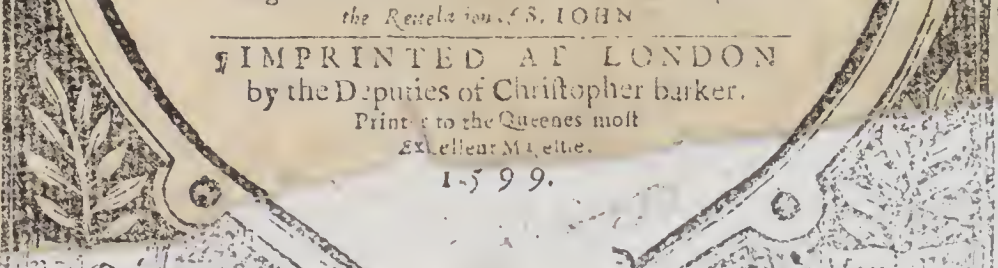
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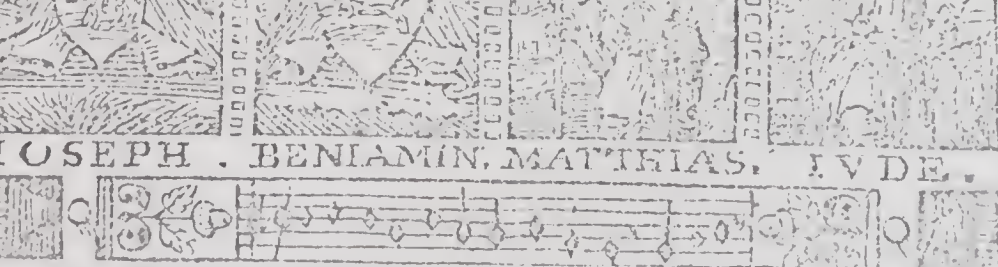
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THE NEW TESTA-

ment of our Lord IESVS

CHRIST, Translated out of
Greeke by Theod. Beza :

With briebe Summaries and expositions vpon the
hard places by the said Authour, Isaac Camer,
and P. Lofeler Villerius

Englised by L. TOMSON.

Together with the Annotations of Fr. Irenius vpon
the Revelations of S. IOHN

IMPRINTED AT LONDON

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Excellent Ma^yestie.

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THE PRINTER

to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or explications vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sence, haue bene so placed, that none without great labour could find out the text alledged, I haue made these six seuerall figures or marks, * † ‡ § ¶, and haue set them aswel in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke *: looke out the like marke in the margent, and there thou shalt finde *Luke 3. 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked, appertaine to the same. And if it fall out that there be more then sixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first calumne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example; from the figure 1. in the first line and first worde of Matthew vnto the figure 2 in the 18 v. of the same chapter, the doctrine there gathered is set downe in the margent in this sort: 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediatly following them. As in the first line and second worde, the letter, *a*, being referred vnto, *a* directly against him in the margent, sheweth that this word, *Booke*, signifieth *A rehearsall as the Hebrewes vse to speake*: as Genes. 5. 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z*. and so beginning againe with *a*, if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayse to God.

The description of the holy Land conteining
the places mentioned in the foure Euangelists,
with other places about the sea coasts, wherein may be seene
the wayes and iourneyes of Christ and his Apostles in
Iudea, Samaria, and Galile: for into these three
parts this Land is divided.



The places specified in the Mappe, with their situa-
tion by the observation of the degrees concer-
ning their length and breadth.

Ascalon	65.24.31.32.	Corasim	66.53.32.29.	Ior, the other fountaine whence	
Azor	65.35.32.	Dan, one of the Fountaines		Iordan springeth	67.31.33.7.
Bethlehem	65.55.31.51.	whence Iordan springeth.		Magdalon, called also Dalma-	
Bethphage	66.31.58.		67.25.33.8.	nutha	66.48.32.28.
Bethsaida	66.51.32.29.	Ennon	66.40.32.18.	Naim	66.35.32.33.
Bethabara	66.34.32.1.	Emmaus	65.34.31.59.	Nazareth	66.56.32.42.
Bethania	66.31.58.	Ephen	66.8.32.	Ptolemais	66.50.32.58.
Canan of Galile	65.52.32.48.	Gadara or Garaza	66.48.32.29.	Samaria the city	66.22.32.58.
Capernaum	66.53.32.39.	Gaza	65.10.31.40.	Sidon	67.15.33.30.
Carmel mount	66.31.32.50.	Iericho	66.10.32.1.	Silo	66.27.32.19.
Cesarea Straton	66.16.32.25.	Ierusalem	66.31.55.	Tyrus	67.33.20.
Cesarea Philippi	67.39.33.5.	Ioppe	65.40.32.5.	Tiberias	66.44.32.26.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1. That Iesus is that Messias, the Saviour promised to the Fathers. 18 The natiuitie of Christ.



He * 1 a booke of the b genera-
tion of Iesus, Christ the sonne of
David, the c sonne of Abraham.

2 * Abraham begate Isaac.
* And Isaac begate Iacob. And
* Iacob begate Iudas and his
brethren.

3 * And Iudas begate Phares, and Zara of
Thamar. And Phares begate Esrom. And Esrom
begate Aram.

4 And Aram begate Aminadab. And Amina-
dab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And
* Booz begate Obed of Ruth, And Obed begate
Iesse.

6 And * Iesse begate David the King. And
David the King begate Salomon of her that was
* the wife of Urias.

7 And * Salomon begate Roboam. And Ro-
boam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat be-
gate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham
begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manasses. And Ma-
nasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iakim. And Iakim
d begat Iechonias and his brethren about the time
they were caried away to Babylon.

12 And after they were caried away into Baby-
lon, * Iechonias begate Salathiel. And * Salathiel
begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud
begate Eliacim: And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate
Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar
begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of
Mary, of whom was borne Iesus, y is called Christ.

17 Soe all the generations from Abraham to Da-
vid, are fourteene generations. And from David un-
till they were caried away into Babylon, fourteene
generations: and after they were caried away into
Babylon vntill Christ, fourteene generations.

18 ¶ Now the birth of Iesus Christ was thus,
When as his mother Mary was * betrothed to Io-
seph, before they came together, she was found
with child of the holy Ghost.

19 Then Ioseph her husband being a iust man,
and not willing to * make her a publike example,
was minded to put her away secretly.

20 But while he thought these things, behold,
the Angel of the Lord appeared unto him in a
dreame, saying, Ioseph, the sonne of David, feare
not to take Mary thy g wife: for that which is
h conceived in her, is of the holy Ghost.

21 And shee shall bring forth a sonne, and
thou shalt * call his name I E S U S: for hee shall

be called Iesus of God himselfe, by the Angels. * Luke. 1. 33.

* I save his people from their sinnes.

22 And all this was done y it might be fulfilled,
which is spoken of the Lord by y Prophet, saying,

23 * Behold, a k virgine shall be with childe,
and shall beare a sonne, and they shall call his
name Emmanuel, which is by interpretation, God
with us.

24 ¶ Then Ioseph being raised from sleepe,
did as the Angel of the Lord had inioyned him,
and tooke his wife.

25 But he knew her not, l till she had brought
foorth her first borne sonne, and hee called his
name I E S U S.

tongue, giveth us to vnderstand also, y a thing shall not come to passe in time to come:
as Michol had no children Till her death day. 2. Sam. 6. 23. And in the last Chapter of
this Evangelist: Behold, I am with you till the end of the world.

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship
Christ. 14 Ioseph fled into Egypt with Iesus and his
mother. 16 Herod slayeth the children.

W Hen * 1 Iesus then was borne at Bethlehem
in a Iudea, in the dayes of Herod the king,
behold, there came b Wise men from the East to
Hierusalem,

2 Saying, Where is rhe King of the Iewes that
is borne: for we have seene his starre in the East,
and are come to worship him.

3 When king Herod heard this, he was c trou-
bled, and all Hierusalem with him.

4 And gathering together all the d chiefe
Priestes and e Scribes of the people, hee asked of
them, where Christ should be borne.

5 And they sayd unro him, At Berhlechem in
Iudea: for so it is written by the Prophet,

6 * And thou Bethlehem in rhe land of Iuda,
art not the f least among the Princes of Iuda: for
out of thee shall come the governour that g shall
feede my people Israel.

7 Then Herod privily called the Wise men,
and diligently inquired of them the time of the
starre thar appeared,

8 And sent them to Bethlehem, saying, Goe,
and search diligently for the babe: and when yee
have found him, bring me word againe, that I may
come also, and worship him.

9 ¶ So when they had heard the king, they
departed: and loe, the starre which they had seene
in the East, went before them, till it came and stood
ouer the place where the babe was.

10 And when they saw the starre, they reioyced
with an exceeding great ioy,

11 And went into the house, and found the
babe with Mary his mother, and h fell downe, and
worshipped him, and opened their i treasures, and
presented unto him gifts, even gold, and frankin-
cense, and myrrhe.

12 ¶ And after they were k warned of God in a
dreame, that they should not go againe to Herod,
they returned into their countrey another way.

small towne, yet shalt thou be very famous and not able through the birth of the Mes-
sias, who shall be borne in thee. g That shall rule and governe: for Kings are fitly
called feeders and shepheards of the people. h A kind of humble and lovely reverence,
i The rich and costly presents, which they brought him k God warned and told
them of it, when as they asked it not.

* Actes 4. 13.

i Deliver, and shew
secretly the
meaning of this
name Iesus.

* Esa. 7. 14.

k There is in the
Hebrew and Greeke
text, an article ad-
ded, to point out the
woman, and set her
foorth plainly: as
you would say, that
Virgine, or a cer-
taine virgine.

l This little word
Till, in the Hebrew

* Luke 2. 6.

1 Christ a poore
child, laid downe
in a crib, and no-
thing set by of his
owne people, re-
ceiveth no with-
standing a noble
witness of his di-
vinity from heaven,
and of his kingly
estate of strangers:
which his owne al-
so unwittingly al-
lowe of, although
they doe not ac-
knowledge him.

a For there was an-
other in the tribe of
Zebu'on.

b Wise and learned
men: It is a Persian
word, which they
use in good part.
c Was much mo-
ved, for hee was a
stranger, and came
to the kingdome by
force: and the Iewes
were troubled: for
wickednesse is mad-
and raging.

d The chief priests,
that is, such as were
of Aarons family,
which were divided
into foure & twenty
orders. 1. Chron.
14. 5. and 2. Chron.
36. 14.

e They that expound
the Law to the peo-
ple, for the Hebrews
take this word of
another, which sig-
nifieth as much as
to expound and
declare.

* Micha. 5. 2.

iohn 7. 42.

f Though thou be a
small towne, yet shalt thou be
very famous and not able through
the birth of the Mes-
sias, who shall be borne in thee.

g That shall rule and governe:
for Kings are fitly
called feeders and shepheards
of the people. h A kind of humble
and lovely reverence, which they
brought him k God warned and told
them of it, when as they asked it not.

Christ being yet scarce borne, beginning to be crucified for us, both in himselfe and also in his members.

Hof. 11. 3.

For God speaketh by the mouth of the Prophets.

Jer. 31. 15.

In a voyce lamenting, weeping, and howling.

That is to say, All that compass about Bethlehem: for Rachel Jacobs wife, who died in childbed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the foile, and plenty of corne.

Christ is brought up in Nazareth after the death of the tyrant by Gods providence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarite.

Mat. 2. 4. Luk. 3. 3.

Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of 15 yeeres: for in the 30 yeeres of his age was Iesus baptized of Iohn: therefore by those daies is meant, at that time when Iesus remained as yet an inhabitant of the towne of Nazareth.

Iohn, who through his singular holinesse and rare austeritie of life caused all men to cast their eyes upon him, prepareth the way for Christ

following fast on his heeles, as the Prophet Esai foretold, and delivereth the summe of the Gospell, which in short space after should be delivered more fully.

In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there, Luke 1. 40. and there was Iobabs house, 1. Kings 2. 34. and besides these, Iehoshua maketh mention of sixe townes that were in the wilderness, chap. 15. 61.

The word in the Greeke tongue signifieth a changing of our minds and hearts from evil to better.

The Kingdome of Messias, whose government shalbe heavenly, as nothing is earthly.

Esai. 40. 3. Mar. 1. 3. Luk. 3. 4. Iohn 1. 23. e Make him a straight and smooth way.

Mar. 1. 6. f Locust were a kind of meate which certain of the East people use, which were therefore called devourers of Locusts. Eust. in Col. 9. Mar. 1. 5. Luk. 1. 7. g The people of Ierusalem. h Acknowledging that they were saved onely by free remission and forgiveness of their finnes.

2 There is nothing so stopped up the way of mercy and salvation against us so much as the opinion of our owne righteousness.

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word, for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there unto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne.

16 ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the coastes thereof from two yeere old and under, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which is spoken by the Prophet Ieremias, saying,

18 ¶ In Ramatha was a voyce heard, mourning, and weeping, and great howling: Rachel weeping for her children, and would not be comforted, because they were not.

19 ¶ And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babes life.

21 Then he arose up, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, That he should be called a Nazarite.

CHAP. III.

1 Iohn preacheth, 4 His apparell and meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe to the roote of the trees. 12 The sunne and the chaffe. 13 Christ is baptized.

And in those daies, Iohn the Baptist came and preached in the wilderness of Iudea,

2 And said, Repent: for the kingdome of heaven is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, The voyce of him that crieth in the wilderness, Prepare ye the way of the Lord: make his pathes straight.

4 ¶ And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes, his meate was also of locusts and wild hony.

5 ¶ Then went out to him Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, confessing their finnes.

7 ¶ Now when he saw many of the Pharises,

following fast on his heeles, as the Prophet Esai foretold, and delivereth the summe of the Gospell, which in short space after should be delivered more fully. In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there, Luke 1. 40. and there was Iobabs house, 1. Kings 2. 34. and besides these, Iehoshua maketh mention of sixe townes that were in the wilderness, chap. 15. 61.

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and of the Sadduces come to his baptism, he said unto them, O generation of vipers, who hath forewarned you to flee from the anger to come?

8 ¶ Bring forth therefore fruit worthy amendment of life,

9 ¶ And I thinke not to say k with your selves, We have Abraham to our father: for I say unto you, that God is able even of these stones to raise up children unto Abraham.

10 And now also is the axe put to the roote of the trees: therefore every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 ¶ Indeed I baptize you with water to amendment of life, but he that cometh after me is mightier then I, whose shooes I am not worthy to beare, he will baptize you with the holy Ghost, and with fire.

12 ¶ Which hath his fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne up the chaffe with unquenchable fire.

13 ¶ Then came Iesus from Galile to Iordan unto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I have need to be baptized of thee, and cometh thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becommeth us to fulfill all righteousness. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heavens were opened unto him, and Iohn saw the Spirit of God descending like a dove, and lightning upon him.

17 ¶ And loe, a voyce came from heaven, saying, This is my beloved Sonne, in whom I am well pleased.

better, assuring us as by a seale, that we are ingrafted into Christ, where by our old man dieth and the new man riseth up. Rom. 6. 6 The triumphs of the wicked shall end in everlasting torment. in Will cleanse it thoroughly, and make a full riddance. Mar. 1. 9. Luke 3. 21. 7 Christ sanctified our baptism in himselfe. n All such things as it hath appointed us to keepe. o To Iohn. 8 Christs full consecration and authorizing to the office of the mediaturship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost.

Col. 1. 13. 2 Pet. 1. 17. p The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceived of us, he layeth it cleane aside.

CHAP. IV.

1 Christ is tempted. 4 Hee vanquisheth the devill with Scripture. 11 The Angels minister unto him. 12 He preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrew, 22 James and Iohn. 24 He preacheth the Gospell, and healeth the diseased.

¶ Then Iesus was led aside of the Spirit into the wilderness, to be tempted of the devill.

2 And when he had fasted 40 daies, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the sonne of God, command that these stones be made bread.

4 But he answering said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.

5 Then the devill tooke him up into the holy city, and set him on a pinnacle of the Temple,

6 And said unto him, If thou be the Sonne of God, cast thy selfe downe, for it is written, that he will give his Angels charge over thee, and with their hands they shall lift thee up, least at any time thou shouldest dash thy foot against a stone.

7 Iesus said unto him, It is written againe, Thou shalt not tempt the Lord thy God.

8 Againe,

¶ Chap. 12. 34. 3 True repentance is an inward thing which hath its seate in the mind & heart. 4 The faith of the fathers availerh y no believing childre nothing at all: and yet for all that God playeth not the liar, nor dealeth unfaithfully in his league which he made with the holy fathers.

i Thinke not that you have any cause to be proud of Abraham. k In your hearts. l Iohn 8. 39. Acts 14. 26. * Chap. 7. 19. Marke 1. 8. 5 16. Ioh. 1. 26. act. 1. 5. and 2. 4. and 3. 17. and 19. 4. 5 We may neither dwell upon the signes which God hath ordained as meanes to leade us unto our salvation, neither upon them: but we must clime up to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified unto us.

l The outward signe putteth us in minde of this, that we must change our lives and become better, assuring us as by a seale, that we are ingrafted into Christ, where by our old man dieth and the new man riseth up. Rom. 6. 6 The triumphs of the wicked shall end in everlasting torment. in Will cleanse it thoroughly, and make a full riddance. Mar. 1. 9. Luke 3. 21. 7 Christ sanctified our baptism in himselfe. n All such things as it hath appointed us to keepe. o To Iohn. 8 Christs full consecration and authorizing to the office of the mediaturship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost. Col. 1. 13. 2 Pet. 1. 17. p The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceived of us, he layeth it cleane aside.

¶ Marke 1. 12. Luke 4. 1. 1 Christ was tempted all manner of wayes, & still overcometh, that we also through his vertue may overcome. 2 Deut. 8. 3. b The battlement wherewith the flat rooffe of the temple was compassed about, that no man might fall downe: as was appointed by the Law, Deut. 22. 5. 3 Psal. 9. 13. 4 Deut. 6. 16. c Word for word, Thou shalt not goe on still in tempting.

3. *Deut. 16, 13.*
and 10, 20.

4. *Marke 1, 13.*
Luke 4, 13.

5. *Mar. 1, 14.* Luke
4, 14. *John 4, 43.*

6. When the He-
rauld's mouth is
stopped, the Lord
revealeth himselfe;
and bringeth full
light into the
darkenesse of this
world, preaching
free forgiveness
of sinnes to them
that repent.

7. Which was a
towne a great deale
more famous then
Nazareth was.

8. *Esa. 9, 1.*

9. Of Tiberias, or
because that coun-
try bended toward
Tyrrus, which stand-
eth upon the sea
that cutteth the
midst of the world.

10. So called, because
it bordered upon
Tyrrus and Sidon,
and because Salo-
mon gave the king
of Tyrrus twenty
cities in that quar-
ter, 1. *King. 9, 11.*

11. *Marke 1, 15.*

12. Is come to you.

13. Christ thinking
by time, that he
should at length
depart from us,

14. even at the begin-
ning of his prea-
ching getteth him
disciples after an
heavenly sort, men
indeed poore, and
utterly vnlearned,
and therefore such
as might be least
suspected witness-
es of the truth of
those things which
they heard and saw.

15. *Marke 1, 16.*

16. *2. cor. 1, 27.*

17. Christ assureth
the hearts of the
believers of his
spiritual and sa-
ving vertue, by
healing the disea-
ses of the body.

18. Their, that is,
the Galileans.

19. Synagogues,
that is, the Jewes
Churches.

20. Of Mesias. 1. Diseases of all kindes; but not every one: that is, as we say,
some of every one. 2. The word signifieth properly, the weakenie of the stomacke: but
here it is taken for those diseases which make men faint, and weare away, that have
the m. 3. The word signifieth properly the stone wherewith gold is tried: and by a bor-
rowed kinde of speech is applied to all kinde of examination by torture, when as by rough
dealing and torments, wee goe about to drave out the truth of men, which otherwise they
would not confesse: and in this place it is taken for those diseases, which put sick men to
great woe. 4. Which at every full Moone, or other changes of the Moone, are shrewdly
troubled & distast. 5. Weake & feeble men, who have the parts of their body loosed, &
so weakened, that they are neither able to gather them up together, nor put them out as
they would.

CHAP. V.

1. Who are blessed. 13 The Apostles are the salt and light of the
world. 14 The citie set on an hill. 15 The candle. 16 Good
works. 19 The fulfilling of Christ's commandments. 21 What
killing is. 23 Reconciliation is set before sacrifice. 17 Adultery.
29 The plucking out of the eye. 30 Cutting off of the hand.
31 The bill of divorcement. 33 Not to sweare. 43 To love
our enemies. 48 Perfectnesse.

8 Again the devill tooke him up into an ex-
ceeding high mountaine, and shewed him all the
kingdomes of the world, and the glory of them,

9 And said to him, All these will I give thee,
if thou wilt fall downe, and worship me.

10 Then said Iesus unto him, Avoid Satan: for
it is written, * Thou shalt worship the Lord thy
God, and him onely shalt thou serve.

11 * Then the devill left him: and behold, the
Angels came, and ministred unto him.

12 * And when Iesus had heard that Iohn
was committed to prison, he returned into Galile,

13 And leaving Nazareth, went and dwelt in
Capernaum, which is neere the sea in the borders
of Zabulon, and Nephtholim,

14 That it might be fulfilled which was spoken
by Esaias the Prophet, saying,

15 * The lande of Zabulon, and the land of
Nephtholim by the way of the * sea, beyond Ior-
dan, f Galile of the Gentiles:

16 The people which sate in darkenesse, sawe
great light: and to them which sate in the region
and shadow of death, light is risen up.

17 * From that time Iesus began to preach, and
to say, Amend your lives: for the kingdome of
heaven is at g hand.

18 * And Iesus walking by the sea of Galile,
saw two brethren, Simon, which was called Peter,
and Andrew his brother, casting a net into the sea
(for they were fishers.)

19 * And he said unto them, Follow me, and I
will make you fishers of men.

20 And they straightway leaving the nets, fol-
lowed him.

21 And when he was gone forth from thence,
he saw other two brethren, James the sonne of Ze-
bedeus, and Iohn his brother in a ship with Zebe-
deus their father, mending their nettes, & he called
them.

22 And they without tarying, leaving the ship
and their father, followed him.

23 So 4 Iesus went about all Galile, teaching in
their i Synagogues, and preaching the Gospel of
the k kingdome, and healing l every sicknesse, and
every m disease among the people.

24 And his fame spread abroad thorow all Sy-
ria: and they brought unto him all sicke people,
that were raken with divers diseases, & n tormentis,
and them that were possessed with devils, and those
which were o lunatike, and those that had the
p palsie: and he healed them.

25 And there followed him great multitudes
our of Galile, and Decapolis, and Hierusalem, and
Indea, and from beyond Iordan.

And when he saw the multitude, he went up into
a mountaine: and when he was set, his disciples
came to him.

2 * And he opened his mouth, & taught them,
saying,

3 * Blessed are the a poore in b spirit, for theirs
is the kingdome of heaven.

4 * Blessed are they that mourne: for they
shall be comforted.

5 * Blessed are the meeke: for they shall in-
herite the earth.

6 * Blessed are they which hunger and thirst
for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall ob-
taine mercie.

8 Blessed are the * c pure in heart: for they
shall see God.

9 Blessed are the peace makers: for they shall
be called the children of God.

10 Blessed are they * which suffer persecution
for righteousness sake; for theirs is the kingdome
of heaven.

11 * Blessed shall yee be when men revile you,
and persecute you, and say all manner of evill against
you for my sake, faithfully.

12 Reioyce and be glad, for great is your re-
ward in heaven: for so persecuted they the Pro-
phets which were before you.

13 * Ye are the salt of the d earth: but if the
salt have lost his savour, wherewith shall it be e sal-
ted? It is thenceforth good for nothing, but to be
cast out, and to be troden vnder foot of men.

14 Ye are the f light of the world. A citie that
is set on an hill, cannot be hid

15 * Neither doe men light a candle, and put it
vnder a bushel, but on a candle sticke, and it giveth
light unto all that are in the house.

16 * Let your light so shine before men, that
they may see your good workes, and glorifie your
father which is in heaven.

17 3 Thinke not that I am come to destroy the
Law, or the Prophets. I am not come to destroy
them, but to g fulfill them.

18 * For truly I say vnto you, Till heaven and
earth perish, one iore or one title of the Law shall
not escape, till all things be fulfilled.

19 * 4 Whosoever therefore shall breake one
of these least commandements, and reach men so,
he shall be called the h least in the kingdome of
heaven: but whosoever shall observe and reach
them, the same shall be called great in the kingdome
of heaven.

20 For I say unto you, except your righteous-
nesse * exceede the righteousness of the Scribes
and Pharises, ye shall not enter into the kingdome
of heaven.

21 5 Yee have heard that it was said unto them
of the old time, * Thou shalt not kill: for who-
soever killeth shall be culpable of iudgement.

e What shall you have to salt withal? And so are sooles in the
saltlesse, as you would say, men that have no salt, or savour and taste in them. f You
shine and give light, by being made partakers of the true light. * Marke 4, 21. Luke
8, 16. and 11, 33. 1. Pet 2, 12. 3 Christ came not to bring any new way of righte-
ousnes & salvation into the world, but to fulfill that in deed which was shadowed by
the figures of the Law, by delivering men through grace from the curse of the Law: and
moreover to teach the true use of obedience which the Law appointed, and to grave
in our hearts the force of obedience. g That the prophecies may be accomplished.
h Luke 16, 17. * James 2, 10. 4 He beginneth with the true expounding of the
Law, and setteth it against the olde (but yet false) gloses of the Scribes: So farre is
he from abolishing the least commandement of his Father. b He shall have no place in
the Church. 4 Luke 11, 39. 5 The true meaning of the first commandement. 4 Exod.
20, 13. deut. 5, 17.

1 Christ teacheth
that the greatest
joy and felicitie is
not in the commo-
dities and pleasures
of this life, but is
layd up in heaven
for them that wil-
lingly rest in the
good will and plea-
sure of God, and
endeavour to pro-
fit all men, al-
though they be
cruelly vexed, and
troubled of the
worldlings, be-
cause they will not
fashion themselves
to their manners.

* Luke 6, 20.

a Under the name
of povertie are all
such miseries

meant, as are ioy-
ned with poverty-
b Whose mindes

and spirits are

brought vnder,

and ramed, and

obey God.,

* Esa. 61, 2, 3.

Luke 6, 21.

* Psal. 37, 11.

* Esa. 65, 13.

* Psal. 24, 4.

c Fitly is this word

Pure, ioyned with

the heart, for as a

bright and shining

resemblance or

image may be seene

plainly in a cleare

and pure looking

glasse, even so doeth

the face (as it were)

of the everlasting

God, shine forth

and cleare appear

in a pure heart.

* 1. cor. 14, 33.

1. Pet 3, 14

* Actes 5, 41.

1. Pet. 4, 14.

* Marke 9, 50.

Luke 14, 34.

2 The ministers
of the word, espe-
cially (vnlesse they
will be the most
carnifex of all) must
needs lead other
both by word
and deed to this
greatest ioy and
felicitie.

d Your doctrine
must be very sound
and good, for if it
be not so, it shall be
nought set by, and
cast away as a
thing vnfavorie
and vaine.

i. He speaketh of the iudgement of God, and of the difference of signes, and therefore applieth his wordes to the forme of euill iudgements, which were then used.

k. Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

l. By that iudgement which stood of 23, Iudges, who had the hearing and deciding of weightie affaires, as the matter of a whole tribe or of an high Priests, or of a false prophet.

m. Whereas we reade here, Hell, it is in the text it selfe, Gehenna, which is an Hebrew word

made of two, and is as much to say, as the valley of Hinnon, which other wise the Hebrewes called Tophet: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, Ierem. 7, 31.

n. The Iewes used foure kindes of punishment, before their government was taken away by Herode, hanging, heading, stoning, and burning: this is it that Christ shott at, because burning

was the greatest punishment, therefore in that he maketh mention of a iudgement, a councill, and a fire, he sheweth that some sinnes are worse then other some, but yet they are all such that wee must give account for them and shall be punished for them. 6. The covetous Pharisees taught that God was appeased by the sacrifices appointed in the Law, which they themselves devoured. But Christ on the contrary side denieth that God accepteth any mans offering, vntill he maketh satisfaction to his brother whom hee hath offended: and sayeth moreover, that these stubburne and stiff necked despisers of their brethren, shall never escape the wrath and curse of God, before they have made full satisfaction to their brethren.

o. He applieth all this speech to the state of his time, when as there was an altar standing in Hierusalem, and therefore they are very foolish, that gather hereupon, that wee must build altars, and use sacrifices: but they are more fooles, which drawe that to purgatorie, which is spoken of peace making and atonement one with another. * Luke 12, 58.

p. Cut off all cause of enimitie. q. Thou shalt be dealt withall to the utmost extreme. 7. Hee is taken for an adulterer before God, whatsoever hee be, that coveteth a woman: and therefore we must keepe our eyes chaste, and all the members wee have, yea and wee must eschewe all occasions which might moove us to euill, howe deare soever it cost us. * Exod. 20, 14. 1. cor. 13, 9. * Chap. 19, 8, 9. marke 9, 47.

r. Hee nameth the right eye and the right hande, because the partes of the right side of our bodie are the charest, and readiest to commit any wickednesse. s. Word for word, doe cause thee to offend: for stones are stumbling blockes as it were, that is to say, rockes which wee are cast upon. * Chap. 19, 7. deut. 24, 1. marke 10, 4. Luke 16, 18. 1. cor. 7, 10.

t. The meaning of the third commandment against the froward opinion and iudgement of the Scribes, which was ended by oaths or iudiciall formes of swearing. * Exod. 20, 7. Levit 19, 12. Deut. 32, 1.

22 But I say unto you, whosoever is angry with his brother vnadvisedly, shall be culpable & of iudgement. And whosoever saith unto his brother, Recca, shall be worthy to be punished by the Councill. And whosoever shall say, Foole, shall be worthy to be punished with hell fire.

23 6 If then thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee.

24 Leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 * p Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliver thee to the Iudge, and the Iudge deliver thee to the sergeant, and thou be cast into prison.

26 Verely I say unto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 q 7 Ye have heard that it was said to them of old time, * Thou shalt not commit adulterie.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 * Wherefore if thy right eye cause thee to offend, plucke it out and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath beene said also, * Whosoever shall put away his wife, let him give her a bill of divorcement.

32 But I say unto you, whosoever shall put away his wife (except it be for fornication) causeth her to commit adulterie: and whosoever shall marrie her that is divorced, committeth adulterie.

33 s 8 Againe, ye have heard that it was sayd to them of old time, * Thou shalt not forswear thy selfe, but shalt performe thine oathes to the Lord.

34 But I say unto you, Swear not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth, for it is his footstool: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head,

because thou canst not make one haire white or blacke.

37 * But let your communication be Yea, yea: Nay, nay. For whatsoever is more then these, commeth of euill.

38 r 9 Ye have heard that it hath beene sayd, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, * Resist not euill: but whosoever shall smite thee on thy right cheek, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him have thy cloake also.

41 And whosoever will compell thee to goe a mile, goe with him twaine.

42 * Give to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye have heard that it hath bin said, * Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, * Love your enemies: blesse them that curse you: doe good to them that hate you, * and pray for them which hurt you, and persecute you.

45 10 * That yee may be the children of your father that is in heaven: for hee maketh his sunne to arise on the euill and the good, and sendeth raine on the iust and vniust.

46 For if ye love them, which love you, what reward shall you have? Doe not the Publicanes even the same?

47 And if ye be friendly to your brethren only, what singular thing doe yee? doe not even the * Publicanes likewise?

48 Ye shall therefore be perfitt, as your Father which is in heaven, is perfitt.

ther: the other is taken of comparison, The children of God must be better, then the children of this world. * Luke 6, 35. x. They that were the toll-masters, and had the oversight, of tributes and customes: a kind of men that the Iewes hated to death, both because they served the Romanes in these offices, (whose yokefull bondage they could hardly away withall) and also because these tolle-masters are for the most part given to covetousnesse.

C. H. A. P. VI.

x Almes. 5 Prayer. 14 Forgiving our brother. 16 Fasting. 19 Our treasure. 20 Wee must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteousness.

TAke heed that ye give not your almes before men to be seene of them, or else ye shall have no reward of your Father which is in heaven.

2 * Therefore when thou givest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streets, to be praised of men, Verely I say unto you, they have their reward.

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth.

4 That thine almes may be in secret, and thy Father that seeth in secret, hee will reward thee openly.

5 2 And when thou prayest, be not as the hypocrites: for they love to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say unto you, they have their reward.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray unto thy Father which is in secret, & thy Father which seeth in secret, shall reward thee openly.

7 Also when ye pray, use not vaine repetitions as the Heathen: for they thinke to be heard for their much babbling.

8 Be yee not like them therefore: for your Father

* Iames 5, 12. t. What soever you vouch, vouch it barely, and what soever you denie, denie it barely without any mee words.

u. From an euill conscience, or from the deuil.

9. Hee sheweth cleane contrary to the doctrine of the Scribes, that the somme of the second table must be vnderstood, that we may in no wise render euill for euill, but rather suffer double iniurie, and doe well to them that are our deadly enemies.

* Exod. 21, 24. leuit. 24, 20. deut. 19, 21.

* Luke 6, 29. rom. 12, 17. 1. cor. 6, 7.

* Deut. 15, 8.

* Levit. 19, 18.

* Luke 6, 27.

* Luke 23, 34.

aites 7, 60.

1. cor. 4, 13.

10. A double reason: the one is taken of relatives, that children must be like their father.

* Luke 6, 35. x. They that were the toll-masters,

and had the oversight, of tributes and customes: a kind of men that the Iewes hated to death, both because they served the Romanes in these offices, (whose yokefull bondage they could hardly away withall) and also because these tolle-masters are for the most part given to covetousnesse.

x Ambition maketh almes vaine.

a. This word, Reward, is alwaies taken in the Scriptures for a free recompense, and therefore the schoolemen do fondly set it to be answerable to a deserving, which they call merit.

* Rom. 2, 8.

b. Counterfeites, for Hypocrites were players that played apart in a play.

2. He reprehendeth two foule faults in prayer, ambition, and vaine babbling.

c. Long prayers are not condemned, but vaine needlesse, and superstitious.

3 A true summe
and forme of all
Christian prayers.

* Luke 11. 2.
d That, that is
meet for our
nature for our daily
food, or such, as may
suffice our nature
and complexion.
* Chap. 13. 19.
e From the Devill,
or from all adver-
sities.

* Marke 11. 25.
4 They that forgive
wrongs, to them
wrongs are forgiven,
but revenge is
prepared for them
that revenge.

5 Against such as
hurt after a name
of holinesse, by
fasting.
f They suffer not
their first hue to be
seene, that is to say,
they marre the
naturall colour of
their faces, that
they may seeme
leane and pale
faced.

6 Those mens la-
bours are shewed
to be vaine which
passe not for the
assured treasure of
everlasting life,
but spend their
lives in scraping
together fraile and
vaine riches.

* Luke 12. 33.
1. tim. 6. 19.

* Luke 11. 34.
7 Men doe mali-
ciously and wic-
kedly put out even
the little light of
nature that is in
them.

g The iudgement
of the mind: that as
the body is with the
eyes, so our whole
life may be ruled
with right reason,
that is to say, with
the spirit of God
wherewith we are
lightened.

* Luke 16. 13.
8 God will be
worshipped of the
whole man.

h Which be at
iarr together, for
if two agree, they
are as one.

i This word is a
Syrian word, and
signifieth all things
that belong to money.

* Luke 12. 22.
phillip. 4. 6.
1. tim. 6. 8.

1. pet. 5. 7.
psal. 55. 23.

9 The forward
carking carefulnes
for things of this
life is corrected in

the children of God by an earnest thinking upon the providence of God. k Of
the ayre, or that live in the ayre: for in all tongues almost this word Heaven is taken
for the ayre. l He speaketh of care which is loyded with thought of mind, and hath
for the most part distrust yoke with it. m By labour.

Father knoweth whereof ye have need, before ye
aske of him.

9 3 After this maner therefore pray ye, * Our
father which art in heaven, hallowed be thy name.

10 Thy kingdome come. Thy will be done
even in earth as it is in heaven.

11 Give us this day our dailie bread.

12 And forgive us our debts, as we also forgive
our debtors.

13 And leade us not into temptation, but deli-
ver us * from evill: for thine is the kingdome,
and the power, and the glory for ever. Amen.

14 * 4 For if ye doe forgive men their trespasses,
your heavenlie Father will also forgive you.

15 But if yee doe not forgive men their tres-
passes, no more will your father forgive you your
trespasses.

16 5 Moreover, when ye fast, looke not fowre
as the hypocrites: for they f disfigure their faces,
that they might seeme unto men to fast. Verely I
say unto you that they have their reward.

17 But when thou fastest, anoint thine head,
and wash thy face,

18 That thou seeme not unto men to fast, but
unto thy Father which is in secret: and thy Father
which seeth in secret, will reward thee openly.

19 6 Lay not up treasures for your selves upon
the earth, where the mothe and canker corrupt, and
where theeves digge through and steale.

20 4 But lay up treasures for your selves in
heaven, where neither the mothe nor canker cor-
rupteth, and where theeves neither digge through
nor steale.

21 For where your treasure is, there will your
heart be also.

22 7 The light of the body is the eye: if then
thine eye be single, thy whole body shalbe light.

23 But if thine eye be wicked, then all thy body
shalbe datke. Wherefore if the light that is in thee,
be darkenesse, how great is that darkenesse?

24 * 8 No man can serve two masters: for either
he shall hate the one, and love the other, or els he
shall leane to the one, and despise the other. Yee
cannot serve God and riches.

25 * 9 Therefore I say unto you, be not care-
full for your life, what ye shall eate, or what ye shall
drinke: not yet for your bodie, what ye shall put
on. Is not the life more worth then meat? and the
bodie then raiment?

26 Behold the fowles of the heaven: for they
sowe not, neither reape, nor cary into the barnes,
yet your heavenly Father feedeth them. Are yee
not much better then they?

27 Which of you by taking care is able to
adde one cubite unto his stature?

28 And why care ye for raiment? Learne how
the Lilies of the field doe growe: they are not
wearied, neither spin:

29 Yet I say unto you, that even Salomon in all
his glory was not arrayed like one of these.

30 Wherefore if God so cloathe the grasse of
the field which is to daie, and to morrow is cast in-
to the oven, shall he not doe much more unto you,
O ye of little faith?

31 Therefore take no thought, saying, What
shall we eate? or what shall we drinke? or whete-

with shall we be cloathed?

32 (For after all these things seeke the Gen-
tiles) for your heavenlie Father knoweth that ye
have need of all these things.

33 But seeke ye first the kingdome of God, and
his righteousnesse, and all these things shalbe mi-
nistred unto you.

34 Care not then for the morow: for the mor-
row shall care for it selfe: the day hath enough
with his owne griefe.

C H A P. VII.

1 We may not give iudgement of our neightour. 6 Nor
cast that which is holy unto dogges. 13 The broad and
strait way. 15 False prophets. 18 The tree and fruit.
24 The house built on a rocke, 26 and on the sand.

I Udge not, that ye be not iudged.

2 For with what * iudgement ye iudge, ye
shall be iudged, and with what * measure ye meete,
it shalbe measured unto you againe.

3 And why seekest thou the mote, that is in thy
brothers eye, and perceivest not th beame that is
in thine owne eye?

4 * Or how saiest thou to thy brother, Suffer me
to cast out the mote out of thine eye, and behold,
a beame is in thine owne eye?

5 Hypocrite, first cast out that beame out of
thine owne eye, and then shalt thou see clearely to
cast out the mote out of thy brothers eye.

6 2 Give ye not that which is holy to dogges,
neither cast ye your pearles before swine, lest
they tread them under their feet, and turning a-
gain, all to rent you.

7 3 Aske, and it shalbe given you: seeke,
and ye shall find: knocke, and it shalbe opened un-
to you.

8 For whosoever asketh, receiveth: and he that
seeketh, findeth: and to him that knocketh, it shall
be opened.

9 For what man is there among you, which if
his sonne aske him bread, would give him a stone?

10 Or if he aske fish, will he give him a serpent?

11 If ye then, which are evill, can give to your
children good gifts, how much more shall your
Father which is in heaven, given good things to
them that aske him?

12 4 Therefore whatsoever yee would that
men shoud doe to you: even so doe ye to them:
for this is the b Law and the Prophets.

13 5 Enter in the strait gate: for it is the
wide gate, and broad way that leadeth to destructi-
on: and many there be which goe in thereat.

14 Because the gate is strait, and the way nar-
row, that leadeth unto life, and few there be that
finde it.

15 6 Beware of false prophets, which come
to you in sheepes cloathing, but inwardly they are
ravening wolves.

16 Ye shall know them by their fruits. * Doe
men gather grapes of thornes? or figs of thistles?

17 So every good tree bringeth forth good
fruite, and a corrupt tree bringeth forth evill
fruite.

18 A good tree cannot bring forth evill fruit,
neither can a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good
fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruits yee shall know
them.

endure, and be throgged, and to enter into life. 6 False teachers
of, and they are known by false doctrine and evill living.
* Chap. 3. 10.

1 We ought to
find fault one with
another, but we
must beware we
doe it not without
cause, or to seeme
holier then they,
or in hatred of
them.

* Luke 6. 37. 38.
rom. 2. 1.

1. cor. 4. 3.
* Marke 4. 24.
Luke 6. 38.

* Luke 6. 41.

* The stiffnecked
and stubburne
enemies of the
Gospell are unwor-
thy to have it
preached unto them.

A pearle hath
his name among the
Grecians, for the
orient brightnesse
that is in it: and a
pearle was in an-
cient time in great
estimation among
the Latines: for a
pearle that Cleopa-
tra had, was va-
lued at two hun-
dred and fiftie
thousand crowes,
and the word is
now borrowed from
that, to signifie the
most precious
heavenly doctrine.

† Chap. 21. 22.
marke 11. 24.
Luke 11. 9.

iohn 24. 13. and
16. 23. iames 1. 5.

3 Prayers are a
sure refuge in all
miseries.

† Luke 6. 31
iohn 4. 16.

4 A rehearsal of
the meaning of
the second table.

b That is to say,
the doctrine of the
Lawe and Pro-
phets.

† Luke 13. 14.
5 Example of
life must not be
taken from a mul-
titude.

c The way is
strait and narrow:
we must passe
through this rough
way, and suffrand
must be taken heede

† Luke 6. 44.

7 Even the best gifts that are, are nothing without godlinesse.

8 Rom 2.13.

9 James 1.22.

d By Name here, is meant that might working power of God, which everie man witnesseth that calleth upon him.

e Properly powers: Now these excellent workes wrought are called Powers, by occasion of these things which they bring to passe, for by them we understand, how mightie the power of God is.

* Luke 13.17. f That is not of ignorance, but because he will cast them away.

g Plal. 6.8.

g You that are given to all kind of wickednesse, and seeme to make an art of sinne.

h True godlinesse resteth onely upon Christ, and therefore alwayes remaineth invincible.

† Luke 6.47.48.

* Mar 4.22.

Take 4.31.

8 Mar. 2.40.

Luke 5.12.

1 Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come unto him, but they never so uncleane.

2 Levit. 14.3.4.

3 Luke 7.8.

2 Christ by setting before them the example of the uncircumcised Centurion, and yet of an excellent faith, provoketh the Jewes to emulation, and together forewarne them of their casting off, and the calling of the Gentiles.

8 A Metaphore taken of banquets, for they that sit downe together are fellows in the banquet.

21 57 Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven, but hee that doeth my Fathers will which is in heaven.

22 8 Many will say to me in that day, Lord, Lord, have wee not by thy Name prophesied, and by thy Name cast out devils? and by thy Name done many great workes?

23 And then will I professe to them. f * I never knew you, g depart from me ye that worke iniquitie.

24 8 Whosoever then heareth of mee these words, * and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the winds blew, and beate upon that house, and fell not: for it was grounded on a rocke,

26 But whosoever heareth these my wordes, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beate upon that house, and it fell, and the fall thereof was great.

28 9 * And it came to passe, when Iesus had ended these words, the people were astonied at his doctrine.

29 For he taught him as one having authority, and not as the Scribes.

CHAP. VIII.

2 The Leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles. 18 and casting out of the Jewes. 14 Peters mother in law healed. 19 A Scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with devils cured. 32 The devils goe into swine.

NOW when he was come down from the mountaine, great multitudes followed him.

2 * 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediately his leprosie was cleansed.

4 Then Iesus said unto him, See thou tell no man, but goe, and shew thy selfe unto the Priest, and offer the gift that * Moses commaunded, for a witness to them.

5 1 * 2 When Iesus was entred into Capernaum, there came unto him a Centurion, beseeching him,

6 And said, Master, my servant lyeth sicke at home of the palsey, and is grievously pained.

7 And Iesus said unto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthie that thou shouldest come under my rooffe: but speake the word onely, and my servant shall be healed.

9 For I am a man also under the authoritie of another, and have souldiers under me: and I say to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my servant, Doe this, and he doeth it.

10 When Iesus heard that, hee marvelled, and said to them that followed him, Verely I say unto you, I have not found so great faith, even in Israel.

11 But I say unto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome

of heaven.

12 And the children of the kingdome shall be cast out into utter * darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said unto the Centurion, Go thy way, and as thou hast beleevd, so be it unto thee. And his servant was healed the same houre.

14 9 3 And when Iesus came to Peters house, he saw his wives mother laid downe, and sicke of a fever.

15 And he touched her hand, and the fever left her: so she arose, and ministred unto them.

16 * When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by * Esaias the Prophet, saying, Hee tooke our infirmities, and bare our sicknesses.

18 9 3 And when Iesus sawe great multitudes of people about him, he commanded them to goe d over the water.

19 4 Then came there a certaine Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said unto him, The foxes have holes, and the birdes of the heaven have d nestes, but the Sonne of man hath not whereon to rest his head.

21 9 5 And another of his disciples said unto him, Master, suffer mee first to goe, and burie my father,

22 But Iesus said unto him, Follow me, and let the dead burie the dead.

23 9 6 And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was covered with waves: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, save us: we perish.

26 And hee said unto them, Why are ye fearefull, O yee of little faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marveled, saying, What man is this, that both the winds and the sea obey him?

28 * 3 7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with devils which came out of the graves very fierce, so that no man might go by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what have we to doe with thee? Art thou come hither to torment us before y time?

30 Now there was f as farre off from them, a great herde of swine feeding.

31 And the devils besought him, saying, If thou cast us out, suffer us to go into the herde of swine.

32 And he said unto them, Goe. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herddmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the devils.

34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to g depart out of their coasts.

b Which are without the kingdome. For in the kingdome is light, and without the kingdome darkenesse.

* Chap 22.13.

3 Marke 1.29.

Luke 4.38.

3 Christ, in healing divers diseases, sheweth that hee was sent of his Father, that in him only we should seeke remedie in all our miseries.

* Marke 1.32.

Luke 4.40.

c Of all sorts.

* Esa. 53.4.

1. Pet. 2.24.

3 Luke 9.57.58.

d For Capernaum was situate upon the lacke of Tiberias.

4 The true disciples of Christ must prepare themselves to all kind of miseries.

e Word for word, shades made with boughes.

5 When God requireth our labour, we must leave off all due to men.

* Marke 4.37.

Luke 8.23.

6 Although Christ seemeth oftentimes to neglect his, even in most extreame danger, yet in time convenient he asswageth all tempests, and bringeth them to the heaven.

* Marke 5.1.2.

Luke 26.27.

7 Christ came to deliver me from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.

f Of an hill, as Marke and Luke witness: Now Gadera as Ioseph recordeth booke 17.

chap. 13. lived after the order of the Grecians, and therefore we may not marvelle if there were swine there.

g Where men live as swine, their hearts are not Christ but devils.

C H A P. I X.

- 1 One sicke of the palsey, is healed. 5 Remission of sinnes.
 9 Matthew called. 10 Sinners. 17 New wine. 18 The
 rulers daughter raised. 20 A woman healed for a bloody
 issue. 28 Two blind men by faith receive sight. 32 A
 dumbe man possessed is healed. 37 The harvest and
 workemen.

1 Sinnes are the
 causes of our affli-
 ctions, and Christ
 onely forgiveth
 them if we beleewe.

a Into Capernaum,
 for as Theoph. saith,
 Bethleem brought
 him forth, Naza-
 reth brought him up
 and Capernaum was
 his dwelling place.

† Marke 2, 3.
 Luke 5, 18.

b Knowing by a
 manifest signe.

c To blaspheme, sig-
 nifieth amongst the
 divines to speake
 wickedly: and a-
 monst the more elo-
 quent Grecians, to
 slander.

† Marke 2, 14.
 Luke 5, 27.

2 Christ calleth the
 humble sinners unto
 him, but he contem-
 neth the proud hy-
 pocrites.

d At the customers
 table, where it was
 received.

e The customers fel-
 lowes which were
 placed by the Ro-
 mans, after that
 Judea was brought
 into the forme of a
 province, to gather
 the customes, and
 therefore of the rest
 of the Jewes, they
 were called sinners,
 that is to say very
 vile men.

* Hosea 6, 6.
 Chap. 12, 7.

* 1. Tim. 1, 15.

* Mar. 2, 18.

Luke 5, 33.

3 Against naughty
 emulation in mat-
 ters indifferent.

f An Hebrew kind
 of speech, for they
 that are admitted
 into a marriage
 chamber, are as the
 neereft about the
 bridegrome.

g Rawe, which was
 never put to the
 fuller.

* Mar. 5, 22.

Luke 8, 41.

4 There is no evil
 so old and incur-
 able, which Christ
 cannot heale by and
 by, if he be touched
 with true faith, but
 lightly as it were
 with the hand.

Then he entered into a ship, and passed over,
 and came into his owne city.

2 And loe, they brought to him a man sicke
 of the palsey layed on a bed. And Iesus b seeing
 their faith, said to the sicke of the palsey, Sonne,
 be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with
 rhemselves, This man e blasphemeth.

4 But when Iesus saw their thoughts, he said,
 Wherefore thinke ye evill rhings in your hearts?

5 For whether is it easier to say, Thy sinnes are
 forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man
 hath authority in earth to forgive sinnes (then
 said he unto the sicke of the palsey,) Arise, take up
 thy bed, and go to thine house.

7 And he arose, and departed to his owne
 house.

8 So when the multitude saw it, they marveled,
 and glorified God, which hath given such authori-
 ty to men.

9 ¶ 2 And as Iesus passed forth from thence,
 he saw a man sitting at the d custome, named Mat-
 thew, and said to him, Follow me. And he arose,
 and followed him.

10 And it came to passe, as Iesus sate at meate in
 his house, behold, many Publicanes and e sinners
 that came thither, sate down at the table with Ie-
 sus and his disciples.

11 And when the Pharises saw that, they said ro
 his disciples, Why eateth your Master with Publi-
 canes and sinners?

12 Now when Iesus heard it, he said unto them,
 The whole need not the Phisician, but they that are
 sicke.

13 But goe ye and learne what this is, * I will
 have mercy, and not sacrifice, for I am not come
 to call the righteous, but the s sinners to repen-
 tance.

14 ¶ 3 Then came the disciples of Iohn to
 him, saying, Why doe we and the Pharises fast oft,
 and thy disciples fast not?

15 And Iesus said unto them, Can the f children
 of the marriage chamber mourne as long as the
 bridegrome is with them? But the daies will come,
 when the bridegrome shall be taken from them,
 and then shall they fast.

16 Moreover, no man pieceth an old garment
 with a piece of g new cloath: for that that should
 fill it up, taketh away from the garment, and the
 breach is worse.

17 Neither doe they put new wine into old ves-
 sels: for then the vessels would breake, and the
 wine would be spilt, and the vessels would perith:
 but they put new wine into new vessels, and so are
 both preserved.

18 ¶ 4 While he thus spake unto them, behold,
 there came a certaine ruler, and worshipped him,
 saying, My daughter is now deceased: but come and
 lay thine hand on her, and she shall live.

19 And Iesus arose and followed him with his
 disciples.

20 (And behold, a woman which was diseased

with an illue of blood twelve yeeres, came behind
 him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but
 his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her,
 did say, Daughter, be of good comfort: thy faith
 hath made thee whole. And the woman was made
 whole at that same moment.)

23 ¶ Now when Iesus came into the rulers house,
 and saw the h minstrels and the multitude making
 noise,

24 He said unto them, Ger you hence, for the
 maid is not dead, but sleepeth. And they laughed
 him to scorne.

25 And when the multitude were put forth,
 he went in and took her by the hand, and the maid
 arose.

26 And this bruir went throughout all that land.

27 ¶ 6 And as Iesus departed thence, two blinde
 men followed him, crying, and saying, O sonne of
 David, have mercie upon us.

28 And when he was come into the house, the
 blinde came to him, and Iesus said unto them,
 Beleeue yee that I am able to doe this? And they
 said unto him, Yea, Lord.

29 Then touched he their eyes, saying, Accord-
 ing to your faith be it unto you.

30 And their eyes were opened, and Iesus
 gave them great charge, saying, See that no man
 know it.

31 But when they were departed, they spread
 abroad his fame thorowout all that land.

32 ¶ 7 And as they went out, behold, they
 brought to him a dumbe man possessed with a
 devill.

33 And when the devill was cast out, the dumbe
 spake: then the multitude marveled, saying, The
 like was never seene in Israel.

34 But the Pharises said, ¶ He casteth our devils,
 through the prince of devils.

35 ¶ 1 And * Iesus went about all cities and
 townes, reaching in their Synagogues, and prea-
 ching the Gospel of the kingdome, and healing
 every sicknesse and every disease among the peo-
 ple.

36 ¶ 2 But s when he saw the multitude, he had
 compassion upon them, because they were disper-
 sed, and scattered abroad, as sheepe having no
 shepheard.

37 Then said he to his disciples, ¶ Surely the
 harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that
 he would i sent forth labourers into his harvest.

C H A P. X.

- 1 The gift of healing given to the Apostles. 5 They are sent
 to preach the Gospel. 13 Peace. 14 Shaking off the dust.
 18 Affliction. 22 Continuance unto the end. 23 Flying
 from persecution. 28 Feare. 29 Two sparrows. 30 Haires
 of our head. 32 To acknowledge Christ. 34 Peace and
 the sword. 35 Variance. 37 Love of parents. 38 The crosse.
 39 To lose the life. 40 To receive a Preacher.

And * he called is twelve disciples unto him,
 and gave them power against uncleane spirits,
 to cast them out, and to heale every sicknesse, and
 every disease.

2 Now the names of the twelve Apostles are
 these. The a first is Simon called Peter, and Andrew
 his brother, Iames the sonne of Zebedeus, and
 Iohn his brother,

3 Philip

5 Even death it
 selfe giveth place to
 the power of Christ.

b It appeareth that
 they used minstrels
 at their mournings.

6 By healing these
 two blind, Christ
 sheweth that he is
 the light of the
 world.

† Luke 11, 14.
 7 An example of
 that power that
 Christ hath over the
 devill.

† Chap. 12, 24.
 Marke 3, 22.
 Luke 11, 15.
 * Marke 6, 6.
 Luke 13, 22.

8 Although the ordi-
 nary pastors cease,
 yet Christ hath not
 cast off the care of
 his Church.

† Marke 6, 34.
 * Luke 10, 2.

John 4, 35, 36.

i Word for word,
 cast them out: for
 men are very slow
 in so holy a worke.

1 The Apostles are
 sent to preach the
 Gospel in Israel.

* Mar. 3, 13, 14, 15.
 Luke 9, 1, 2.

a Theophilus saith
 that Peter and An-
 drew are called the
 first because they
 were first called.

b A man of Ke-
sion. New Ke-
sion was in the
time of Iudab,
Eoll 13.25.

c. Ads 13.46.

d Luke 10.9.11.

e The summe of
the Gospell, or
teaching of the
Apostles.

f Miracles are de-
pendances of the
word.

g Mar. 6.8.9. Luke
9.3. and 22.35.

h The ministers of
the word must cast
away all cares that
might hinder them
the least wise that
might be.

i For this journey,
to wit, both that
nothing might hin-
der them, and also
that they might
feele some taste of
Gods providence:

for at their returne
backe, the Lord af-
feth of them, whe-
ther they laked any
thing by the way,
Luke 22.35.

k 1 Tim 5.14.
d God will provide
you meate.

e Happy are they
that receive the
preaching of the
Gospel: and un-
happy are they,
that refuse it.

f Luke 10.8.

g It is a manner of
speech taken from
the Hebrewes.

h whereby they meant
all kind of happines.
* Marke 6.21. Luke
9.5.

i Ads 13.51.

k Luke 10.4.

l Christ sheweth
how the ministers
must behave
themselves under
the crosse.

m You shall be in
great dangers.

n You shall not so
much as revenge
an iniurie: and by
the mixing of these
beasts natures to-
gether, he will not
have our wisdom to
be malicious, nor
our simplicitie mad,
but a certaine forme
of good nature as
exquisitely framed
of both them, as
may be.

o For in the cause
of religion men are
wolves one to an-
other.

* Marke 13.11.

Luke 22.11.

* Luke 21.16.

* Marke 13.13.

i Brings to an end, that is, you shall not have gone thorow all the cities of Israel,

and preached in them. * Luke 6.40. Iohn. 13.16. and 15.20. * Chap. 12.14.

k It was the idole of the Amorites, which we call the god of flies.

3 Philip and Bartlemew: Thomas, and Mat-
thew that Publicane: James the sonne of Alphens,
and Lebbens whose surname was Thaddens:

4 Simon the Cananite, and Iudas b Iscariot,
who also betrayed him.

5 These twelve did Iesus sent forth, and com-
manded them, saying, Go not into the way of the
Gentiles, and into the cities of the Samaritans en-
ter ye not:

6 But goe rather to the lost sheepe of the
house of Israel.

7 * And as ye go preach, saying, The king-
dome of heaven is at hand.

8 3 Heale the sicke: cleanse the lepers: raise
up the dead: cast out the devils. Freely ye have re-
ceived, freely give.

9 * 4 Possesse not golde, nor silver, nor mo-
ney in your girdles.

10 Nor a scrippe for the journey, neither two
coats, neither shooes, nor a staffe: for the work-
man is worthy of his meat.

11 5 And into whatsoeuer citie or towne ye
shall come, enquire who is worthy in it, and there
abide till ye go thence.

12 And when ye come into an house, salute the
same.

13 And if the house be worthy, let your peace
come upon it: but if it be not worthy, let your
peace returne to you.

14 * And whosoever shall not receive you,
nor heare your wordes, when ye depart out of that
house, or that citie, * shake off the dust of your
feete.

15 Truly I say unto you, it shall be easier for
them of the land of Sodom and Gomorra in the
day of iudgement, then for that citie.

16 * 6 Behold, I send you as sheepe in the
middles of the wolves: be ye therefore wise as ser-
pents, and g innocent as doves.

17 But beware of men, for they will deliver
you up to the Councils, and will scourge you in
their Synagogues.

18 And ye shall be brought to the governours
and kings for my sake, in witnesse to them, and to
the Gentiles.

19 * But when they deliver you up, take no
thought how or what ye shall speake: for it shall
be given you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of
your Father which speaketh in you.

21 And the brother shall betray the brother
to death, and the father the sonne, and the chil-
dren shall rise against their parents, and shall caule
them to die.

22 And ye shall be hated of all men for my
Name: * but he that endureth to the end, he shall
be saved.

23 And when they persecute you in this citie,
flee into another: for verely I say unto you, ye
shall not goe over all the cities of Israel, till the
Sonne of man be come.

24 * The disciple is not above his master, nor
the servant above his Lord.

25 It is enough for the disciple to be as his ma-
ster is, and the servant as his Lord. * If they have
called the master of the house * Beelzebub, how
much more them of his household?

26 1 Feare them not therefore: for there is
nothing covered, that shall not be disclosed, nor
hid, that shall not be knowen.

27 What I tell you in darknesse, that speake ye
in light: and what ye heare in the eare, that preach
ye on the houses.

28 And feare ye not them which kill the bo-
die, but are not able to kill the soule: but rather
feare him, which is able to destroy both soule and
body in hell.

29 Are not two sparrowes sold for a farthing,
and one of them shall not fall on the ground with-
out your Father?

30 * Yea, and all the haire of your head are
numbered.

31 Feare ye not therefore, ye are of more va-
lue then many sparrowes.

32 * 7 Whosoever therefore shall confesse mee
before men, him will I confesse also before my Fa-
ther which is in heaven.

33 But whosoever shall denie me before men,
him will I also denie before my Father which is in
heaven.

34 * 8 Thinke not that I am come to sende
peace into the earth, but the sword.

35 For I am come to set a man at variance
against his father, and the daughter against her
mother, and the daughter in law against her mo-
ther in law.

36 * And a mans enemies shall be they of his
owne household.

37 * 9 Hee that loveth father or mother more
then me, is not worthie of me. And he that loveth
sonne, or daughter more then me, is not worthie of
me.

38 * And he that taketh not his crosse, and fol-
loweth after me, is not worthie of me.

39 * Hee that will find his life, shall loose it:
and he that looseth his life for my sake, shall finde
it.

40 10 Hee that receiveth you, receiveth mee:
and hee that receiveth mee receiveth him that sent
me.

41 * 11 Hee that receiveth a Prophet in the
name of a Prophet, shall receive a Prophets reward:
and he that receiveth a righteous man, in the name
of a righteous man, shall receive the reward of a
righteous man.

42 * And whosoever shall give unto one of
these little ones to drinke a cuppe of colde water
onely, in the name of a disciple, verely I say unto
you, he shall not lose his reward.

CHAP. XI.

a Iohn sendeth his disciples to Christ. 7 Christs testimonie of
Iohn. 13 The Law and the Prophets. 15 Christ and
Iohn. 21 Chorazin, Bethsaida. 25 The Gospel revealed
to children. 28 They that are wearie and laden.

And it came to passe that when Iesus had made
an end of commanding his twelve disciples,
he departed thence to teach and to preach in their
cities.

2 * And when Iohn heard in the prison the
workes of Christ, he sent two of his disciples, and
sayd unto him,

3 Art thou hee that should come, or shall wee
looke for another?

4 And Iesus answering sayd unto them, Goe,
and shew Iohn, what things ye heare and see.

5 The blinde receive sight, and the halt doe
walke: the lepers are cleansed, and the deafe heare,
the

1 Trueb shall not
alwayes be hid.

* Marke 4.22.

Luk 8.17. and 12.1.

m Openly, and in the

highest places. For

the toppes of their

houses were so

made, that they

might walke upon

them, Acts 10.9.

n Though tyrants

be never so raging

and cruell, yet we

may not feare them.

o The fourth part

of an ounce.

* 1 Sam. 14.45.

2 Sam. 14.11.

28.27.34.

7 The necessitie

and reward of open

confessing Christ.

* Marke 8.38.

Luk. 2.26. and 12.8.

2 Tim. 2.12.

* Luke 12.51.

8 Civill dissensions

follow the preach-

ing of the Gospell.

* Micah 7.6.

* Luke 14.26.

9 Nothing with-

out exception is

to be preferred

before our duetie

to God.

* Chap. 16.24.

mar. 8.34. Luk. 9.25

and 14.27.

* Iohn 14.25.

p They are saide to

find their life, which

deliver it out of

danger: and this is

spoken after the

opinion of the peo-

ple which thinke

them cleane lost

that die, because

they thinke not of

the life to come.

10 God is both

author and re-

venger of his holy

ministerie.

* Luke 10.16.

Iohn 13.20.

11 We shall lose

nothing that we

bestow upon Christ.

q As a Prophet.

* Mar. 9.41.

r Which in the

sight of the world

are vile and abied.

1 Christ sheweth

by his works, that

he is the promised

Messias.

a Of instructing

them with precepts.

b The disciples ci-

ties, that is to say,

in Galile, where

many of them were

borne. Ads 2.7.

* Luke 7.18.

28 Come vnto mee, all ye that are weary and laden, and I will ease you.

healed him, so that he *which was* blind and dumbe both spake and saw.

1 Of the true sanctifying of the Sabbath, and the abrogating of it.
 2 Marke 2. 23.
 3 Luke 6. 1.
 4 Deut. 23. 25.
 5 1. Sam. 21. 6.
 6 The Hebrewes call it bread of faces, because it stood before the Lord all the weeke upon the golden table appointed to that service, Levit. 24. 6.
 7 Ex d. 20. 33. Levit. 3. 31. and 24. 9.
 8 Num. 28. 9.
 9 When the Priests see Gods service upon the Sabbath day, yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.
 10 H. sc. 6. 17.
 11 Chap. 9. 13.
 12 Marke 3. 1
 13 Luke 6. 6.
 14 The ceremonies of the Law are not against the love of our neighbour.
 15 How farre and in what respect we may give place to the unbridled rage of the wicked.
 16 I. ai. 42. 1.
 17 By judgement is meant a seld state, because Christ was to publish true religion among the Gentiles, and to cast out superstition.
 18 Which thing where-ever it is done, the Lord is said to be wise and iudge there, that is to say, to governe and rule matters.
 19 Hee shall pronounce sentence and judgement, and smauge the world and Satan, and shew himselfe conquerour over all his enemies.
 20 Luke 11. 14.
 21 A truth be it never so manifest, is subject to the slander of the wicked: yet notwithstanding it ought to be avouched stoutly.

23 And all the people were amased, and sayd, Is not this that sonne of David?

24 But when the Pharises heard it, they sayd, This man casteth the deuils no otherwise out but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and sayd to them, Every kingdome diuided against it selfe, is brought to nought, and every citie or house diuided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out diuils by the Spirit of God, then is the kingdome of God come vnto you,

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoyle his house?

30 He that is not with me, is against me; and he that gathered not with me, scattereth.

31 Wherefore I say vnto you, Every sinne and blasphemy shall be forgiven vnto men: but the blasphemie against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, & his fruit euill: for the tree is knowen by the fruit.

34 O generations of vipers, how can you speake good things, when ye are euill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of every idle worde that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy wordes thou shalt be iustified, and by thy words thou shalt be condemned.

38 Then answered certain of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and said vnto them, An euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, save that signe of the Prophet Ionas.

40 For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the vtmost parts of the earth to heare the wisdome of Salomon: and behold, a greater then Salomon is here.

43 Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee sayth, I will returne into mine house from whence I came: and when he is come, he findeth it emptie, swept and garnished,

45 Then he goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, & who are my brethren?

49 And he stretched forth his hand toward his disciples & said, Behold my mother, & my brethren.

50 For whosoever shall doe my Fathers will which is in heaven, the same is my brother and sister and mother.

CHAP. XIII.

The parable of the Sower. 11 and 34 Why Iesus speake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the parable, 47 Of the dray net cast into the sea. 53 Christ is not received of his country men the Nazarites.

The same day went Iesus out of the house, and sate by the sea side.

2 And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stood on the shore.

3 Then he speake many thingsto them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 And some againe fell in good ground, and brought forth fruit, one corne an hundreth fold, some sixtie fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heaven, but to the, it is not giuen.

12 For whosoever hath, to him shall be giuen, and he shall have abundance: but whosoever hath not, from him shall be takē away even that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in the is fulfilled the prophecie of Esaias, which prophesie saith, By hearing ye shall heare, and shall not vnderstand, and seeing yee shall see, and shall not perceine.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they have winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 For verely I say vnto you, that many Prophets, and righteous men have desired to see those things which yee see, and haue not seene them, and to heare those things which yee heard, and haue not heard them.

18 Heare

† Heb. 6, 4, 5.

and 10, 26.

2. pet. 2, 20.

10 Christ teacheth by his owne example, how that all things ought to be set apart in respect of Gods glory.

† Marke 3, 35.

Luke 8, 20.

11 None are more neere vnto vs, then they that are of the household of faith.

† Marke 4, 1.

Luke 8, 4, 5.

1 Christ sheweth in putting forth this parable of the Sower, that the seed of life which is sown in the world, commeth not on so well in one as in another, and the reason is, for that men for the most part either doe not receiue it or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.

† Chap. 25, 19.

† Esai. 6, 9.

† Marke 4, 12.

Luke 8, 10. John 12,

40. Act. 28, 26.

Rem. 11, 8.

3 The condition of the Church vnder and since Christ, is better, then it was in the time of the Fathers vnder the Law.

† Luke 10, 24.

2 Chap. 9, 34.

Marke 3, 22.

Luke 12, 15.

5 The kingdome of Christ and the kingdome of the deuill cannot con-
sist together.

† Marke 3, 18, 29.

Luke 12, 10.

1 John 5, 16.

6 Of blasphemie against the holy Ghost.

7 Hypocrites at the length bewray themselves euen by their owne mouth.

† Luke 6, 42.
8 Vaine and vnprofitable trifles, which the most part of men spend their liues in.

9 Against froward desires of miracles.

† Chap. 16, 1.

Luke 11, 29.

1. cor. 1, 22.

† Bastard, which fell from Abrahams faith, or forsooke the true worship of God.

† Ionas 1, 17.

9 Christ teacheth by the forrowfull example of the Iewes, that there are none more miserable then they which put out the light of Gospel which was kindled in them.

† Ionas 3, 5.

† 1. Kings 10, 1.

2. chron. 9, 1.

8 Heme is the Queene of Saba, whose country is South in respect of the land of Israel.

2. Kings 10.

11 For Saba is situated in the vtmost coast of happy Arabia vpon the Arabian Sea.

† Luke 11, 24.

* Mar. 4. 15.
Luke 8. 11.

18 ¶ * Heare ye therefore the parable of the Sower.

19 Wherefore any man heareth the word of that kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sown in his heart: and this is hee which hath received the seed by the way side.

20 And hee that received seede in the stony ground, is he which heareth the word, and incontinently with ioy receiveth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that received y seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that received the seed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ Another parable put hee foorth unto them, saying, The kingdome of heauen is like unto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, and sayd unto him, Master, sowest thou not good seede in thy field? from whence then hath it tares.

28 And he sayd unto them, Some enuious man hath done this. Then the seruants sayd unto him, Wilt thou then that we go and gather them up?

29 But he sayd, Nay, least while ye goe about to gather the tares, ye plucke up also with them the wheate.

30 Let both grow together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheat into my barn.

31 ¶ Another parable he put foorth unto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is growen, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake he to them, The kingdome of heauen is like vnto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ All these things spake Iesus unto the multitude in parables, and without parables, spake he not unto them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which have bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of that field.

37 ¶ Then answered he, and sayd to them, Hee that soweth the good seed, is the sonne of man,

38 And the field is the world, and the good seed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them is the de-vill, * and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shal gather out of his kingdome all things that offend, and them which doe iniquity,

42 And shall cast them into a fornace of fire. There shall be wailing and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heauen is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who having found a pearle of great price, went and sold all that he had and bought it.

47 ¶ Againe, the kingdome of heauen is like unto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe foorth, and sever the bad from among the iust,

50 And shall cast them into a fornace of fire: there shall be wailing and gnashing of teeth.

51 ¶ Iesus sayd unto them, Vnderstand yee all these thing? They sayd unto him, Yea, Lord.

52 Then sayd hee unto them, Therefore every Scribe which is taught unto the kingdome of heauen, is like unto an housholder, which bringeth foorth out of his treasure things both new and old,

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ¶ And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayd, Whence commeth this wisdome and great workes unto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * and his brethren Iames and Ioses, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him, Then Iesus sayd to them, * A Prophet is not without honour, save in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIII.

¶ Herods iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the five loaves, &c. 23 Christ prayeth. 24 The Apostles tossed with the waves. 27 Faith. 30 Peter in iopardie. 36 The hemme of Christs garment.

A T * that time Herod the Tetrarch heard of the fame of Iesus,

an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be short, of a courtly conscience, and of their miserable slavery, which have once giue themselves over to pleasures: in Herodias and her daughter, an example of whoredome, wantonnesse, and womanlike crueltie.

¶ Though there be mention made of the hearts, yet this sowing is referred to hearing without understanding. For whether the seed be received in the heart or no, yet he that soweth, soweth to the heart.

¶ Christ sheweth in another parable of the euill seed mixt with y good, that the Church shall never be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things to come, and therefore the faithfull haue to arme themselves with patience and constancy.

¶ Marke 4. 30.
Luke 13. 19.
¶ God beginneth his kingdome with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.
¶ Luke 13. 21.
¶ Mar. 4. 33. 34.

¶ Psal. 78. 2.

¶ He expoundeth the former parable of the good and euill seed.

¶ Toel 3. 13.
¶ Revel. 14. 13.

¶ Dan. 11. 31.

¶ Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemerth them with the losse of all his goods.

¶ They are many in the Church, which not withstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleaning of them is deferred to the last day.

¶ They ought to be diligent, which have not onely to be wise for themselves, but to dispense the wisdom of God to others.

¶ Marke 6. 1.
Luke 4. 6.

¶ Men doe not onely sinne of ignorance, but also wittingly and willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.
¶ Iohn 6. 42.
¶ Marke 6. 4.
Luke 4. 24.
Iohn 4. 44.

¶ Marke 6. 14.
Luke 9. 7.

¶ Here is in Iohn

a By works he meaneth that force and power, whereby works are wrought, and not the works, as is seene of before.

** Marke 6, 17. Luke 3, 19.*

** Levit. 18, 16. and 20, 21.*

** Chap. 21, 26.*

b There were three Herods: the first of them was Antipater sonne, who is also called Ascalonius, in whose reigne Christ was borne, and hee it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and hee it was that slew James.

** Marke 6, 32.*

Luke 9, 10.

2 Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby, that they shall want nothing, which lay all things aside & seeke the Kingdome of heaven.

** Marke 6, 35.*

Luke 9, 12.

John 6, 5.

** Mar. 6, 45, 46, 47.*

John 6, 16, 17, 18.

3 We must saile even thorow mighty tempests, and Christ will never forsake us, so that we goe whither he hath commanded vs.

c By the fourth watch is meant the time nere to day breaking: for in old time they divided the night into foure watches, in which they scouted.

d As spirit, as it is here taken, is that which a man imagineth to himselfe vainely in his mind, perswading himselfe that he seeth some thing, and seeth nothing.

2 And sayd vnto his servants, This is that Iohn Baptist, he is risen againe from the dead, and therefore great a works are wrought by him.

3 * For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayd vnto him, It is not & lawfull for thee to have her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a & Prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased b Herod.

7 Wherefore hee promised with an oath, that he would give her whatsoener she would aske.

8 And she being before instructed of her mother, sayd, Give mee here Iohn Baptists head in a platter.

9 And the king was sory: nevertheless, because of the oath, and them that sate with him at the table, he commanded it to be given her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and given to the mayd, and shee brought it unto her mother.

12 And his disciples came, and tooke up the body, and buried it, and went and told Iesus.

13 & And when Iesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 2 And Iesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 1 And when even was come, & his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitales.

16 But Iesus sayd to them, They have no need to goe away: give ye them to eat.

17 Then sayd they vnto him, Wee have here but five loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commaunded the multitude to sit downe on the grasse, and tooke the five loaves, and the two fishes, and looked up to heaven, and blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 1 And straightway Iesus compelled his disciples to enter into a ship, and to goe over before him, while he sent the multitude away.

23 And alsoone as he had sent the multitude away, he went up into a moontaine alone to pray: and * when the evening was come, hee was there alone.

24 3 And the ship was now in the mids of the sea, and was tossed with waves: for it was a contrary wind.

25 And in the c fourth watch of the night, Iesus went unto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a d spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort, it is I: be not afraid.

28 4 Then Peter answered him, and sayd, Master, if it be thou, bid mee come unto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Iesus.

30 But when he saw a mightie winde, he was afraid: and as he began to sinke, he cried, saying, Master, save me.

31 So immediatly Iesus stretched forth his hand, and caught him, and sayd to him, O thou of little faith, wherefore diddest thou doubt.

32 And alsoone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 1 * And when they were come over, they came into the land of e Gennezaret.

35 5 And when the men of that place knew him, they sent out into all that country round about, and brought unto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commandements and traditions of men. 12 Offences. 13 The plant which is rooted up. 14 Blind leading the blind. 18 The heart. 22 The woman of Canane. 26 The childrens bread: whelpes. 28 Faith. 34 4000 men fedde. 36 Thankesgiving.

Then 1 came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 3 Why doe thy disciples transgresse the tradition of the Elders? for they a wash not their hands when they eate bread.

3 2 But he answered and sayd vnto them, Why doe yee also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, b Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, c Wnosoever shall say to father or mother, By the gift that is offered by me, thou mayest have profit,

6 Though he honour not his father, or his mother, shall be free: thus have ye made the commandement of God of no d authoritie by your tradition.

7 3 O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth neere unto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 4 Then hee called the multitude unto him, and said to them, Heare and vnderstand.

The Temple, is to thy profit: for it is as good as if I gave it thee, for (as the Pharises of our time say) it shall be meritorious for thee: for vnder this colour of religion, they raked all to themselves, as though that hee that had given any thing to the Temple, had done the dutie of a child.

d You made it of no power and authoritie as much as lay in you: for otherwise the commandements of God should stand in the Church for hypocrisie and superstition, because they made the kingdome of God to stand in outward things.

* Esa. 29, 13. 4 Christ teacheth us that hypocrisie of false teachers which deceive our soules, is not to be borne withall, no nor in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perill with them.

4 By faith we tread under our feete even the tempests themselves, but yet by the vertue of Christ, which belongeth that vertue, which he of his mercy hath given.

* Marke 6, 54. e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile and Tiberias, so that the country it selfe seeme to be called by that name.

5 In that that Christ healeth the sicke, we are giuen to vnderstand that we must seeke remedy for spirituall diseases at his hands: and that we are bound not onely to run our selves, but also to bring others to him.

1 None commonly are more bold contempters of God, then they whom God appointeth keepers of his law. 2 Their wicked boldnesse in corrupting the commandements of God, and that upon pretence of godlinesse and using authority to make lawes, is here reproved.

* Exod. 20, 11, deut. 5, 16 Ephes. 6, 2. b By honour is meant all kinde of dutie which children owe to their parents.

* Exod. 21, 17. Lev. 20, 9 pre. 20, 10 c The meaning is this: whosoever I bestow upon the

Temple, is to thy profit: for it is as good as if I gave it thee, for (as the Pharises of our time say) it shall be meritorious for thee: for vnder this colour of religion, they raked all to themselves, as though that hee that had given any thing to the Temple, had done the dutie of a child.

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d You made it of no power and authoritie as much as lay in you: for otherwise the commandements of God should stand in the Church for hypocrisie and superstition, because they made the kingdome of God to stand in outward things.

* Esa. 29, 13. 4 Christ teacheth us that hypocrisie of false teachers which deceive our soules, is not to be borne withall, no nor in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perill with them.

1 None commonly are more bold contempters of God, then they whom God appointeth keepers of his law. 2 Their wicked boldnesse in corrupting the commandements of God, and that upon pretence of godlinesse and using authority to make lawes, is here reproved.

* Exod. 20, 11, deut. 5, 16 Ephes. 6, 2. b By honour is meant all kinde of dutie which children owe to their parents.

* Exod. 21, 17. Lev. 20, 9 pre. 20, 10 c The meaning is this: whosoever I bestow upon the

Mark. 7. 18.

11 * That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth that defileth the man.

12 ¶ Then came his disciples, and sayd unto him, Perceivest thou not, that the Pharises are offended in hearing *this* saying?

John 15. 8.

13 But he answered and said, ¶ Every plant which mine heavenly Father hath not planted, shall be rooted up.

Luke 6. 39.

14 Let them alone, they be the * blinde leaders of the blind: and if the blind leade the blind, both shall fall into the ditch.

Marke 7. 17.

15 ¶ Then answered Peter, and said to him, Declare unto us this parable.

Gene. 6. 5. and

8. 21. mar 7. 21.

Mar 7. 24.

¶ The coastes which were nere to Tyre and Sidon, that is, in that quarter where Palestina bendeth toward Phenice, and the sea of Syria.

¶ Of the stocke of the Canaanites, which dwelled in Phenicia.

¶ In that that Christ doth sometimes as it were stoppe his eares against the prayers of his Saints, hee doeth it for his glory and our profite.

¶ Chap. 10. 6.

¶ Of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

¶ Christ ceaseth not to be beneficiall even there where he is contemned, and in the midst of wolves he gathered together and fostereth his stocke.

¶ Marke 7. 31.

¶ Esai. 35. 5

¶ Whose members were weakened with the palsey, or by nature, for afterward it is sayd, he healed them.

¶ Now Christ was wond to heale in this wise, that such members as were weakened, be restored to health, and yet he could easily if he had would have given them handes and feet and other members which wanted them.

¶ Marke 8. 1.

¶ By doing againe this miracle, Christ sheweth that he will never be wanting to them that follow him, no not in the wilderness.

¶ Goe not from my side.

33 And his disciples sayd unto him, Whence should wee get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus said unto them, how many loaves have ye? And they said, Seven, & a few little fishes,

35 Then hee commaundeth the multitude *k* to sit downe on the ground.

36 And tooke the seven loaves, and the fishes, and gave thanks, and brake *them*, and gave to his disciples and the disciples to the multitude.

37 And they did all eare, and were sufficed, and they tooke up of the fragments that remained, seven ¹ baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then Iesus sent away the multitude, and tooke ship, and came into the parts of Magdala.

CHAP. XVI.

1 The signe of Ionas. 6 The leaven of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith cometh of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of our selfe, and the crosse. 25 To lose the life.

¶ Then *1* * came the Pharises and Sadduces, and did a tempr *him*, desiring him to shew them a signe from heaven.

2 But he answered, and said unto them, When it is evening, ye say, Faire weather, for the skie is red.

3 ¶ And in the morning, ye say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, ye can discern the *b* face of the skie, and can ye not *discerne* the signes of the times?

4 * The wicked generation, and adulterous seeketh a signe, but there shall no signe be given it, but *c* that signe of the Prophet ¶ Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to take bread *with* them.

6 Then Iesus sayd unto them, Take heede and beware of the leaven of the Pharises and Sadduces.

7 And they reasoned among themselves, saying, It is because we have brought no bread.

8 But Iesus *d* knowing it, sayd unto them, O ye of litle faith, why reason yee *thus* among your selves, because you have brought no bread?

9 Doe ye nor yet perceive, neither remember the *e* five loaves, when there were * five thousand men, and how many baskets tooke ye up?

10 Neither the seven loaves when there were * foure thousand men, and howe many baskets tooke ye up?

11 Why *f* perceive ye not that I *g* sayd not unto you concerning bread, that yee should beware of the leaven of the Pharises and Sadduces?

12 Then vnderstood they that he had not sayd that they should beware of the leaven of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ 3 Now when Iesus came into the coastes of *h* Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I, the sonne of man am?

14 And they sayd, Some say, i Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd unto them, But whom say yee that I am?

16 Then Simon Peter answered & said, * Thou art that Christ the sonne of the living God.

17 ¶ And Iesus answered, and sayd to him,

question ioyned with admiration. *g* Said, for commaunded. 9 18. 3 There are divers iudgements and opinions of Christ, bee is knowne of his alone. *h* There were two Cesareas, the one called Stratonias upon the sea Mediterranee, which Herod built sumptuously in the honour of Octavius, Ios lib. 15 the other was Cesarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foote of Lebanon, Ios. 1. 15. i As Herod thought. *j* Ios. 6. 69. 4 Faith is of grace, nor of nature.

B b b

Blessed

k Word for word, to lie downe backward, as rowers doe when in rowing they drawe their oares to them.

1 A kinde of welfell wrought with twigs.

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but doe what they can, Christ beareth away the victorie, and triumpheth over them.

¶ Chap. 12. 38. marke 8. 11.

2 Torrey whether he could doe that which they desired, but their purpose was naught, for they thought to finde something in him by that meanes, whereupon they might have iust occasion to reprehend him: or els distrust and curiositie mooved them so to doe, for by such meanes also is God sayd to be tempted, that is to say, provoked to anger, as though men would strive with him.

¶ Luke 12. 54. b The outward shew and countenance as it were of all things, is called to the Hebrewes tongue, a face.

¶ Chap 12. 39.

c The article sheweth the notable benefite of the heede.

¶ Ionas 1. 17.

2 False teachers must be taken heed of.

¶ Marke 8. 14. luke 2. 1.

d Not by others, but by vertue of his divinitie.

e That five thousand men were filled with so many loaves?

¶ Chap. 14. 17.

Iohn 6. 9.

¶ Chap. 15. 34.

f A demand or

¶ Mar 8. 27. luke

notwithstanding

k By this kinde of speech is meant mans naturall procreati- on upon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the mean- ing: this was not revealed to thee by any understanding of man, but God shewed it thee from heaven.

5 That is true faith, which con- fesseth Christ, the vertue whereof is invisible.

** Iohn 1. 43.*

1 Christ spake in the Syrian tongue, and therefore vsed not this disanting betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cephas: but his minde was that wrote in Greeke, by the diuers termina- tion to make a dif- ference betwene Peter, who is a piece of the buil- ding, and Christ the Petra, that is, the rocke and founda- tion: or els he gave his name Peter, be- cause of the confes- sion of his faith, which is the Chur- ches as well as his, as the olde fathers witnes: For so saith Theoph. That con- fession which thou hast made, shall be

Blessed art thou, Simon, the sonne of Ionas: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 5 And I say also unto thee, that thou art Peter, and upon this rocke will I build my Church: & the gates of hel shall not overcome it.

19 6 And I will give unto thee the keys of the kingdome of heaven, and whatsoever thou shalt bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 7 Then he charged his disciples, that they should tell no man that he was Jesus that Christ.

21 8 From that time forth Iesus began to shew unto his disciples, that he must go unto Hierusalem, and suffer many things of the Elders, and of the hie Priests, and Scribes, and be slaine and be raised againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be unto thee.

23 9 Then he turned backe, and sayd unto Peter, Get thee behinde me, Satan: thou art an offence unto me, because thou understandest not the things that are of God, but the things that are of men.

24 10 Iesus then sayd to his disciples, * If any man will follow me, let him forsake himself: and take up his crosse, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 * For what shall it profite a man though he should winne the whole world, if he lose his owne soule? or what shall a man give for recompence of his soule?

27 For the sonne of man shall come in the glory of his Father with his Angels, & then shall he give to every man according to his deeds.

28 * Verely I say unto you, there be some of them that stand here, which shall not taste of death till they have seene the Sonne of man come in his kingdome.

*m The enemies of the Church are compared to a strong kingdome. & therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoever Satan can doe by counsell or strength. So doeth Paul, 2. Cor. 10. 4 call them strong holds. 6 The authoritie of the Church is from God. * Iohn 20. 21. n A metaphor taken of stewards which carry the keyes: and there is set forth the power of the ministers of the word, as Esai. 22. 22. and that power is common to all ministers, as Chap. 18. 18 and therefore the minister of the Gospel may rightly be called the key of the kingdome of heaven. o They are bound whose sinners are reteyned, heaven is shut against them, because they received not Christ by faith: on the other side, howe appie are they, to whom heaven is open, which embrace Christ, and are delivered by him, and become fellow heires with him. 7 Men must first learne and then teach. 8 The mindes of men are in time to be prepared and made ready against the stumbling blockes of persecution. p I. was a name of dignitie and not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim. q Tooke him by the hand and led him aside, as they use to doe, which meane to talke familiarly with one. 9 Against a preposterous zeale. r The Hebrewes call him Satan, that is to say, an adversarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6. 70. or of lightnesse and pride resist the will of God. f By this word we are taught that Peter sinned, through a false perswasion of himselfe. 10 No men provide worse for themselves, then they that love themselves more then God.*

* Chap. 10. 33 marke 8. 34. luke 9. 23. and 14. 27. * Chap. 10. 39. mar 3. 35. luke 9. 24. 25. 26. and 17. 33. t Shall gaine himselfe: And this is his meaning, they that denie Christ to save themselves, doe not onely not gaine that which they looke for, but also lose the thing they would have kept, that is themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it feareth farre otherwise with them. * Iob 12. 25 u Like a King, as Chap 6. 29. * Psal. 62. 12. rom. 2. 6.

† Mar 9. 1. luke 9. 27. x By his kingdome is understood the glory of his ascension, and what followeth thereof, Ephe. 4. 10. or the preaching of the Gospel, Mar. 9. 1.

*the foundation of the beleivers. m The enemies of the Church are compared to a strong kingdome. & therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoever Satan can doe by counsell or strength. So doeth Paul, 2. Cor. 10. 4 call them strong holds. 6 The authoritie of the Church is from God. * Iohn 20. 21. n A metaphor taken of stewards which carry the keyes: and there is set forth the power of the ministers of the word, as Esai. 22. 22. and that power is common to all ministers, as Chap. 18. 18 and therefore the minister of the Gospel may rightly be called the key of the kingdome of heaven. o They are bound whose sinners are reteyned, heaven is shut against them, because they received not Christ by faith: on the other side, howe appie are they, to whom heaven is open, which embrace Christ, and are delivered by him, and become fellow heires with him. 7 Men must first learne and then teach. 8 The mindes of men are in time to be prepared and made ready against the stumbling blockes of persecution. p I. was a name of dignitie and not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim. q Tooke him by the hand and led him aside, as they use to doe, which meane to talke familiarly with one. 9 Against a preposterous zeale. r The Hebrewes call him Satan, that is to say, an adversarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6. 70. or of lightnesse and pride resist the will of God. f By this word we are taught that Peter sinned, through a false perswasion of himselfe. 10 No men provide worse for themselves, then they that love themselves more then God.*

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CHAP. XVII.

1 The transfiguration of Christ. 5 Christ ought to be heard. 11 Elias. 13 Iohn Baptist. 17 The unbeliefe of the Apostles.

les. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He paye his tribute.

A Nd after fixe dayes, Iesus tooke Peter and James, and Iohn his brother, and brought them up into an hie mountaine apart.

2 And was transfigured before them: and his face did shine as the Sunne, and his cloathes were as white as the light.

3 And behold, there appeared unto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them: and behold, there came a voyce out of the cloud, saying, This is my beloved Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and sayd, Arise, and be not afraid.

8 And when they lifted up their eyes, they saw no man, save Iesus onely.

9 And as they came downe from the mountaine, Iesus charged them, saying, Shew the vision to no man, untill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, and sayd unto them, Certainly Elias must first come, and restore all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceived that he spake unto them of Iohn Baptist.

14 * And when they were come to the multitude, there came to him a certaine man, and fell downe at his feete,

15 And sayd, Master, have pittie on my sonne: for hee is lunatike, and is sore vexed: for oft times hee falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and sayd, O generation faithlesse, and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.

18 And Iesus rebuked the devill, and he went out of him: and the childe was healed at that houre.

19 3 Then came the disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus sayd unto them, Because of your unbeliefe: for verely I say unto you, if yee have faith as much as is a graine of mustard seede, yee shall say unto this mountaine, Remoove hence to yonder place, and it shall remoove: and nothing shall be impossible unto you.

21 4 Howbeit this kinde goeth not out, but by prayer and fasting.

22 5 And they being in Galile, Iesus sayd unto them, The Sonne of Man shall be delivered into the handes of men.

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

without sobrietie. 5 Our mindes must be prepared more and more against the offence of the crosse. † Chap. 20. 17. Mar. 9. 3. Luke 9. 44. and 22. 24.

24 6 And

* Marke 9. 2. Luke 9. 28.

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heaven and earth.

2 Luke reckoneith eight dayes, containing in that number the first and the last, and Mat. hew speakeith but of them that were betwixt them.

3 Changed into another hue.

4 Chap 3. 17. 2. pet. 1. 17.

5 The article of the word. That, se- vereth Christ from other children. For hee is Gods naturall Sonne, we by ad- ap- tion, therefore he is called the first be- gotten among the brethren, because that although hee be of right the onely Sonne, yet is he chief among many in that he is the fountaine and head of the adoption.

6 Fell downe flat on their faces and worshipped him, as Chap. 2. 11.

7 Which they saw: otherwise y word, vsed in this place is properly spoken of that which is seene in a dreame.

8 Marke 9. 11. 12. * Mala. 4. 5. chap. 11. 14.

9 Mar. 9. 14. Luke 9. 38.

10 Men are unwor- thy of Christ his goodnesse, yet not- withstanding bee regardeih them.

11 As men that make supplications vsed to doe.

12 They that at certaine times of the moone are trou- bled with the fal- ling sicknes, or any other kinde of dis- ease: but in this place, wee must so take it, that besides the naturall dis- ease, he had a devi- lish phrensie.

13 Incredulitie and distrust binder and breake the course of Gods benefits.

14 Luke 17. 6.

15 The remedie against distrust.

16 To give us to vnderstand the watch- fulnes and diligence of earnest prayer, which cannot be

without sobrietie. 5 Our mindes must be prepared more and more against the offence of the crosse. † Chap. 20. 17. Mar. 9. 3. Luke 9. 44. and 22. 24.

24 6 And

6 In that that Christ doeth will-
ingly obey Cæsars
adits, he sheweth
that civill policie
is not taken away
by the Gospel.
i Hedenieth not,
but asketh.
k Ought he not to
pay?

l They that were
from twenty yeeres
of age to fifty, payed
halfe a sicke of the
Sanctuary, Exod.
30. 13 This was an
Arick didrachme
which the Romans
exacted, after they
had subdued Iudea.
m By children we
must not under-
stand subiects which
pay tribute, but na-
turall children.
n The word here
used, is stater, which
is in value 4 di-
drachmes, every
didrachme is about
five pence.

* Mar. 9. 34.
luke 9. 46.

z Humbleness of
minde is the right
way to preemi-
nence.
a A childe in
yeeres.

* Chap. 19. 14.
2. corint. 14. 20.
b A kinde of speech
taken from the He-
brewes, and it is as
much as, repent.

* Mar. 9. 42.
luke 17. 2.

a We ought to
have grea respect
to our breithren be-
they never so base :
and he that doeth
otherwise, shall be
sharply punished.
3 A good man
cannot but goe
through the mids
of offences, yet he
must cut off all
occasion of of-
fences.

c Lets and hinder-
ances which stop
the course of good
works. The Greeke
word importeth
thus much, things
which we stumble
at.

* Chap. 5. 29. 30.
marke 9. 45.

d Luke afore,
chap 5. 29.

4 The weaker
that a man is, the
greater care we
ought to have of
his salvation, as
God reacheth us
by his owne
example.

* Psal. 34. 8.

* Luke 19. 10.

* Luke 15. 4.

24 ¶ 6 And when they were come to Caper-
naum, they that received polle money, came to
Peter, and said, Doeth i not your Master k pay
polle money?

25 He said, Yes. And when he was come into
the house, Iesus prevented him, saying, What thin-
kest thou, Simon? Of whom doe the kings of the
earth take tribute, or polle money? of their m chil-
dren, or of strangers?

26 Peter said unto him, Of strangers. Then said
Iesus unto him, Then are the children free.

27 Nevertheless, least we should offend them:
goe to the sea, and cast in an angel, and take the
first fish that commeth up, and when thou hast
opened his mouth, thou shalt finde a a piece of
twentie pence: that take, and give it unto them
for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To rectify a little
child. 6 To give offence. 7 Offences. 9 The pulling out of
the eye. 10 The Angels. 11 The lost sheepe. 15 The telling
of one his fault. 17 Excommunication. 21 Wee must al-
wayes pardon the brother that repenteth. 23 The parable
of the king that taketh an account of his servants.

THe ¶ same time the disciples came unto Iesus,
saying, Who is the greatest in the kingdome
of heaven?

2 ¶ And Iesus called a a little childe unto him,
and set him in the mids of them,

3 And said, Verely I say unto you, except yee
be b converted, and become as little children, ye
shall not enter into the kingdome of heaven.

4 Whosoever therefore shall humble himselfe
as this little childe, the same is the greatest in the
kingdome of heaven.

5 And whosoever shall receive one such little
childe in my Name, receiveth me.

6 * a But whosoever shall offend one of these
little ones which beleve in me, it were better for
him, that a millstone were hanged about his necke,
and that he were drowned in the depth of the sea.

7 3 Woe be unto the world because of offen-
ces, for it must needs be that c offences shall come,
but woe be to that man by whom the offence com-
meth.

8 * Wherefore, if thy hand or thy foote cause
thee to d offend, cut them off, and cast them from
thee: it is better for thee to enter into life, halt, or
maimed, then having two hands, or two feete, to be
cast into everlasting fire.

9 And if thine eye cause thee to offend, plucke
it out and cast it from thee: it is better for thee to
enter into life with one eye, then having two eyes
to be cast into hell fire.

10 4 See that yee despise not one of these little
ones: for I say unto you, that in heaven their ¶ An-
gels alwayes beholde the face of my Father which
is in heaven.

11 For * the Sonne of man is come to save that
which was lost.

12 How thinke yee? ¶ If a man have an hun-
dred sheep, and one of them be gone astray, doeth
hee not leave ninetie and nine, and goe into the
mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vn-
to you, hee reioyceth more of that sheepe, then of
the ninetie and nine which went not astray:

14 So is it not the will of your Father which is in

heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother trespass
against e thee, goe and tell him his fault betweene
thee and him alone: if hee heare thee, thou hast
wonne thy brother.

16 But if hee heare thee not, take yet with thee
one or two, that by the s f mouth of two or three
witnesses, every word may be g confirmed.

17 6 And if hee h refuse to heere them, tell it
unto the i Church: and if hee refuse to heere the
Church also, let him be unto thee as an k heathen
man, and a Publicane.

18 Verely I say unto you, * Whatsoever yee
binde on earth, shall be bound in heaven: and
¶ whatsoever yee loose on earth, shall be loosed in
heaven.

19 Againe, verely I say unto you, that if two of
you shall l agree in earth upon any thing, whatso-
ever they shall desire, it shall be given them of my
Father which is in heaven.

20 For where two or three are gathered toge-
ther in my Name, there am I in the mids of them.

21 7 Then came Peter to him, and said, Master,
how oft shall my brother sinne against mee, and I
shall forgive him? * unto seven times?

22 Iesus said unto him, I say not to thee, Vnto
seven times, but, Vnto sevenie times seven times.

23 Therefore is the kingdome of heaven like-
ned unto a certaine King, which would taken an
account of his servants.

24 And when he had begun to reckon, one was
brought unto him, which ought him m tenne thou-
sand talents.

25 And because hee had nothing to pay, his
lord commanded him to be solde, and his wife, and
his children, and all that he had, and the debt to be
payed.

26 The servant therefore fell downe, and a wor-
shipped him, saying, Lord, o refraine thine anger
toward me, and I will pay thee all.

27 Then that servants lord had compassion,
and loosed him, and forgave him the debt.

28 But when the servant was departed, he found
one of his fellow servants which ought him an
hundred pence, and hee layed hands on him, and
thratled him, saying, Pay me that thou owest.

29 Then his fellowe servant fell downe at his
feete, and besought him, saying, Refraine thine an-
ger toward me, and I will pay thee all.

30 Yet he would not, but went and cast him in-
to prison, till he should pay the dept.

31 And when his other fellow servants saw what
was done, they were very sory, and came, and de-
clared unto their lord all that was done.

32 Then his lord called him unto him, and said
to him, O evill servant, I forgave thee all that debt,
because thou prayedst me.

33 Oughtest not thou also to have had pitie on
thy fellow servant, even as I had pittie on thee?

34 So his lord was wroth, and delivered him to
the tormentours, till he should pay all that was due
to him.

35 So likewise shall mine heavenly Father doe

to be pleased, which doe not forgive their brethren, although they have bene diversly
and grievously iniured by them. * Luke 17. 4. m Here is set downe a very great
summe of three score hundred thousand crownes, and a small summe of tenne crownes, that
the difference may be the greater, for there is no proportion betweene them. n This was
a civill reverence which was very usuall in the East. o Yeelde not too much to thine
anger against me: so is God called in the Scripture, Come to anger, that is to say, gentle and
one that refraineth the storming of his minde, Psalme 86. 5. patient and of great mercie.

B b b 2

unto

* Levit. 19. 7.

luke 17. 3.

james 5. 19.

5 Wemur la-
bour for concord,
not to revenge
injuries.

e If his offence be
such, that thou onely
knowest thy bre-
thers offence.

* Deut. 19. 15.

john 8. 17. 2. cor. 13. 4.

1. Hebr. 10. 28.

f That is, by the
word and witness
the mouth is some-
time taken for the
word or speech,

Num. 13. 16. and

also for a still wit-
nesse, to wit, when
the matter speaketh
of it selfe, as be-
neath, chap. 21. 16.

g Sure and cer-
taine.

6 He that con-
temneth the iudge-
ment of the
Church, contem-
neth God.

h Word for word,

doe not vouchsafe

to heare, or make

as though he did

not beare.

i He speaketh not

of any kinde of po-
licie, but of an Ec-
clesiasticall assem-
bly, for he speaketh
afterward of
the power of loosing
and binding, which
belonged to the
Church, and he
hath regard to the
order used in those
dayes, at what
time the Elders
had the iudgement
of Church mat-
ters in their hands,

John 9. 22. and

12. 42. and 16. 2.

and used casting
out of the Syna-
gogue for a punish-
ment, as we doe
now excommu-
nication.

k Prophane, and

voyd of religion:

such men, the

Iewes called Gen-
tiles: whose com-
pany they shunned
as they did the
Publicanes.

* 1. Cor 5. 4.

2. thess. 3. 14.

* John 20. 24.

l This word is

translated from the
body to the minde,
for it belongeth
properly to song

7 They shall finde

God severe and not

unto you, except ye forgive from your hearts, each one to his brother their trespasses.

CHAP. XIX.

1 The sick he healed, 3 and 7 A bill of divorcement. 12 Eunuches. 13 Children brought to Christ. 17 God only good. The Commandements must be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leave all and follow Christ.

AND it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came unto him the Pharisees tempting him, and saying to him, Is it lawfull for a man to put away his wife upon every occasion?

4 And he answered and said unto them, Have ye not read, * that he which made *them* at the beginning made them male and female.

5 And saide, * For this cause, shall a man leave father and mother, and cleave unto his wife, and they which were *d* two, shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 ¶ They said to him, Why did then * Moses command to give a bill of divorcement, and to put her away?

8 He sayd unto them, Moses because of the hardnesse of your heart, suffered you to put away your wives: but from the beginning it was not so.

9 I say therefore unto you, * that whosoever shall put away his wife, except *it be* for whoredome, and marry another, committeth adulterie and whosoever marrieth her which is divorced, doeth commit adulterie.

10 Then said his disciples to him, If *the* matter be so between man & wife, it is not good to marry.

11 ¶ But he said unto them, All men cannot receive this thing, save they to whom it is given.

12 For there are some *eunuches*, which were so borne of *their* mothers belly: and there be some eunuches, which bee gelded by men: and there be some eunuches, which have gelded themselves for the kingdome of heaven. He that is able to receive *this*, let him receive it.

13 ¶ ¶ Then were brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdome of heaven.

15 And when he had put his hands on them, he departed thence.

16 ¶ ¶ And beholde, one came and said unto him, Good Master, what good thing shall I doe, that I may have eternall life?

17 And he said unto him, Why called thou me good? there is none good but one, even God: but if thou wilt enter into life, keepe the Commandements.

18 He said unto him, Which? And Iesus said, * These, Thou shalt not kill: Thou shalt not com-

mit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father, and mother: and, Thou shalt love thy neighbour as thy selfe.

20 The yong man said unto him, I have observed all these things from my youth: What lacke I yet?

21 Iesus said unto him, If thou wilt be perfecte, sell that thou hast, and give it to the poore, and thou shalt have treasure in heaven, and come, and follow me.

22 And when the yong man heard that saying, hee went away sorowfull: for hee had great possessions.

23 ¶ Then Iesus said unto his disciples, Verely I say unto you, that a rich man shall hardly enter into the kingdome of heaven.

24 And againe I say unto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said unto them, With men this is vnpossible, but with God all things are possible.

27 ¶ ¶ Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee: what therefore shall we have?

28 ¶ And Iesus said unto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Majestie, ye which followed mee in the regeneration, * shall sit also upon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receive an hundredfold more, and shall inherite everlasting life.

30 ¶ ¶ But many that are first, shall be last, and the last shall be first.

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* Luke 22, 29. 8 To have begun well, and not to continue unto the end doeth not onely not profite, but also hurteth very much. * Chap. 26, 16 mar. 10, 31. Luke 13, 30.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The evil eye. 17 Hee foretelleth his passion. 20 Zebedee's sonnes. 22 The cup. 28 Christ is our minister. 30 Two blinde men.

FOR the kingdome of heaven is like unto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And said unto them, Goe yee also into my vineyard, and whatsoever is right, I will give you: and they went their way.

5 Againe he went out about the sixth and ninth houre, and did likewise.

6 And hee went about the eleventh houre, and found other standing idle, and said unto them, Why stand ye here all the day idle?

7 They said unto him, Because no man hath hired us. Hee said to them, Goe yee also into my vineyard, and whatsoever is right, that shall yee receive.

8 ¶ And when even was come, the master of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last till thou come to the first.

9 And they which were hired about the eleventh

houre,

n The yong man did not answer truly in saying that he had kept all the commandements: and therefore hee layeth out an example of true charity before him, to shew the disease that lay lurking in his mind.

6 Rich men have need of a singular gift of God, to escape out of the snares of Satan.

o Word for word, it is of the labour.

p Theophylact note, that by this word is meant a cable rope, but Caninius alleageth out of the Thalmudists, that it is a proverb, and the word Camel, signifieth the beast it selfe.

** Mar. 10, 28. Luke 18, 28.*

7 It is not lost, that is neglected for Gods sake.

9 The regeneration is taken for that day, wherein the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soule.

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** Mar. 10, 28. Luke 18, 28.*

7 It is not lost, that is neglected for Gods sake.

e Nought, that is to say, dost thou enuie at my goodnesse towards them? for the Hebrewes by an evil eye, meane enuie, because such dispositions appeare chiefly in the eyes, as above chap. 6, 23. It is set to anywere the word, single, and is taken there for corrupt for whereas he sayd there afore, vers. 22. If thine eye be single, he addeth in the 23. but if thine eye be ticked, or corrupt, the word being the same in that place, as it is here.

* Chap. 19. 30 and 22. 14. mar. 10. 31. luke 13. 30.

* Marke 10. 32. luke 18. 31.

2 Christ goeth to the crosse necessarily, but yet willingly.

3 They that least ought are y^e greatest persecuters of Christ

4 The ignominie of the crosse, is the sure way to the glory of everlasting life.

* Iohn 18. 32.

* Marke 10. 35.

5 The manner of the heavenly Kingdome is quite contrary to the early Kingdome.

d This is spoken by a figure, taking the cup, for the which is contained in the cup. And againe the Hebrewes understand by this word, Cup, sometime the manner of punishment which is rendered to sinners, as Psal. 116. or the cup that is given to the faithful, as Psal. 23.

5. and sometime a lot or condition. as Psal. 16. 5.

e This is applied to afflictions, as David commonly seeth.

f The almightynesse of Christ his divinitie is not shut out by that, but is sheweth the debasing of himselfe by taking mans nature upon him.

* Marke 10. 41. luke 22. 25.

h Somewhat sharply and roughly.

* Philip 2. 7.

6 Christ by healing these blind men with an onely touch, sheweth that he is the only light of the world.

* Marke 10. 46. luke 18. 35.

houre, came and received every man a penie.

10 Now when the first came, they supposed that they should receive more, but they likewise received every man a penie.

11 And when they had received it, they murmured against the master of the house.

12 Saying, These last have wrought but one houre, and thou hast made them equall unto us, which have borne the burden and heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will give unto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye evill, because I am good?

16 * So the last shall be first, and the first last: for many are called, but few chosen.

17 * 2 And Iesus went up to Hierusalem, and tooke the twelve disciples apart in the way, and sayd unto them.

18 3 Behold, we goe up to Hierusalem, and the Sonne of man shall be delivered unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death,

19 4 And * shall deliver him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 * 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said unto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Ye know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the Baptisme that I shall be baptized with? they sayd to him, We are able.

23 And he sayd unto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to give but it shall be given to them for whom it is prepared of my Father.

24 * And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them unto him, and sayd, Ye know that the lords of the Gentiles have domination over them, and they that are great exercise authoritie over them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your servant.

27 And whosoever will be chiefe among you, let him be your servant.

28 * Even as the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

29 * 6 And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of David, have mercie on us.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of David, have mercie on us.

32 Then Iesus stood still, and he called them, and said, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus mooved with compassion, touched their eyes, and immediatly their eyes received sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse unto Hierusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered fig-tree. 25 Iohns baptisme. 28 Whodo the will of God. 30 Iubitanes, Harlots. 33 Gods vineyard. The Iewes. 38 The sonne liked of the husbandmen. 42 The cornerstone.

And * 1 when they drew neere to Hierusalem, and were come to Bethphage, unto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is over against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophets, saying,

5 * Tell ye the daughter of Sion. Behold, thy King commeth unto thee, meeke and sitting upon an asse, and a colt, the foale of an asse vled to the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse and the colt, and put on them their cloathes, and set him thereon.

8 And a great multitude spread their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, * Hosanna to the Sonne of David, Blessed be he that commeth in the Name of the Lord, Hosanna thou which art in the highest heavens.

10 * And when he was come into Hierusalem, galled the citie was mooved, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galile.

12 * And Iesus went into the Temple of God, and cast out all them * that sold, and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said to them, It is written * My house shall be called the house of prayer: but * ye have made it a denne of theeves.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 2 But when the chiefe Priests and Scribes saw the marvelles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of David, they disdained,

16 And sayd unto him, Hearest thou what these say? And Iesus sayd unto them, Yea: read yee never, * by the mouth of babes and sucklings thou hast made perfit the praise?

17 * 3 So hee left them, and went out of the citie unto Bethania, and lodged there.

18 4 And * in the morning, as he returned into the citie, he was hungry.

Thou hast established or grounded, and if the matter be considered well, it is all one that the Evangelist say for that is stable and sure, which is most perfit. 3 Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church.

4 Hypocrites shall at length have their masks discovered, and their vizards plucked from their faces. * Marke 21. 23.

h Himselfe, not by other mens meanes.

* Marke 11. 1. luke 19. 29.

1 Christ by his humil'ly triumphing over the pride of this world, ascenderth to true glory by ignominie of the crosse.

2 He that shall say any thing to you, shall let them goe to wit, the asse and the colt.

* Esa. 62. 11. Zec. 9. 9. Iohn 12. 15.

b The citie of Sion. An Hebrew kind of speech, common in the lamentations of Ieremie.

c Their uppermost garments.

d Upon their garments, not upon the asse and the colt.

e This was an ancient kind of crying which they used in the feast of Tabernacles, when they carried boughs according as God command Levit. 23. 40.

And the word is corruptly made of two, for we should say, Hosanna, which is as much to say, as save I pray thee.

f It shal be it to him that commeth in the name of the Lord, that is to say, whom the Lord hath given us for our King.

* Mar. 11. 11 luke 19. 45. Iohn 2. 13.

g That is, all the men of Hierusalem were mooved.

* Deut. 14. 25.

* Esa. 56. 6.

* Ier. 7. 11 mar. 13. 17 luke 19. 46.

2 Such as should be masters of godlines, are they that doe most enuie the glory of Christ: but in vaine.

* Psal. 8. 2.

b Iesus hath made most perfit. We reade in Ierem.

3 Christ doeth

4 Hypocrites shall at length have their masks discovered, and their vizards plucked from their faces.

* Marke 21. 23.

5 How great the force of faith is.
 * Chap. 17. 20.
 i The Greeke word signifieth a sticking or wavering of mind, to that we cannot tell which way to take.
 * Chap. 7. 7. ioh. 15. 7. 1. ioh. 5. 14.
 * Mar. 11. 27. 28. Luke 20. 1. 2.
 6 Against them which overslipping the doctrine, binde the calling and vocation to an ordinarie succession going about by that false pretext, to stoppe Christs mouth.
 k Or, by what power.
 l One word, that is to say, I will aske you in one word.
 m John his preaching is called by a figure, Baptisme, because he reached the baptisme of repentance &c.
 Mar. 1. 4. act. 19. 3. n From God, and so it is plainly seene how these are set one against another.
 o Beat their heads about it and mused, or layd their heads together.
 * Chap. 14. 5. marke 6. 20.
 7 It is no new thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.
 p They make haste to the kingdome of God, and you slacke so that at least wise you should have followed their example. Markethen that this word (goe before) is improperly taken in this place, whereas no man followeth.
 q Living uprightly, being of a good and honest conversation: For the Hebrewes use this word, Was, for life and manners.
 * Those men oftentimes are the cruellest enemies of the Church, to whose fidelity it is committed. But the vocation of God, is neither tied to time, place, nor person.
 * Eia. 5. 1. ierem. 1. 22. marke 12. 1. Luke 20. 9. r Made the place strong: For a tower is the strongest place of a wall.
 * Chap. 23. 39. and 27. 51. ioh. 12. 52. s Word for word, let us hold it fast.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaves onely, and sayd to it, Never fruit grow on thee henceforward. And anon the figtree withered.
 20 And when his disciples saw it, they marvelled, saying, How soone is the figtree withered!
 21 And Iesus answered and sayd unto them, Verely I say unto you, if ye have faith, & i doubt not, ye shall not onely doe that, which I have done to the figtree, but also if yee say unto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.
 22 And whatsoever ye shall aske in prayer, if ye beleewe, ye shall receive it.
 23 * 6 And when he was come into the Temple, the chiefe Priests, and the Elders of the people came unto him, as hee was teaching, and sayd, By what k authority doest thou these things? and who gave thee this authority?
 24 Then Iesus answered, and said unto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.
 25 The m baptisme of John, whence was it? from n heaven, or of men? Then they o reasoned among themselves, saying, If we shall say, From heaven, hee will say unto us, Why did ye not then beleewe him?
 26 And if we say, Of men, we feare the multitude, * for all hold Iohn as a Prophet.
 27 Then they answered Iesus, and sayd, We can not tell. And hee sayd unto them, Neither tell I you by what authority I doe these things.
 28 * 7 But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.
 29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.
 30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, Sir: yet he went nor.
 31 Whether of them twaine did the will of the father? They sayd unto him, The first. Iesus sayd unto them, Verely I say unto you, that the Publicanes and the harlots p goe before you into the kingdome of God.
 32 For Iohn came unto you in the q way of righteousness, and yee beleewed him not: but the Publicanes and the harlots beleewed him, and ye though ye saw it, were not mooved with repentance afterward, that ye might beleewe him.
 33 * 8 Heare another parable, There was a certaine housholder, * which planted a vineyard, and hedged it round about, and made a winepresse therein, and r built a tower, & let it out to husbandmen, and went into a strange countrey.
 34 And when the time of the fruit drew neere, he sent his servants to the husbandmen to receive the fruits thereof.
 35 And the husbandmen tooke his servants and beat one, and killed another, and stoned another.
 36 Again he sent other servants, moe then the first: and they did the like unto them.
 37 But last of all hee sent unto them his owne sonne, saying, They will reverence my sonne.
 38 But when the husbandmen saw the sonne, they sayd among themselves, * This is the heire: come, let us kill him, & let us take his inheritance.
 39 So they tooke him, and cast him out of the vineyard, and slew him.
 40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?
 41 They sayd unto him, He will r cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.
 42 Iesus sayd unto them, Reade ye never in the Scriptures, * The stone which the u builders refused, the same is x made the y head of the corner?
 z This was the Lords doing, and it is marvellous in our eyes.
 43 Therefore I say unto you, The kingdome of God shall be taken from you, and shall be given to a nation, which shall bring forth the a fruits thereof.
 44 * And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will b dash him in pieces.
 45 And when the chief Priests and Pharises had heard his parables, they perceived that hee spake of them.
 46 * 8 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.
 * Eia. 5. 14. b As chaffe useth to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaffe from the corne with winnowing, to scatter it abroad. 8 The wicked can doe nothing, but what God will.

39 So they tooke him, and cast him out of the vineyard, and slew him.
 40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?
 41 They sayd unto him, He will r cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.
 42 Iesus sayd unto them, Reade ye never in the Scriptures, * The stone which the u builders refused, the same is x made the y head of the corner?
 z This was the Lords doing, and it is marvellous in our eyes.
 43 Therefore I say unto you, The kingdome of God shall be taken from you, and shall be given to a nation, which shall bring forth the a fruits thereof.
 44 * And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will b dash him in pieces.
 45 And when the chief Priests and Pharises had heard his parables, they perceived that hee spake of them.
 46 * 8 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.
 * Eia. 5. 14. b As chaffe useth to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaffe from the corne with winnowing, to scatter it abroad. 8 The wicked can doe nothing, but what God will.

z A kind of proverbe, shewing what end the wicked are wor by of.
 * Psal. 118. 22. act. 4. 11. rom. 9. 33.
 u Master builders which are chiefe builders of the house, that is, of the Church.
 x Began to be.
 y The chiefe stone in the corner is called the bead of the corner, which beareth up the couplings or ioints of the wbole building.
 z That matter (in that the stone which was cast away, is made the head) is the Lords doing, which we behold and greatly marvel at.
 d They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh, Gal. 5.
 * Luke 14. 15. revel. 19. 9.
 i Not all the whole company of them that are called by the voyce of the Gospell are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.
 a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: for feasts and banquets were wont to be beguene with sacrifices.
 2 A dread full destruction of: he that cometh Chr b The mariage feast.
 3 God doth first call us, when we thinke nothing of it. c The general calling offereth the Gospell to all men: but their life is examined that enter in. 4 In the small number which come at the calling, there are some cast awayes which doe not confirme their faith with newnesse of life.

CHAP XXII.

i The parable of the mariage. 9 The calling of the Gentiles.
 11 The wedding garment, faith. 16 Of Cefars tribute.
 23 They question with Christ touching the resurrection.
 32 God is of the living. 36 The greatest commandment.
 37 To love God. 39 To love our neighbour. 42 Iesus reasoneth with the Pharises touching the Messias.

Then * i Iesus answered and spake unto them againe in parables, saying,
 2 The kingdome of heaven is like unto a certaine king which married his sonne.
 3 And sent forth his servants, to call them that were bidde to the wedding, but they would not come.
 4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are a killed, and all things are ready: come unto the mariage.
 5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.
 6 And the remnant tooke his servants, and intreated them sharply, and slew them.
 7 2 But when the king heard it, he was wroth, and sent forth his warriours, and destroyed those murderers, and burnt up their citie.
 8 Then sayd hee to his servants, Truly the b wedding is prepared: but they which were bidden, were not worthy.
 9 3 Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the mariage.
 10 So those servants went out into the high wayes, and gathered together all that ever they found, both good and c bad: so the wedding was furnished with ghests.
 11 4 Then the king came in, to see the ghests,

and

d Word for word, haultered, that is to say, he held his peace, as though he had had a bridle or an halter about his necke.

e To them that served the ghesles.

Chap. 8. 12. and 13. 42. and 25. 30.

Chap. 20. 16.

Marke 12. 13.

luke 20. 20.

f Snare him in his words or talke.

The Greeke word is derived of snares which hunters lay.

g They which with Herode made a new religion patched together of the beathenish and of the Jewish religion.

h Truly and sincerely.

i Thou art not mooved with any appearance and outward shew.

k The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre forth as the authoritie that God hath over us may remaine safe unto him, and his honour be not diminished.

l The word th is used here, signifieth a valuing and rating of mens estate according to the present world.

m He is not to be taken in this promise.

n He is not to be taken in this promise.

o Before Chap. 17. 24. there is mention made of a drachme, which is more than a farthing part of a penny, so that it is not to be taken in the two places; but they may easily be recorded thus: The Romans paid a penny according to the proportion, in they were rare at the time was paid every one to the Temple, which also the Romans tooke to themselves when they had subdued Iudea.

Marke 12. 17. luke 20. 25. rom. 13. 7.

6 Christ voucheth the resurrection of the flesh against the Sadduces.

Marke 12. 18. luke 20. 27. Mat. 23. 8.

Deut. 25. 5. in Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.

n He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels; for they shall neither marrie nor be married.

Exod. 2. 6. Marke 12. 27.

7 The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them.

and saw there a man which had not on a wedding-garment.

12 And he said unto him, Friend, how camest thou in hither, and hast not on a wedding-garment? And he was speechlesse.

13 Then said the king to the servants, Bind him hand and foote: take him away, and cast him into vtter darkenesse: there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 Then went the Pharises and tooke counsell how they might fangle him in talke.

16 And they sent unto him their disciples with the g Herodians, saying, Master, we know that thou art true, and teachest the way of God aright: neither carest thou for any man: for thou art not the person of men.

17 Tell us therefore, how thinkest thou? Is it lawfull to give tribute unto Cesar, or not?

18 But Iesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a penny.

20 And he said unto them, Whose is this image and superscription?

21 They answered him, Cefars. Then said he unto them, Therefore to Cesar, the things which are Cefars, and give unto God, those things which are Gods.

22 When they heard it, they marvelled, and left him, and went their way.

23 The same day the Sadduces came to him, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, he hath no children, his brother shall marrie his wife, and beare the right of alliance, and raise up seede unto his brother.

Nowe there were with us seven brethren, the first married a wife, and deceased: and had no issue, left his wife unto his brother.

Likewise also the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Iesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wives, nor wives are bestowed in marriage, but are as the Angels of God in heaven.

31 And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were astonished at his doctrine.

34 But when the Pharises had heard, that Iesus said every one to the Temple, which also the Romans tooke to themselves when they had subdued Iudea.

Marke 12. 17. luke 20. 25. rom. 13. 7.

6 Christ voucheth the resurrection of the flesh against the Sadduces.

Marke 12. 18. luke 20. 27. Mat. 23. 8.

Deut. 25. 5. in Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.

n He saith not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels; for they shall neither marrie nor be married.

Exod. 2. 6. Marke 12. 27.

7 The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them.

he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus answered him, Thou shalt love the Lord thy God with all thy heart, with all thy soule, and strength: and in Mar. 12. 30. and Luke 10. 27 we read with soule, heart, strength and thought.

38 The second is like unto this, Thou shalt love thy neighbour as thy selfe.

40 In these two commandments hangeth the whole Law and the Prophets.

41 While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said unto him, Davids.

43 He said unto them, How then doeth David in spirit, call him Lord, saying,

44 The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

45 If then David call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

A scribe, so saith Mar. 12. 28. now what a scribe is, looke Chap. 2. 4.

Deut. 6. 5. p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, and strength: and in Mar. 12. 30. and Luke 10. 27 we read with soule, heart, strength and thought.

Mar 12. 31. rom. 13. 9 gal. 5. 14. iames 2. 8.

Another man. Christ proveth manifestly that he is Davids sonne according to the flesh, but otherwise, Davids Lord, and very God.

Mar 12. 35. luke 10. 41.

Or, whose stocke or familie: for the Hebrewes call a mans posteritie sonnes.

Psal. 110. 1.

CHAP. XXIII.

2 How the Scribes teaching the people the Law of Moses, behave themselves. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The servant. 13 To shut the kingdome of heaven. 14 To divorce widows houses. 15 A Profelyte. 16 To swear by the Temple. 23 To tythe mynt. 25 To cleanse the outside of the cup. 27 Painted sepulchres. 33 Serpents, lipers. 37 The Henne.

Then spake Iesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharises sit in Moses seate.

3 All therefore whatsoever they bid you observe, that observe and doe: but after their workes doe not: for they say, and doe not.

4 For they binde heavie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moove them with one of their fingers.

5 All their workes they doe for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments,

6 And love the chiefe place at feastes, and to have the chiefe seates in the assemblies.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

phore of the seate sheweth, which they occupied as teachers of Moses his learning.

Luke 11. 46. actes 15. 10.

2 Hypocrites for the most part are most severe exacters of those things which they themselves chiefly neglect.

3 Hypocrites are ambitious.

c It is to be bread, or riband of blew silk in the fringe of a corner, the beboiling whereof made the scribe remember the lawes and ordinances of God: and therefore was called a phylacterie, as you would say, a keeper, Num. b. 15. 38. deut. 6. 8. which order the Iewes afterward abused, as they doe now a dayes, which hang S. Iohns Gospell about their neckes: a thing condemned many yeares agoe in the Council of Antioche.

Word for word, Twisted tassels of thread

12 12 marke 12. 38. Luke 11. 43. and 20. 26. e When assemblies and Councils are gathered together.

f This word Rab, signifieth one that is above his fellowes, and is as good as a number of them: and wee may see by the repeating of it, how proud a ruse it was. Now they were called Rabbi, which by laying on of hands were vntered and declared to the world to be wise men.

1 Wee ought to heare whatsoever any wicked teachers teach us purely out of the word of God, yet so that we eschewe their evil maners.

Nehem. 8. 4.

a Because God appointed the order, therefore the Lord would have his Word to be heard even from the mouth of hypocrites and hirelings.

b Provided allwayes, that they deliver Moses his doctrine which they professe, which thing the Metaphors

Bbb 4 8 4 Ent

† James 3, 1.
4 Modestie is a singular ornament of Gods ministers.
g Seeke not ambitiously after it: for our Lord doth not forbid us to give the Magistrate and our Masters the honour that is due to them. Augustinus de sermone verbi Domini ex Mat. cap. 11.
h He seemeth to allude to a place of Esai, chap. 54, 13. and Iere. 31, 34.
† Malac. 1, 6.
i He sheweth at a fashion which the Jewes used, for they called the Rabbins our fathers.
k It seemeth that the Scribes did very greedily hunt after such titles, without verse 10. he calleth blinde guides.
* Luke 14, 11. and 18, 14.
l He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.
s Hypocrites can abide none to be better then themselves.
m Christ when he reproveth any man sharply, useth this word, to give us to understand that there is nothing more detestable then hypocrisie and falshood in religion which are even at the doore.
† Marke 12, 40.
Luke 10, 47.
6 It is a common thing among hypocrites, to abuse the pretence of zeal to covetousnesse and extortion.
o Word for word, under a colour of long praying And this word, Even, coveith a double naughtinesse in them: the one, that they devoured widowes goods: the other that they did it under a colour of godlinesse.
p The drie part: now that part of the earth is called drie, which the Lord hath given vs to dwell upon.
q Is a debtor.
Sinnes are called in the Syrian tongue, Debts, and it is certaine that Christ spake in the Syrian tongue.
x Causeth the golde to be counted holy, which is dedicate to an holy use. † 1. kings 8, 13. 2 chron 6, 2.
* Chap 5, 34. f If heaven be Gods throne, then is he no doubt above all this world.
7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose.
* Luke 11, 42. t Faithfulness in keeping of promises.
8 Hypocrites are too much carefull of outwarde things, and the inward they utterly contemne. † Luke 12, 59.

8 † 4 But be not ye called, Rabbi, for h one is your doctour, *to wit*, Christ, and all yee are brethren.
9 And † call no man your i father upon the earth: for there is but one, your father which is in heaven.
10 Be not called k doctours: for one is your doctour *even* Christ.
11 But he that is greater among you, let him be your servanr.
12 * For whosoever l will exalt himselfe, shall be brought lowe: and whosoever will humble himselfe, shall be exalted.
13 g s Woe therefore be unto you, Scribes and Pharises, m hypocrites, because ye shut up the kingdome of heaven before men: for yee your selves goe not in, neither suffer yee them that would n enter, to come in.
14 * 6 Woe be unto you, Scribes and Pharises, hypocrites: for ye devoure widowes houses, even o vnder a colour of long prayers: wherefore yee shall receive the greater damnation.
15 Woe be unto you Scribes and Pharises, hypocrites: for ye compasse sea and p land to make one of your profession: and when he is made, yee make him two fold more the childe of hell, then you your selves.
16 Woe be unto you blinde guides, which say, Whosoever sweareth by the Temple it is nothing: but whosoever sweareth by the gold of the Temple, he q offendeth.
17 Ye fooles and blind, Whether is greater, the gold, or the Temple that r sanctifieth the gold?
18 And whosoever sweareth by the altar, it is nothing, but whosoever sweareth by the offering that is upon it, offendeth.
19 Yee fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?
20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.
21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.
22 * And hee that sweareth by heaven, sweareth by the s throne of God, and by him that sitteth thereon.
23 1 7 * Woe be to you, Scribes and Pharises, hypocrites: for ye thire mynt, and annyse, and cummyn, and leave the wighrier matters of the law, as iudgement, and mercy and t fidelitie. These ought ye to have done, and not to have left the other.
24 Ye blinde guides, which straine out a gnat, and swallow a camell.
25 † 8 Woe be to you, † Scribes and Pharises, hypocrites: for yee make cleane the vtrier side of the cup, and of the platter: but within they are full of briberie and excessse.
26 Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.
27 Woe be to you, Scribes and Pharises, hypocrites: for ye are like unto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for ourwarde yee appeare righteous unto men, but within ye are full of hypocrisie and iniquitie.
29 † 2 Woe be unto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,
30 And say, If we had bene in the dayes of our fathers, wee would not have bene partners with them in the blood of the Prophets.
31 So then ye be witneses unto your selves, that yee are the children of them that murdered the Prophets.
32 u Fulfil ye also the measure of your fathers.
33 O serpents, the generation of vipers, how should ye escape the damnation of x hell!
34 10 Wherefore behold, I send unto you Prophets, and wisemen, and Scribes, and of them yee shall kill and crucifie, and of them shall ye scourge in your Synagogues, and persecute from citie to citie.
35 11 That upon you may come all the righteous blood that was shed upon the earth, † from the blood of Abel the righteous, unto the blood of Zacharias the sonne of y Barachias, † whom ye slew betweene the Temple and the altar.
36 Verely I say unto you, all these things shall come upon this generation.
37 12 * Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I have z gathered thy children together, as the henne gathered her chickens vnder her wings, and ye would not!
38 Behoide, your habitation shall be left unto you desolate.
39 For I say unto you, yee shall not see mee henceforth till that ye say, Blessed is he that cometh in the Name of the Lord.

C H A P. XXIV.

2 The destruction of the Temple. 4 The signes of Christs coming. 12 Iniquitie. 23 False Christs. 29 The firste of the end of the world. 31 The Angels. 32 The figtree. 37 The dayes of Noe. 42 We must watch. 45 The servant.
A N D † Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.
2 1 And Iesus said unto them, See yee not all these things? Verely I say unto you, * there shall not be here left a stone upon a stone, that shall not be cast downe.
3 And as he sate upon the mount of Olives, his disciples came unto him apart, saying, Tell us when these things shall be, and what signe shall be of thy coming, and of the end of the world?
4 2 And Iesus answered, and said unto them, * Take hede that no man deceive you.
5 For many shall come in my Name, saying, I am Christ, and shall deceive many.
6 And ye shall heare of warres, and rumours of warres: see that yee be not * troubled: for all these things must come to passe, but the a ende is not yet.
7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in b divers places.
8 All these are but the beginning of c sorrowes.
9 * Then shall they deliver you up to be afflicted,

9 Hypocrites when they goe most about to cover their wickednesse, then do they by the iust iudgement of God, shame themselves.
u A proverb used of the Jewes, which hath this meaning, Goe ye on also & follow your ancelters, that at length your wickednesse may come to the full.
* Luke Chap. 5, verse 22.
10 Hypocrites be cruell.
11 The end of them which persecute the Gospel, vnder the pretence of zeale, † Gen. 4, 8.
y Of Ioiada, who was also called Barachiah, that is, blessed of the Lord.
† 2. Chron. 24, 21.
12 Where the mercy of God was greatest, there was greatest wickednesse and rebellious, and at length the most sharpe iudgements of God.
* Luke 13, 34.
z He speaketh of the outward ministerie, and as he was promised for the saving of this people, so was he also carefull for it, even from the time that the promise was made to Abraham.
* Marke 13, 1.
Luke 21, 5, 6.
1 The destruction of the citie and especially of the Temple is fore tolde.
* Luke 19, 44.
2 The Church shall have a continuall conflict with infinite miseries and offences, and that more is, which false prophets, vntill the day of victorie and triumph cometh.
* Eph. 5, 6. col. 2, 18.
a That is, when those things are fulfilled yet the end shall not come.
b Every where.
c Word for word, of great torments, like unto women in travaile.
* Chap. 10, 17.
Luke 21, 12. ioh. 15, 20. and 16, 2.

3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a crie made, Behold, the bridegrome commeth: goe out to meet him.

7 Then all those virgines arose and trimmed their lampes.

8 And the foolish said to the wise, Give us of your oyle, for our lampes are out.

9 But the wise answered, saying, Not so, least there will not be ynough for us and you: but goe ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verely I say unto you, I know you not.

13 * Watch therefore: for ye know neither the day, nor the houre, when the son of man will come.

14 § 2 For the kingdome of heauen is as a man that going into a strange countrey, called his servants, and delivered to them his goods.

15 And unto one he gave five talents, and to another two, and to another one, to every man after his owne ability, & straightway went from home.

16 Then hee that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that received two, hee also gained other two.

18 But hee that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came hee that had received five talents, and brought other five talents, saying, Master, thou deliveredst unto mee five talents: behold, I have gained with them other five talents.

21 Then his master saide unto him, It is well done good servant, and faithfull, Thou hast beene faithfull in little, I will make thee ruler over much: & enter into thy masters ioy.

22 Also he that had received two talents, came, and saide, Master, thou deliverest unto mee two talents: behold, I have gained two others talents more.

23 His Master saide unto him, It is well done good servant, and faithfull, Thou hast beene faithfull in little, I will make thee ruler over much: & enter into thy masters ioy.

24 Then hee that had received the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strowedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said unto him, Thou evill servant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strowed not.

27 Thou oughtest therefore to have put my mony to the exchangers, & then at my coming should I have received mine owne with vantage.

28 Take therefore the talent from him, and

give it unto him which hath ten talents.

29 * For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath shall be taken away.

30 Cast therefore that unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth.

31 ¶ 3 And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit upon the throne of his glorie,

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepherde separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gave me meat: I thirsted, and ye gave me drinke: I was a stranger, and ye tooke me in unto you.

36 I was naked, and yee clothed mee: I was sicke, and yee visited me: I was in prison, and yee

37 Then shall the righteous answer him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gave thee drinke?

38 And when saw we thee a stranger, and tooke thee in unto us? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came unto thee?

40 And the king shall answer, and say unto them, Verely I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say to them on the left hand, * Depart from me ye cursed, into everlasting fire, which is prepared for the devill and his angels.

42 For I was an hungred, and ye gave mee no meat: I thirsted, and ye gave me no drinke:

43 I was a stranger, and ye tooke me not in unto you: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison: and did not minister unto thee?

45 Then shall he answer them, and say, Verely I say unto you, in as much as yee did it not to one of the least of these, ye did it not to me.

46 * And these shall goe into everlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Judas selleth him. 26 The institution of the supper, 34 and 36 Peters deniall. Christ is beavie. 47 He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

And * 1 it came to passe, when Iesus had finished all these sayings, hee saide unto his disciples,

2 Ye know that after two dayes is the Pasche over, and the Sonne of man shall be delivered to be crucified.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

pointed the time that Christ should be crucified in.

* Chap. 13, 22. marke 4, 25. luke 8, 18. and 19, 26.

* Chap. 8, 12. and 22, 13.

3 A lively setting forth of the everlasting iudgement which is to come.

¶ Blessed and happy, upon whom my Father hath most abundantly bestowed his benefites. * Esai. 58, 7. ezech. 18, 7.

* Eccl. 7, 35.

* Psal. 6, 8. Chap. 7, 13. luke 13, 27.

* Dan. 12, 2. Iohn 5, 22.

* Marke 14, 7. luke 22, 1.

2 Christ witnesseth by his voluntarie going to death that he will make full satisfaction for the sinne

of Adam, by his obedience.

2 God himselfe and not men, ap-

* Iohn 11, 47.

4 And

b Their eyes being heauie with sleepe.

* Chap. 24, 42. marke 3, 35.

* Luke 19, 12, 13. a Christ witnesseth that there shall be a long time betwene his departure to his father, and his coming againe to us, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they have bestowed that which they received of him, but also of his household servants, which have not through slothfullnesse employed those gifts which he bestowed upon them.

c According to the wisdom and skill in dealing, which was given them.

d Come, and receive the fruit of goodnesse, now the Lords ioy is doubled, Iohn 15, 11. that my ioy may remaine in you, and your ioy be fulfilled.

e Talle mates which have their shop bulkes or stables set abroad, where they let out money to drivers.

a By this worde Feast, is meant the whole feast of unleavened bread: the first and eighth day whereof were so holy, that they might do no manner of worke therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to passe through Gods providence, that Christ suffered at that time, to the ende that all the people of Israel might be witnesses of his everlasting sacrifice.

¶ Marke 14.3. ioh 11.2. 3 By this sudden worke of a sinfull woman, Christ giueth the ghests to understand of his death, and buriall which was nigh: the fauour whereof shall bring life to all sinners which see unto him. Because Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.

b For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two histories.

c These boxes were of alabaſter, which in olde time men made hollow to put in ointments: for ſome writ, that alabaſter keepeth ointment without corruption, Plinie booke 13. Chap. 1. d This is a figure called Synecdoche: for it is ſaid but of Iudas that he was moued thereat,

*John 12.4. e Vnprofitable ſpending. 4 We ought not rashly to coudemne that which is not orderly done. ¶ Deut. 15.11. 5 Christ, who was once anointed in his owne person, must alwayes be anointed in the poore. f In that she powred this ointment upon my body, she did it to burie me. * Mar. 14.10. * Mar. 14.12. Luke 22.7. 6 Christ verely purposing to bring us into our countrey out of hand, and so to abrogate the figure of the Law, fulfilling the Law, neglecting the contrary tradition and custome of the Iewes, and therewithall sheweth that all things shall so come to passe by the ministration of men, that the secret counsell of God shall governe them. g This was the fourteenth day of the first moneth: and the first of unleavened bread should haue bene the fifteenth, but because this dayes evening (which after the manner of the Romanes was referred to the day before) did belong to the Iewes manner to the day following, therefore it is called the first day of unleavened bread. h Luke 22.14. h Because the Law appointed them to be shod, and haue their shooes in their hands, as though they were in haste, thereby it is to be gathered that they sate not downe when they did eate the Passeeover, but stood, for ootherwise when they went to meat, they put off their shooes: therefore he speaketh here in this place, not of the Passeeover, but of the Supper, which was celebrated after that the Passeeover was solemnly done. * Marke 14.13. ioh 13.21. * Psal. 41.9. i That is to say, whom I vouchsafed to come to my table, alluding to the place Psal. 41.10. which is not so to be understood, as though at the selfe same instant that the Lord spake these words, Iudas had had his hand in the dish (for that had bene an undoubted taken) but it is meant of his tabling and eating with them.*

4 And consulted together that they might take Iesus by subtilty, and kill him,

5 But they said, Nor on the a feast day, least any uproare be among the people.

6 ¶ 3 And when Iesus was in Bethania, in the house of Simon the leper,

7 b There came unto him a woman, which had a c boxe of very costly ointment, and powred it on his head as he sate at the table.

8 And when his d disciples sawe it, they had indignation, saying, What needeth this e waste?

9 For this oyntment might have bene sold for much, and bene given to the poore.

10 4 And Iesus knowing it, sayd unto them, Why trouble ye the woman? for she hath wrought a good worke upon me.

11 5 For yee have the poore alwayes with you, but me shall ye not have alwayes.

12 For f in that she powred his ointment on my body, she did it to burie me.

13 Verely I say unto you, wheresoeuer this Gospel shall be preached thorowout all the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 ¶ * Then one of the twelve, called Iudas Iscariot, went unto the chiefe Priests,

15 And sayd, What will ye give me, and I will deliver him unto you, and they appointed unto him thirtie pieces of silver.

16 And from that time, he sought opportunity to betray him.

17 ¶ 6 Now g on the first day of the feast of unleavened bread, the disciples came to Iesus, saying unto him, Where wilt thou that we prepare for thee to eate the Passeeover?

18 And he sayd, Goe ye into the citie to such a man, and say on him, The master saith, My time is at hand: I will keepe the Passeeover at thine house with my disciples.

19 And the disciples did as Iesus had given them charge, and made ready the Passeeover.

20 * So when the even was come, hee h sate downe with the twelve.

21 And as they did eate, he sayd, * Verely, I say unto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began every one of them to say unto him, Is it I, Master?

23 And he answered and sayde, * Hee that i dippeth his hand with mee in the dish, hee shall betray mee.

24 Surely the Sonne of man goeth his way,

as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had never bene borne.

25 Then Iudas k which betrayed him, answered, and sayd, Is it I, Master? Hee saide unto him, Thou hast said it.

26 ¶ 7 And as they did eate, Iesus tooke the bread, and when he had b blessed, he brake it, and gave it to the disciples, and said, Take, eate: m this is my body.

27 Also he tooke the cup, and when he had giuen thanks, he gave it to them, saying, Drinke ye n all of it.

28 o For this is my blood of the p newe Testament that is shed for many, for the remission of finnes.

29 I say unto you, that I will not drinke henceforth of this fruit of the vine untill that day, when I shall drinke it new with you in my Fathers kingdom.

30 And when they had sung q a Psalm, they went out into the mount of Olives.

31 ¶ 8 Then said Iesus unto them, All ye shall be offended by me this night: for it is written, I * will smite the shepherde, and the sheepe of the flocke shall be scattered.

32 But r after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and saide unto him, Though that all men should be offended by thee, yet will I never be offended.

34 * Iesus saide unto him, Verely I say unto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter saide unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ¶ 9 Then went Iesus with them into a place which is called Gethsemane, and said unto his disciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke unto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and r grievously troubled.

38 io Then said Iesus unto them, My soule is verie heauie, even unto the death: tary ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, ¶ let this i cup passe from me: neverthelesse, not as I will, but as thou wilt.

40 11 After, hee came unto the disciples, and found them asleepe, and said to Peter, What? could ye not watch with me one houre?

*p Or, covenant, that is to say, whereby the new league and covenant is made: for in making of leagues, they used powring of wine, and shedding of blood. q When they had made an end of their solemn singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117. 8 Christ being more carefull of his disciples, then of himselfe, forewarneth them of their flight, and putteth them in better comfort. * Marke 14.27. ioh 16.32. and 18.8. * Zach. 13.7. * Marke 14.28. and 16.7. * Ioh 13.38. marke 14.30. * Luke 22.39. 6 Christ having regard to the weaknesse of his disciples, leaving all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in. r The word which be vseth, signifieth great sorow, and marvellous and deadly griefe: which thing, as it betokeneth the truth of mans nature, which shunneeth death as a thing that entred is against nature so it sheweth that though Christ were void of sinne, yet he sustained that horrible punishment, because he felt the wrath of God kindled against us for finnes, which he reveiged and punished in his person. 10 Christ a true man going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his owne: felt he bath a terrible conflict with the horror and feare of the curse of God: out of which he escapeth as conquerour, causeth us not to be afraid any more of death. ¶ Let it passe mee, and not touch mee. i That is, which is at hand, and is offered and prepared for mee: a kinde of speech which the Hebrewes use, for the wrath of God, and the punishment be sendeth: aboue, Chap. 20.32. 11 An example of the carelesnesse of man,*

41 Watch,

12 Christ offereth himself willingly to be taken, that in obeying willingly, he might make satisfaction for the willfull fall of man.

4. Marke 14. 43. Luke 22. 47. iohn 18. 3.

11 Sent from the hie Priests.

23 Christ is taken that we might be delivered.

2. Christ reprehendeth Judas ranting-ly, & rebuketh him sharply, for hee knew well enough for what cause he came.

14 Our vocation must be the rule of our zeale

† Gen 6. 6. reue. 13. 10.

9 They take the sword to whom the Lord hath no. gi-ven it, that is to say, they which use the sword, and are not called to it.

15 Christ is taken, because hee was willing to be taken.

2. By this questioning, he answereth a sile objection, for they might have asked him, why he did not in this his great extremity of danger, call to his Father for aide: but to this he answereth by a question.

* Isa 55. 10.

* Verle 31.

* Marke 14. 53. Luke 22. 54. iohn 18. 14.

16 Christ being innocent is condemned of the high Priest for that wickednesse whereof we are guiltie.

a From Annas to Caiaphas before whom the multitude was assembled. iohn 18. 13.

b The word here vsed, signifieth properly an open large roome before a house, as we see in Kings palaces and noble mens houses: we call it a court, for it is open to the ayre, and by a figure Synecdoche is taken for the house it selfe.

* Marke 14. 55.

* iohn 2. 29.

c How cometh it to passe that these men witness against thee?

41 Watch, and pray, that yee enter not into temptation: the spirit indeed is ready, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cuppe cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came and found them asleep again, for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, saying the same words.

45 Then came he to his disciples, and sayd unto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is given into the hands of sinners.

46 12 Rise, let us go: beholde, he is at hand that betrayeth me.

47 * And while he yet spake, loe, Judas one of the twelve came, and with him a great multitude with swords and staves, u from the hie Priests and Elders of the people.

48 Now he that betrayed him, had given them a token, saying, Whomsoever I shall kille, that is he, lay hold on him.

49 And forthwith he came to Iesus, and sayd, God save thee, Master, and killed him.

50 13 Then Iesus sayde unto him, x Friend wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a servant of the hie Priest, and smote off his eare.

52 14 Then sayd Iesus unto him, Put up thy sword into his place: for all that y take the sword, shall perish with the sword.

53 15 Either thinkest thou, that I cannot now pray to my Father, and hee will give me moe then twelve legions of Angels?

54 2 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre sayd Iesus to the multitude, Yee be come out as it were against a thiefe, with swords and staves, to take mee: I fate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the disciples forooke him, and fled.

57 * 16 And they tooke Iesus, and led him to a Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off unto the hie Priests hall, and went in and fate with the servants to see the end.

59 Nowe * the chiefe Priests and the Elders, and all the whole Councill sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

61 And said, This man said, * I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and saide to him Answerest thou nothing? c What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and saide to him, I charge thee sweate unto vs by the living God, to tell vs, If thou be that Christ the sonne of God, or no.

64 * Iesus said to him, Thou hast said it: nevertheless I say unto you, d Hereafter shall ye see the Sonne of man, sitting e at the right hand of the power of God, and come in the f cloudes of the heaven.

65 Then the hie Priest g rent his cloathes, saying, He hath blasphemed, what have we any more neede of witnesses: beholde, nowe ye have heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 * Then spat they in his face, and buffeted him, and other smote him with rods.

68 Saying, Prophecie to us, O Christ, who is he that smote thee?

69 * 17 Peter h fate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another maide sawe him, and saide unto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an oathe, saying, I know not the man.

73 So after a while, came unto him they that stood by, and saide unto Peter, Surely thou art also one of them: for even thy speech bewrayeth thee.

74 Then began hee to i curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said unto him, Before the cocke crowe thou shalt denie mee thrise. So hee went out, and wept bitterly.

cie, by the experience of his owne incredulitie. h That is, without the place where he B the p fate but not without the house, for afterward he went from thence into the porch. i He swore and cursed himselfe.

CHAP. XXVII.

2 He is delivered to Pilate. 19 Pilates wife. 20 Barabbus is asked. 24 Pilate wasteth his hands. 29 Christ is crowned with thornes. 34 He is crucified. 40 Reviled. 50 He giveth up the Ghost. 57 He is buried. 62 The soldiers watch him.

W Hen the * morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death.

2 And let him away bound, and delivered him unto Pontius Pilate the governour.

3 * 1 Then when Judas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of silver to the chiefe Priests, and Elders,

4 Saying, I have sinned, betraying the innocent blood. But they sayd, What is that to us? see thou to it.

5 And when he had cast downe the silver pieces in the Temple, he a departed, and went, * and hanged himselfe.

6 And the chiefe Priestes tooke the silver pieces, and saide, It is not lawfull for us to put them into the b treasure, because it is the price c of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of d strangers.

8 Wherefore that field is called, * The field of blood, untill this day.

9 (Then was fulfilled that which was spoken by

* Chap. 16. 27. rom. 14. 20.

2. thess. 4. 14.

d This worde distinguisheth his first coming from the latter.

e Sitting with God in like and equal honour at the right hand of his power, that is, in greatest power: for the right hand signifieth a-mong the Hebrews, that that is mightie and of great power. f Cloudes of heaven, Looke afore, Chap. 24. 30.

g This was an answer to a matter among the Jewes: for so were they bound to doe, when they heard any Iew saye to blaspheme God, and it was a tradition of their Talmud in the booke of the Magistres, in the title, of the foure kindes of death.

* Esai 30. 6.

* Marke 14. 66. Luke 22. 55. iohn 18. 29.

17 Peter by the wonderfull providence of God appointed to be a witness of all those things, is prepared to the example of singular constan-

h That is, without the place where he went from thence

* Mar. 15. 1. Luke 22. 66. iohn 18. 28.

1 An example of the horrible judgement of God. 23 well against them which sell Christ, as against them which buy Christ.

a Out of mens sight.

* Acts 1. 18.

b The treasure of the Temple.

c Of life and death.

d Strangers and gbellies, whom the Jewes could not abide to be ioynd unto, no not after they were dead.

* Acts 1. 19.

e Seeing this prophetic is read in Zach. 11. 12. it can not be denied, but Jeremias name crept into the text, either through the Writers fault, or some their ignorance: may be also that it came out of the margin, by reason of the abbreviation of the words, the one being Iou, & the other Iouh, which are not much unlike: but in the 32. rian. the 1. prophets name is not set downe at all. * Zach. 11. 12. f The Evangelist doth not follow the Prophets words, but his meanings, which he sheweth to be fulfilled. a Christ holdeth his peace when he is accused, that we may not be accused acknowledging our guiltines and therewithall his owne innocency. b Mark. 15. 2. luk. 23. 3. iob 18. 33. c Christ is first quitted of the same Iudge, before he be condemned, that we might see how the iustified for the vniust. * Mark. 15. 11. luke 23. 18. iohn 18. 40. act. 3. 14. d Christ being quit by the testimony of iudge himselfe, is notwithstanding condemned by the same to quit us before God. g It was a manner in olde time, when any man was murdered, and in other slaughters, to wash their hands in water, to declare themselves guiltlesse. h Of the murder, an Hebrew kinde of speech. i If there be any offence committed in slaying him, let us and our posterity smart for it. * Marke 15. 26. iohn 19. 2. k Christ suffereth that reproach which was due to our sinnes, notwithstanding to the meane time by the secret providence of God, hee is intituled King by them which did him that reproach. k They cast a cloake about him, and wrapped it about him, for it lacked sleeves. l Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these profane and malepate sawcy souldiers clad Iesus in this way, to mocke him withall, who was indeed a true King. * Marke 15. 21. luke 23. 26.

by e Jeremias the Prophet, saying, * f And they tooke thirty silver *pieces*, the price of him that was valued, whom they of the children of Israel valued.

10 And they gave them for the potters field, as the Lord appointed me.)

11 ¶ And Iesus stood before the governour, and the governour asked him, saying, Art thou that King of the Iewes: Iesus sayd unto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayd Pilate unto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, inso-much that the governour marvelled greatly.

15 ¶ Now at the feast the governour was wont to deliver unto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for envie they had delivered him.)

19 Also when hee was set downe upon the iudgement seat, his wife sent to him, saying, Have thou nothing to doe with that iust man: for I have suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the governour answered, and sayd unto them, Whether of the twaine will ye that I let loose unto you? And they sayd, Barabbas.

22 Pilate sayd unto them, What shall I do then with Iesus, which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayd the governour, But what evil hath he done? Then they cried the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he availed nothing, but that more tumult was made, hee tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man: looke you to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Thus let he Barabbas loose unto them, and scourged Iesus, and delivered him to be crucified.

27 ¶ Then the souldiers of the governour tooke Iesus into the common hall, and gathered about him the whole band,

28 ¶ And they stripped him, and put about him a skarlet robe,

29 And platted a crowne of thornes, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God save thee, King of the Iewes,

30 And spitted upon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 ¶ And when they came unto the place called Goggotha (y is to say, the place of dead mens souls)

34 ¶ They gave him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, ¶ They divided my garments among them, and upon my vesture did cast lots.

36 And they sat and watched him there.

37 ¶ They set up also over his head his cause written, THIS IS IESUS THE KING OF THE IEWES.

38 ¶ And there were two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, save thy selfe: if thou be y Son of God, come down from the crosse.

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saved others, but he cannot save himselfe: if he be the king of Israel, let him now come downe from the crosse, and we will beleewe in him.

43 ¶ Hee trusted in God, let him deliver him now, if hee will have him: for he sayd, I am the Sonne of God.

44 The selfe same thing also the two thieves which were crucified with him, cast in his teeth.

45 ¶ Now from the sixth houre was there darkness over all the land, unto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, ¶ Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47 ¶ And some of them that stood there, when they heard it, sayd, This man calleth y Elias.

48 And straightway one of them ran, and tooke a sponge and filled it with vineger, and put it on a reed, and gave him to drinke.

49 Other said, Let be: let us see if Elias will come and save him.

50 ¶ Then Iesus cried againe with a loud voyce, and yeilded up the ghost.

51 ¶ And behold, ¶ the vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, & the stones were cloven.

52 And the graves did open themselves, and many bodies of the Saints, which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy citie, and appeared unto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying Truly this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministering unto him.

56 Among whom was Marie Magdalene, and

his name, not for want of understanding the tongue, but of a profane imudency and saucinesse, and he repeated these words, to the end that this better harping upon the name might be understood. * Psal. 69. 22. ¶ Christ after hee had overcome other enemies, at length provoked & set upon death it selfe. ¶ Christ, when he is dead, sheweth himselfe to be God almighty, even his enemies, confessing the same. ¶ A Caro. 3. 24. ¶ Which divided the holies of all. ¶ That is to say, the stones clave in sunder: ¶ the graves did open themselves, so shew by this token, that death was overcome, & the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

Ma. 16

in They came ad Simon to beare his burden, some of his misery it appeared he had Iesus was so fore handled before, that he fainted by the way, and was not able to beare his crosse thereto: for Iohn writeth that hee did beare the crosse to wit, at the beginning. * Marke 15. 22. iohn 19. 17. ¶ He is led out of Ierusalem, that wee may be brought into the heavenly kingdome. ¶ Christ found no comfort any where, that in him wee might be filled with all comfort. ¶ He is made a curse, that in him we may be blessed: he is spoiled of his garments that wee might be enriched by his nakednesse. ¶ Psal. 22. 18. Marke 15. 24. ¶ Hee is pronounced the true Messie, as even of them of who he is rejected, ¶ Christ beganne then to iudge the world, when after his iudgement bee hung betwixt two thieves ¶ To make full satisfaction: for us Christ suffereth and overcometh, not only the torments of the body, but also the most horrible torments of the minde. * Iohn 2. 19. * Psal. 22. 9. ¶ This is spoken by the figure Synecdoche, for there was but one of them that did revile him. ¶ Heaven it selfe is darkened for very horreur, and Iesus crieth out from the depth of hell, and in the meane while he is mocked. * Psal. 22. 1. ¶ To wit, in this misery: and this crying out is proper to his humanitie, which notwithstanding was doide of sin, but yet felt the wrath of God which is due to our sinnes. ¶ They allude to Elias name, not for want of understanding the tongue, but of a profane imudency and saucinesse, and he repeated these words, to the end that this better harping upon the name might be understood. * Psal. 69. 22. ¶ Christ after hee had overcome other enemies, at length provoked & set upon death it selfe. ¶ Christ, when he is dead, sheweth himselfe to be God almighty, even his enemies, confessing the same. ¶ A Caro. 3. 24. ¶ Which divided the holies of all. ¶ That is to say, the stones clave in sunder: ¶ the graves did open themselves, so shew by this token, that death was overcome, & the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

15 Christ is buried, not privily or by stealth, but by the governours consent by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death. * Marke 15. 42. Luke 23. 50. iohn 19. 38.

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

17 The souldiers of the garison, which were appointed to keepe the Temple.

* Marke 16. 5. iohn 10. 11.

18 Christ having put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.

a At the going out of the Sabbath, that is, about day brake after the Romanes count, which reckon the naturall day, from the sun rising

to the next sun rising: and not as the Hebrewes, which count from evening to evening. b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day. c The beames of his eyes, and by the figure Synecdoche, for the countenance.

Marie the mother of James, and Ioses, and the mother of Zebedeus sonnes.

57 * 15 And when the even was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe beene Iesus disciple.

58 He went to Pilate, & asked the body of Iesus. Then Pilate commanded the body to be delivered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloath.

60 And put it in his new tombe, which he had hewen our in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, sitting over against the sepulchre.

62 * 16 Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And sayd, Sir, we remember that that deceiver said, while hee was yet alive, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure untill the third day, least his Disciples come by night, and steale him away, and say unto the people, He is risen from the dead: so shall the last error be worse then the first.

65 Then Pilate sayd unto them, Yee have a watch: go, and make it sure, as ye know.

66 And they went, and made the sepulchre sure, with the watch, and sealed the stone,

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel, 3 The women see Christ. 4 He sendeth his Apostles to preach.

Now * in the 2 end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary, came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and sat upon it.

3 And, his countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were astonished: and not as the Hebrewes, which count from evening to evening. b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day. c The beames of his eyes, and by the figure Synecdoche, for the countenance.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 5 His apparel and meat. 6 Iesus is baptized. 7 He is tempted. 8 Hee preacheth the Gospel. 9 and 10 hee teacheth in the Synagogues. 11 He healeth one that had a devill. 12 Peters mother in law. 13 Many diseased persons. 14 The leper.



He beginning of the Gospel of Iesus Christ, the Sonne of God: 2 As it is writtē in * a Prophets, b Behold, c I send my messenger before thy face, which shall prepare thy way before thee.

3 * The voice of him that crieth in the wilderness, is, Prepare the way of the Lord: make his paths straight.

4 * Iohn did baptize in the wilderness, and preach the d baptisme of amendment of life, for

a A metaphor taken from the vsage of kings, which use to have others go before them. * isa 40. 3. luke 3. 4. ioh. 1. 15. 2 The summe of Iohns doctrine, or rather Christis, is remission of sins and amendment of life. * Mar 3. 1. d The Iewes used many kinde of washings: but hee is spok n of a peculiar kind of washing, which bath all the parts of the baptisme: amendment of life, and forgiveness of finnes.

nied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare d ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as he sayd: come, see the place where the Lord was layd.

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there yee shall see him: loe, I have tolde you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 * 2 And as they went to tell his disciples, behold, Iesus also met them, saying, God save you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus unto them, Be not afrayde. Go, and tell my brethren, that they go into Galile, and there shall they see me.

11 * 3 Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gave large money unto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the governour to be heard, wee will perswade him, and so use the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes unto this day.

16 * 4 Then the eleven disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake unto them, saying, * All power is givē unto me, in heaven, & in earth.

19 * 5 Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, * I am with you alway, untill the end of the world, Amen.

d The word (Ye) is spokē with force to consume y women, now that the souldiers were afrayd. 2 Christ appeareth himselfe after his resurrection, & sending the women to his disciples, sheweth that hee hath not forgotten them.

3 The more the funne shineth, the more are the wicked blinded.

c For it was to be feared, that it would be brought to the governours eares.

4 Christ appeareth also to his Disciples, whom he maketh Apostles.

* Heb. 1. 2. chap.

11. 27. ioh. 17. 2.

* Marke 16. 15.

5 The sum of the Apostleships, the publishing of the doctrine received

of Christ thoroughout all the world, and the ministring of the Sacraments: the efficacy of which things hangeth not of the ministers, but of the Lord.

f Calling upon the name of the Father, the Sonne, and the holy Ghost.

* Iohn 14. 16.

g For ever and this place is meant of the maner of the presence of his spirit, by means whereof hee maketh us

partakers both of himselfe and of all his benefits, but is absent from us in body

of the Church. g Iohn that went downe into the water with Christ.

11 Then

* Matth. 3. 4.

* Levit. 1. 21.

* Matth. 3. 11. luke 3. 16. ioh. 1. 26 & 27

1. 5. and 1. 4. and 11. 16. and 19. 4

g Iohn and all ministers cast their eyes upon Christ the Lord

e The Evangelist his meaning was to expresse the condition of the basest servant.

f He sheweth that all the force of baptism proceedeth from Christ, who baptizeth within.

* Matth. 3. 13. luke 3. 21. ioh. 1. 33.

4 Christ doth consecrate our baptism in himselfe.

5 The vocation of Christ from heaven, as head

of the Church. g Iohn that went downe into the water with Christ.

11 Then

b Looke Mat. 3. 17.
* Mat. 4. 1. Luke
4. 1. Hebr. 2. 18.
6 Christ being
tempted over-
cometh.

i Here is no violent
and forcible driving
out meant: but the
divine power clud-
deth Christ (who
had lived untill
this time as a pri-
vate man) with a
new person, and
prepareth him to
the combat that
was at hand, and
to his ministration.

* Mat. 4. 12. Luke
4. 14. John 4. 13.
7 After that I
is taken, Christ
sheweth himselfe
fully.

* Mat. 4. 18.
Luke 5. 2.

8 The calling of
Simon and Andrew.
9 The calling of
James and Iohn.

* Mat. 4. 13.
Luke 4. 32.
k From the citie
Nazareth.

* Mat. 7. 28.
Luke 4. 32.

10 Hee preacheth
that doctrine, by
which alone Satan
is driven out of
the world, which
also he confirmeth
by a miracle.

l Word for Word, a
man in an uncleane
spirit, that is to
say, possessed with
an evil spirit.
m Hee was borne
in Beth-lehem, but
through the error
of the people, he
was called a Naza-
rean, because hee
was brought up in
Nazareth.

n He alludeth to
that name that was
written in the gol-
den plate which the
high Priest wore,
Exod. 28. 36.

o Looke beneath,
chap. 9. 20.

p As men amazed.
q By his owne au-
thoritie, or as a
Lord.

r Not onely into
Galile, but also into
the countries bor-
dering upon it.

* Mat. 8. 14.
Luke 4. 38.

11 By healing of
divers diseases, hee
sheweth that hee
hath brought true
life into the world.

s For it belongeth
not to the devils to
preach the Gospell,
Mat. 12. 28.

11 Then there was a voyce from heaven, say-
ing, Thou art my beloved Sonne, in whom I am
well pleased.

12 * 6 And immediatly the Spirit i driveth him
into the wildernesse.

13 And hee was there in the wildernesse four-
tie dayes, and was tempted of Satan: he was also
with the wilde beastes, and the Angels ministred
unto him.

14 * 7 Now after that Iohn was committed
to prison, Iesus came into Galile, preaching the
Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the
kingdome of God is at hand: repent and beleve
the Gospel.

16 * 8 And as he walked by the sea of Gali-
le, he saw Simon and Andrew his brother, casting
a net into the sea (for they were fishers.)

17 Then Iesus sayd unto them, Follow me, and
I will make you to be fishers of men.

18 And straightway they forsooke their nets,
and followed him.

19 9 And when hee had gone a litle further
thence, he saw James the sonne of Zebedeus, and
Iohn his brother, as they were in the ship, men-
ding their nets.

20 And anon hee called them: and they left
their father Zebedeus in the ship with his hired
servants, and went their way after him.

21 * So * they entred into k Capernaum: and
straightway on the Sabbath day hee entred into
the Synagogue, and taught.

22 And they were astonied at his doctrine,
* for he taught them as one that had authoritie,
and not as the Scribes.

23 * 10 And there was in their Synagogue a
man l. in whom was an uncleane spirit, and hee
cried out,

24 Saying, Ah, what have we to doe with thee,
O Iesus of Nazareth? Art thou come to destroy
us? I know thee what thou art, even that n holy one
of God.

25 And Iesus rebuked him, saying, Hold thy
peace, and come out of him.

26 And the uncleane spirit o tare him, and cried
with a loud voyce, and came out of him.

27 And they were all amazed, so that they de-
manded p one of another, saying, What thing is
this? What new doctrine is this? for he q comman-
deth even the foule spirits with authoritie, & they
obey him.

28 And immediatly his fame spread abroad
throughout all the region r bordering on Galile.

29 * 11 And as soone as they were come out
of the Synagogue, they entred into the house of
Simon and Andrew, with James and Iohn.

30 And Simons wives mother lay sicke of a
fever, and anon they told him of her.

31 And hee came and tooke her by the hand,
and lifted her up, and the fever forsooke her by
and by, and she ministred unto them.

32 And when even was come, at what time the
Sunne setteth, they brought to him ail that were
diseased, and them that were possessed with devils.

33 And the whole citie was gathered together
at the doore.

34 And he healed many that were sicke of di-
vers diseases: and hee cast out many devils, and f
suffered not the devils to say that they knew him.

35 And in the morning very early before day,

Iesus arose and went out into a solitary place, and
there prayed.

36 And Simon, and they that were with him,
followed carefully after him.

37 And when they had found him, they said
unto him, All men seeke for thee.

38 Then he said unto them, Let us goe into the
next townes, that I may preach there also: for I
came out for that purpose.

39 And hee preached in their Synagogues,
throughout all Galile, and cast the devils out.

40 * 12 And there came a leper to him, be-
seeching him, and kneeled downe unto him, & said
to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compasson, and put forth
his hand, and touched him, and said to him, I will:
be thou cleane.

42 And as soone as hee had spoken, immediatly
the leprosie departed from him, and hee was made
cleane.

43 And after hee had given him a straight com-
mandement, he sent him away forthwith.

44 13 And sayd unto him, See thou say tro-
thing to any man, but get thee hence, and shew
thy selfe to the u * Priest, and offer for thy clean-
sing those things which Moyses commanded, for a
testimoniall unto them.

45 But when he was departed, * he beganne to
tell many things, and to publish the matter: so that
Iesus could no more openly enter into the city,
but was without in desert places: and they came
to him from every quarter.

CHAP. II.

3 and 4 One sicke of the palsie, having his sinnes, forgiven
him, is healed. 14. Matthew is called. 19 Fastings and
afflictions are foretold. 23 The Disciples plucke the eares
of corne. 26 The shee bread.

A fter * 1 a few dayes, he entred into Caperna-
um againe, and it was noised that hee was in
the a house.

2 And anon many gathered together, inso-
much, that the b places about the doore could not
receive any more: and hee preached the word
unto them.

3 And there came unto him, that brought one
sicke of the palsie, borne of foure men.

4 And because they could not come neere un-
to him for the multitude, they uncovered the rooffe
of the house where hee was: and when they had
broken it open, they c let downe the d bed, where-
in the sicke of the palsie lay.

5 Now when Iesus saw their faith, hee sayd to
the sicke of the palsie, Sonne, thy sinnes are forgi-
ven thee.

6 And there were certaine of the Scribes sit-
ting there, and reasoning in their hearts,

7 Why doeth this man speake such blasph-
emies? * who can forgive sinnes, but God onely?

8 And immediatly, when Iesus perceived in
his spirit, that thus they reasoned with themselves;
he sayd unto them, Why reason ye these things in
your hearts?

9 Whether is it easier to say to the sicke of the
palsie, Thy sinnes are forgiven thee? or to say,
Arise, take up thy bed, and walke?

10 But that yee may know, that the Sonne of
man hath authoritie in earth to forgive sinnes, hee
sayd unto the sicke of the palsie,

11 I say unto thee, Arise, and take up thy bed,
and get thee hence into thine owne house.

12 And by and by hee arose, und tooke up his
bed,

i Villages which
were as cities.

* Mat. 8. 2.
Luke 5. 12.

12 By healing the
leprous, he shew-
eth that he came
for this cause, to
wipe out the sinnes
of the world with
his touching.

13 He witnesseth
that he was not
moooved with am-
bition, but with the
only desire of his
Fathers glory, and
love toward poore
sinners.

u All the posterity
of Auren might
iudge of a leper.
* Levit. 14. 4.
* Luke 5. 15.

* Mat. 9. 1. Luk. 5. 18.
1 Christ sheweth
by healing this man,
which was sicke of
the palsie, that men
recover in him
through faith one-
ly, all their strength,
which they have
lost.

a In the house
where hee used to
remaine, for hee
chose Capernaum
to dwell in, and left
Nazareth.

b Neither the house
nor the entrie was
able to hold them.

c They brake up the
upper part of the
house, which was
plaine, and let downe
the man that was
sicke of the palsie,
into the lower part
where Christ prea-
ched, for they could
not otherwise come
into his sight.

d The word signifi-
eth the worst kind
of bed, whereupon
men use to lay downe
themselves at noon
tude, and such other
times, to refresh
themselves: we call
it a couch.

e In their minds
disputing upon that
matter, on both
sides.

* Job 14. 4.
11. 4. 3. 8. 5.

f Word for word,
fall themselves, or
out of their wits.

2 The Gospel of-
fendeth the proud,
and saveth the
humble.

3 Matt. 9. 9.
Luke 5. 27.

g Matthewes
other name.

bed, and went forth before them all, in so much
that they were all amazed, and glorified God, say-
ing, We never saw such a thing.

13 ¶ Then he went forth againe toward the
sea, and all the people resorted unto him, and hee
taught them.

14 * And as Iesus passed by, he saw g Levi the
sonne of Alpheus sit at the receipt of custome, and
sayd unto him, Follow me. And he arose and fol-
lowed him.

15 ¶ And it came to passe, as Iesus sate at table
in his house, many Publicanes and sinners sate at
table also with Iesus, and his disciples: for there
were many that followed him.

16 And when the Scribes and Pharises saw him
eate with the Publicanes and sinners, they said un-
to his disciples, How is it, that he eateth and drin-
keth with Publicanes and sinners?

17 Now when Iesus heard it, hee saide unto
them, The whole have no neede of the Physician,
but the sicke. * I came not to call the righteous,
but the sinners to repentance.

18 * 3 And the disciples of Iohn, and the Pha-
rises did fast, and came and said unto him, Why doe
the disciples of Iohn, and of the Pharises fast, and
thy disciples fast not?

19 And Iesus said unto them, Can the children
of the marriage chamber fast, whiles the bridegrome
is with them? as long as they have the bridegrome
with them, they cannot fast.

20 But the dayes will come, when the bride-
grome shalbe taken from them, and then shall they
fast in those dayes.

21 Also no man soweth a piece of new cloath in
an olde garment: for else the new piece that filled
it up, taketh away *some what* from the olde, and the
breach is worse.

22 Likewise, no man putteth new wine into old
vessels: for els the new wine breaketh the vessels,
and the wine runneth out, and the vessels are lost;
but new wine must be put into new vessels.

23 ¶ 4 And it came to passe as hee went
through the corne on the h Sabbath day, that his
disciples, as they went on their way, began to pluck
the eares of corne.

24 And the Pharises sayd unto him, Beholde;
why doe they on the Sabbath day, that which is
not lawfull?

25 And he said to them, Have yee never read
what * David did when hee had need, and was an
hungred both he, and they that were with him?

26 How he went into the house of God, in the
dayes of i Abiathar the hie Priest, and did eate the
Shewbread, which were not lawfull to eate, but for
the * Priestes, and gave also to them which were
with him?

27 And he said to them, The Sabbath was made
for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, even
of the k Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Pharises consult with
the Herodians. 10 Many are healed by touching Christ.
11 At his sight the devils fall downe before him. 14 The
twelve Apostles. 24 The kingdom divided against it selfe.

29 Blasphemie against the holy Ghost. 33 Christs parents.
And * he entred againe into y Synagogue, and
there was a man which had a withered hand.

2 And they watched him, whether hee would
heale him on the Sabbath day, that they might
accuse him.

3 Then hee saide unto the man which had the
withered hand, Arise: *stand forth* in the middes.

4 And hee saide to them, Is it lawfull to doe a
good deede on the Sabbath day, or to doe evill? to
save the b life, or to kill? but they held their peace.

5 Then he looked round about on them can-
gerly, mourning also for the d hardnesse of their
hearts, and saide to the man, Stretch forth thine
hand. And he stretched it out: and his hand was
restored, as whole as the other.

6 ¶ And the Pharises departed, and straight-
way gathered a councill with the e Herodians a-
gainst him, that they might destroy him.

7 But Iesus avoyded with his disciples to the
sea: and a great multitude followed him from Ga-
lilee, and from Iudea,

8 And from Ierusalem, and from Idumea, and
f beyond Iordan: and they that dwelled about Ty-
rus and Sidon, when they had heard what great
things he did, came unto him in great number.

9 And he commanded his disciples, that a little
ship should g wait for him, because of the multi-
tude, least they should throng him.

10 For hee had healed many, insomuch that
they preassed upon him to touch him, as many as
had h plagues.

11 And when the i uncleane spirits saw him,
they fell downe before him, and cried, saying,
Thou art the Sonne of God.

12 And he sharply rebuked them, to the end
they should not utter him.

13 ¶ Then hee went up into a mountaine,
and called unto him whom hee would, and they
came unto him.

14 3 And hee k appointed twelve, that they
should be with him, and that he might send them
to preach.

15 And that they might have power to heale
sickneses, and to cast out devils:

16 And the first vvas Simon, and he named Si-
mon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn
Iames Brother (and turnamed them Boanerges,
which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and
Matthew, and Thomas, and Iames the sonne of
Alpheus, and l Thaddeus, and Simon the Cana-
nite,

19 And Indas Iscariot, who also betrayed him,
and they came m home.

20 And the multitude assembled againe, so that
they could not so much as eat bread.

21 4 And when his n kinsfolks heard of it, they
went out to lay holde on him: for they sayd that he
was beside himselfe.

22 ¶ And the Scribes which came down from
Hierusalem, said, He hath Beelzebub, and through
the prince of the devils he casteth out devils.

23 But he called them unto him, and sayd unto
them in parables, How can Satan drive out Satan?

24 For if a kingdome be divided against it selfe,
that kingdome cannot stand.

25 Or if a house be divided against it selfe, that
house cannot continue.

26 So if o Satan make insurrection against
himselfe, and be divided, he cannot endure, but is
at an end.

b A figurative
speech, by the figure
Synecdoche. For
this kinde of saying,
To save the life, is,
as much, as to save
the man.

c Men, when they
have wrong done
unto them, are an-
gry, but not with-
out vice, but Christ
is angry without
vice, neither is he
sorry so much for
the injury that is
done to his owne
person, as for their
wickednesse: and
therefore he had
pity upon them,
and for that cause
is he said to have
mourned.

d As though their
heart had beene so
closed up & growne
together, that whol-
some doctrine could
private no more
with them.

e The more the
truth is kept un-
der, the more it
commeth out.

f Looke Mat. 22, 16.

g Which Iosephus
callesh stonie or rocky.

h Should any eyes
be ready for him.

i Diseases whee-
with God scourgeth
men as it were with
whips.

j In them whom
they had entred in-
to: or by the figure
called Metonymia,
for them which were
vexed with un-
cleane spirits.

k Chap. 6, 7. mat.

l 10, 11. Luke 9, 1.

m The twelve A-
postles are set
apart to be trained
up to the office of
the Apostleship.

n b f i and appoin-
ted out twelve to be
familiar & univer-
sant with him.

l Whom Luke also
callesh Judas: and
for difference sake,
the other is as is
called Iscariot.

m The disciples who
Christ had taken to
be of his traine and
to live with him,
come home to his
house, to be with
him alwayes after.

n None are worse
enemies of the Gos-
pel, then they that
least ought.

o Word for word,
they that were of
him, that is, his
kinsfolks: for they
that were made,
were brought to
these kinnesmen.

p Matt. 9, 34. and
12, 24. Luke 11, 15.

o Satan impes or bad.

1. Tim. 7, 13.

* Matt. 9, 14.

Luke 5, 33.

3 The Supersti-
ous and hypocrites
doe rashly put the
summe of godlines
in things indiffe-
rent, and are here
for three causes re-
prehended: First,
for that not consi-
dering what every
mans strength is
able to beare, they
rashly make all
manner of lawes
concerning such
things, without
all discretion.

* Mat. 12, 1.

Luke 6, 1.

4 Secondly, for
that they make no
difference betwene
the lawes which
God made concer-
ning the same
things, and lawes
that are made of
things which are
utterly unlawfull.

h Word for word,
on the Sabbaths,
that is, on the holy
dayes.

* 1. Sam. 21, 6.

i 1. Sam. 21, 1. He
is called Achimi-
lech and his soone
Abiathar, but by
conference of other
places it is plaine
that both of them
had two names.

Looke 1. Chro. 24, 6.

2. Sam. 8, 17. & 15.

29. 1. King. 2, 26.

2. Kings. 25, 18.

* Exod. 29, 53. Levit.

8, 31. and 24, 9.

k Hath the Sab-
bath day in his
power and may
rule as him listeth.

* Matth. 12, 9.

Luke 6, 6.

1 Thirdly, for that
they preferred the
ceremoniall Law (which was but an appendant to the morall Law) before the mo-
rall Law: whereas contrary wise, they should have learned out of this, the true use
of the ceremoniall Law. n That is, unprofitable and dead.

n That is, unprofitable and dead.

n That is, unprofitable and dead.

n That is, unprofitable and dead.

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n That is, unprofitable and dead.

n That is, unprofitable and dead.

† Matth. 13, 31.
 Luke 11, 10.
 1. Iohn 5, 16.
 5 They onely are
 without hope of
 saluation, which
 do maliciously op-
 pugne Christ,
 whom they know.
 p These are the
 words of the E-
 uangelist.
 † Mat. 12, 46.
 Luke 8, 19.
 q Vnder this name
 Brother, the He-
 brewes vnderstand
 all that are of the
 same stocke and
 kindred.
 6 The spirituall
 kindred is faire
 otherwise to be ac-
 counted of, then
 the carnall or
 fleshly.

† Matth. 13, 1.
 Luke 8, 4.
 2 Sea side of Tibe-
 rias.
 b In a ship which
 was launched into
 the sea.
 1 The selfe same
 doctrine of the
 Gospel is sown
 every where, but
 it hath not like
 successe indeede
 through the fault
 of man, but yet by
 the iust iudgement
 of God.

Word for word,
 solitary.
 d They that fol-
 lowed him at the
 peeles.
 e That is to say, to
 strangers, and such
 as are none of ours.
 † Esai. 6, 9. mat.
 3, 14. Luke 8, 10.
 Iohn 12, 40. actus
 8, 26. rom. 11, 8.

27 No man can enter into a strong mans house,
 and take away his goods, except he first bind that
 strong man, and then spoyle his house.

28 ¶ Verely I say unto you, all sinnes shall
 be forgiven unto the children of men, and blas-
 phemies, wherewith they blaspheme:

29 But hee that blasphemeth against the holy
 Ghost, shall never have forgiveness, but is culpa-
 ble of eternall damnation.

30 ¶ Because they sayd, Hee had an vncleane
 spirit.

31 ¶ Then came his brethren and mother
 and stood without, and sent unto him, and called
 him.

32 And the people fate about him, and they
 sayd unto him, Behold, thy mother, and thy bre-
 thren seeke for thee without.

33 But hee answered them, saying, Who is my
 mother and my brethren?

34 ¶ And hee looked round about on them,
 which fate in compasse about him, and sayd, Be-
 hold my mother and my brethren.

35 For whosoever doth the will of God, he is
 my brother, my sister, and my mother.

C H A P. I V.

¶ The parable of the sower. 14 And the meaning thereof.
 18 Thornes. 21 The candle. 26 Of him that sowed,
 and then slept. 31 The graine of mustard seed. 38 Christ
 sleepe in the ship.

¶ And he began againe to teach by the sea side,
 and there gathered unto him a great multitude,
 so that he entred into a ship, and fate in the sea, and
 all the people was by the sea side on the land.

2 And hee taught them many things in para-
 bles, and sayd unto them in his doctrine,

3 ¶ Hearken: Behold, there went out a sower
 to sow.

4 And it came to passe as he sowed, that some
 fell by the way side, and the foules of the heaven
 came, and devoured it up.

5 And some fell on stony ground, where it
 had not much earth, and by and by sprang up, be-
 cause it had not depth of earth.

6 But as soone as the Sonne was up, it was burnt
 up, and because it had not roote, it withered away.

7 And some fell among the thornes, and the
 thornes grew up, and choked it, so that it gave no
 fruit.

8 Some againe fell in good ground, and did
 yeelde fruite that sprung up, & grew, and it brought
 forth, some thirtie folde, some sixtie folde, and
 some an hundred fold.

9 Then he sayd unto them, He that hath eares,
 to heare, let him heare.

10 And when he was alone, they that were
 about him with the twelve, asked him of the
 parable.

11 And hee sayd unto them, To you it is given
 to know the mystery of the kingdome of God: but
 unto them that are without, all things be done in
 parables,

12 ¶ That they seeing, may see, and not dis-
 cerne: and they hearing, may heare, and not un-
 derstand, least at any time they should turne, and
 their sinnes should be forgiven them.

13 Againe he sayd unto them, Perceive ye not
 this parable? how then should yee vnderstand all
 other parables?

14 The sower soweth the word.

15 And these are they that receive the seede by
 the wayes side, in whom the word is lowen: but

when they have heard it, Satan commeth im-
 mediately, and taketh away the word that was sown
 in their hearts.

16 And likewise they that receive the seede in
 stony ground, are they, which when they have
 heard the word, straightwayes receive it with glad-
 nesse.

17 Yet have they no roote in themselves, and
 endure but a time: for when trouble and persecu-
 tion ariseth for the word, immediatly they be of-
 fended.

18 Also they that receive the seede among the
 thornes, are such as heare the word:

19 But the cares of this world, and the de-
 ceitfulnesse of riches, and the lusts of other things
 enter in, and choke the word, and it is vnfruitfull.

20 But they that have received seede in good
 ground, are they that heare the word, and receive
 it, and bring forth fruit: one corne thirtie, an other
 fixtie, and some an hundredth.

21 ¶ Also he sayd unto them, ¶ Commeth
 the candle in, to be put vnder a bushell, or vnder
 the bed, and not to be put in a candlesticke?

22 ¶ For there is nothing hid, that shall not be
 opened, neither is there a secret, but that it shall
 come to light.

23 If any man have eares to heare, let him heare.

24 ¶ And he sayd unto them, Take heed what
 ye heare. ¶ With what measure you mete, it shall
 be measured unto you: and unto you that heare,
 shall more be given.

25 ¶ For unto him that hath, shall it be given,
 and from him that hath not, shall be taken away
 even that he hath.

26 ¶ Also he sayd, So is the kingdome of
 God, as if a man should cast seed in the ground.

27 And he should sleepe, and rise up night and
 day, and the seed should spring and grow up, hee
 not knowing how.

28 For the earth bringeth forth fruite of it
 selfe, first the blade, then the eares, after that full
 corne in the eares.

29 And as soone as the fruite sheweth it selfe,
 anon he putteth in the sickle, because the harvest
 is come.

30 ¶ He sayd moreover, Whereunto shall
 we liken the kingdome of God? or with what
 comparifon shall we compare it?

31 It is like a graine of mustard seede, which
 when it is sown in the earth, is the least of all seeds
 that be in the earth:

32 But after that it is sown, it groweth up, and
 is greatest of all herbes, & beareth great branches,
 so that the foules of the heaven may build vnder
 the shadow of it.

33 And with many such parables he preached
 the word unto them, as they were able to heare it.

34 And without parables spake he nothing un-
 to them, but he expounded all things to his disci-
 ples apart.

35 ¶ Nowe the same day when even was
 come, he sayd unto them, Let us passe over unto the
 other side.

36 And they left the multitude, and tooke him
 as he was in the shippe, and there was also with
 him other little ships.

37 ¶ And there arose a great storme of winde,
 and the waves dashed into the ship, so that it was
 now full.

38 And he was in the sterne asleepe on a pil-

¶ Which pertaine
 to this life.

1. Tim. 6, 17.

2 Although the
 light of the Gospel
 be reiectd of the
 world, yet it ought
 to be lighted, if it
 were for no other
 cause then this, that
 the wickednesse of
 the world might
 be made manifest.

¶ Mar. 5, 15. Luke
 8, 16, and 11, 33.

¶ Mat. 10, 26. Luke
 8, 17, and 12, 2.

3 The more libe-
 rally that we com-
 municate such gifts
 as God hath given
 us with our bre-
 thren, the more
 bountifull will God
 be toward us.

¶ Mat. 7, 2.

Luke 6, 38.

¶ Mat. 13, 11.

and 25, 29. Luke 8,

18, and 29, 26.

4 The Lord sow-
 eth, and reapeth

after a maner vn-

known to men.

g That is, when he

hath done sowing,

should passe the

time both day and

night, nothing doob-

ring, but that the

seed would spring

which groweth

both day and night.

h It is the part of

the ministers, to la-

boure the ground

with all diligence,

and commend the

successe to God: for

that mightie wor-

king whereby the

seed commeth to

blade and eare, is se-

cret and onely kno-

wen by the fruit.

i By a certaine

power which moov-

eth it selfe.

¶ Mat. 13, 31.

Luke 13, 19.

5 God farre othera-

wise then men vse,

beginneth with

the least, and en-

deth with the

greatest

¶ Mat. 8, 13, 34.

k According to

the capacite of the

hearers.

l Word for word,

Loofed, as you

would say, reade

them the hard

riddles.

¶ Mat. 8, 23.

Luke 8, 22.

6 They that faile

with Christ, al-

though he seeme

to sleepe never so

soundly when they

are in danger, yet

they are preserved

of him in time

convenient, being

awaked.

low: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee arose up, and rebuked the winde, and sayd unto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd unto them, Why are yee so fearefull? how is it that ye have no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him?

CHAP. V.

a One possessed is healed. 7 The devill acknowledged Christ. 9. A Legion of devils 13. entred into swine. 22 Iairus daughter. 25 A woman is healed of a bloody issue. 26 Physicians. 34 Faith. 39 Sleep.

And ^a they came over to the other side of the sea into the countrey of the Gadarens.

2 And when hee was come out of the shippe, there met him incontinently out of the graves, a man ^b which had an unclean spirit:

3 Who had his abiding among the graves, and no man could bind him, no not with chaines:

4 Because that when he was often bound with fetters & chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines, and in the graves, and strooke himselfe with stones.

6 And when he saw Iesus as farre off, he ranne, and worshipped him.

7 And cryed with a loude voyce, and sayd, What have I to doe with thee, Iesus the Sonne of the most High God? I will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd unto him, Come out of the man, thou unclean spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name is Legion: for wee are many.

10 And hee ^d prayed him instantly, that hee would not send them away out of the countrey.

11 Now there was there in the mountaines a great heard of swine, feeding.

12 And all the devils besought him, saying, Send us unto the swine, that we may enter into them.

13 And incontinently Iesus gave them leave. Then the unclean spirits went out and entred into the swine, and the heard ranne headlong from the high banck into the sea, (and there were about two thousand swine) & they were choked up in the sea.

14 And the swineherds fled, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the devill, and had the legion, sit both cloathed, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the devill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the devill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd unto him, Goe thy way home to thy friends, and shewe them what great things the Lord hath done unto thee, and how hee hath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done unto him: and all men did marvaile.

21 ¶ And when Iesus was come over againe by ship unto the other side, a great multitude gathered together to him, and he was neere unto the sea.

22 * And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed, and live.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (2 And there was a certaine woman, which was diseased with an issue of blood twelve yeeres,

26 And had suffered many things of many physicians, and had spent all that shee had, and it availed her nothing, but she became much worie.

27 When shee had heard of Iesus, shee came in the preasse behind, and touched his garment.

28 For she sayd, if I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried up, and shee felt in her body, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the preasse, and sayd, Who hath touched my clothes?

31 And his disciples said unto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and told him the whole truth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the same ruler of the Synagogues house certaine which sayd, Thy daughter is dead: why diseatest thou the master any further?

36 As soone as Iesus heard that word spoken, hee sayd unto the ruler of the Synagogue, Be not afraid: onely beleve.

37 And he suffered no man to follow him save Peter and James, and Iohn the brother of James.

38 So hee came unto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and sayd unto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 ¶ And they laught him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and them that were with him, and entred in where the childe lay.

41 And tooke the childe by the hand, and sayd unto her, Talitha cumi, which is by interpretation, Mayden, I say unto thee, arise.

42 And straightway the mayden arose, and walked: for she was of the age of twelve yeeres, and they were astonished out of measure.

43 And

m How cometh it to passe that you have no faith?

* Matth. 8.18. luke 8.16.

a Many have the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they have.

a Looke Mat 8.30. b Word for word, in an unclean spirit: now they are said to be in the spirit, because the spirit holdeth them fast looked up, and as it were bound.

a That is, assure me by an oath, that thou wilt not vex me.

d That devill that played the messenger for his fellows. e This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.

f Strabo in the sixteenth booke saith that in Gadara there is a standing pool of very laughte water, which if beautes taste of they shed their haire, nailes, or hooves and homes.

* Matth. 9.18. luke 8.41.

g The whole company assembled not disorderly, but in every Synagogue there were certaine men which governed the people.

a Iesus being touched with true faith although it be but weake, doth heale us by his vertue.

3 Fathers apprehend by faith the promises of life even for their children.

4 Such as mocke and scorne Christ, are unworthy to be witnesses of his goodnesse.

b The three disciples.

43 And hee charged them straitly that no man should knowe of it, and commanded to give her meate.

CHAP. VI.

1 Christ preaching in his countrey, his owne contemne him.
 6 The unbelieve of the Nazarenes. 7 The Apostles are sent. 13 They cast out devils: they anoynt the sicke with oyle. 24 Herodes opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded, 29 buried.
 30 The Apostles returne from preaching. 34 Christ teacheth in the deserte. 37 Hee feedeth the people with five loaves.
 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

And he departed thence, and came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonished, and saide, From whence hath this man these things? and what wisdom is this that is given unto him, that even such great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with us? And they were offended in him.

4 And Iesus saide unto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And he could there doe no great workes, save that he laid his hands upon a few sicke folke, and healed them.

6 And hee marvelled at their unbelieve, * and went about by the townes on every side, teaching.

7 ¶ And hee called unto him the twelve, and began to send them forth two and two, and gave them power over uncleane spirits,

8 ¶ And commaunded them that they should take nothing for their iourney, save a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with sandals, and that they should not put on two coates.

10 And hee saide unto them, Wheresoever yee shall enter into an house, there abide till ye depart thence.

11 ¶ And whosoever shall not receive you, nor heare you, when ye depart thence, shake off the dust that is under your feete, for a witnesse unto them. Verely I say unto you, It shall be easier for Sodome, or Gomorrha at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their lives.

13 And they cast out many devils: and they banoynted many that were sicke, with oyle, and healed them.

14 ¶ Then King Herod heard of him (for his Name was made manifest) and saide, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

¶ After 11, 3.

¶ The word signifieth properly womens shoes. ¶ That is, they should take no charge of garments with them, that they might be lighter for this iourney, and make more speede.

¶ That is, change not your Innes in this short iourney. * Mat. 10, 14. Luke 9, 5.

¶ The Lord is a most severe revenger of his servants. * After 13, 51. and 18, 6.

¶ James 5, 14. ¶ That oyle was a token and a signe of this marvellous vertue: and seeing that the gift of healing is ceased while since, the ceremonie which is yet retained of some, is to no purpose. * Mat. 14, 1. Luke 9, 7.

¶ The Gospell confirmeth the godly, and vexed the wicked. i This word signifieth Powers, whereby is meant the power of working miracles, k Of the old Prophets.

16 ¶ So when Herod heard it, he said, It is Iohn whom I behealed: he is risen from the dead. * Luke 3, 19. I Commanded to be behealed.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn saide unto Herod, * It is not lawfull for thee to have thy brothers wife. * Luke 18, 16. and 20, 21.

19 Therefore Herodias laid wait against him: and would have killed him, but she could not: m Sought all meanes to doe him hurt.

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and revered him, and when he heard him, hee did many things, and heard him gladly.

21 But the time being convenient, when Herod on his birth-day made a banquet to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias came in, and dancèd, and pleased Herod, and them that sate at table together, the King saide unto the maide, Aske of me what thou wilt, and I will give it thee.

23 And hee sware unto her, Whatsoever thou shalt aske of mee, I will give it thee, even unto the halfe of my kingdome.

24 ¶ So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldest give me even now in a charger the head of Iohn Baptist.

26 Then the King was very sory: yet for his oathes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the hangman, and gave charge that his head should be brought in. So hee went and behealed him in the prison,

28 And brought his head in a charger, and gave it to the maide, and the maide gave it to her mother.

29 And when his disciples heard it, they came and tooke up his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 ¶ And hee saide unto them, Come ye apart into the wildernesie, and rest a while: for there were many commers and goers, that they had not leasure to eate.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and assembled unto him.

34 ¶ Then Iesus went out and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd: and he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came unto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they have nothing to eate.

37 But hee answered, and saide unto them, Give ye them to eate. And they said unto them, Shall we goe, and buy two hundred peny worth of bread, and give them to eate?

n The tyrant was very well content to heare sentence pronounced against him, but the seed fell upon stony places

o Which the same Herodias had not by Herodes Antipas, but by Philip, and Iosephus calleth her Salome.

* Mat. 14, 8.

p For women used not to sit at table with men.

p The word signifieth one that beareth a dart, and the Kings gard was so called, because they did beare darts.

* Luke 9, 16.

q Such as followe Christ shall want nothing, no not in the wildernesie, but shall have abundance. And how wicked a thing is it, not to looke for this transitoire life at his handes, who giveth everlasting life?

* Mat. 14, 13.

Luke 9, 10.

* Mat. 9, 36.

and 14, 14.

* Luke 9, 11.

* Mat. 14, 15.

r This is a kinde of demand and wondering, not without a privie mocke, which men doe as a manly use, when beginning to be in a frame, they deny to doe any thing.

s Which is about twentie crownes which is five pounds

✠ Matth. 14. 17.
 Luke 9. 13. John. 6. 9.
 * Word for words,
 by bankers, after
 the manner of the
 Hebrewes, who
 have no distribu-
 tives, as Chapter 6.
 7. Now he calleth
 the rowes of the
 fifters, bankers.
 u The word signi-
 fies the beds in a
 garden, as it is
 word for word, by
 beds and beds,
 meaning thereby
 that they sate
 downe in rowes one
 by another, as beds
 in a garden.
 7 The faithfull
 servants of God
 after their little
 labour, are subiect
 to great tempest,
 which Christ
 doeth so moderate
 being present
 in power, al-
 though absent in
 body, that hee
 bringeth them to
 an happie haven,
 at such time and
 by such meanes,
 as they looked
 not for: A lively
 image of the
 Church tossed to
 and fro in this
 world.
 x His disciples.
 ✠ Matth. 14. 23.
 John 6. 15.
 7 They were so
 farre from leaving
 to be amazed, when
 they knew that:
 was no spirit, that
 they were much
 more astonished
 then ever they were
 before, when they
 saw the winde and
 the seas obey his
 commandment.
 2 Either they per-
 ceived not, or had
 not well considered
 that miracle of the
 five loaves, inso-
 much that that
 ruerue of Christ
 was no lesse strange
 to them, then if they
 had not bene pre-
 sent at that miracle
 which was done
 but a little before.
 countrey, and arriving upon a sudden amongst them of whom he was not looked for,
 is received to their profite.

38 ✠ Then he said unto them, How many loaves have ye? goe and looke. And when they knew it, they said, Five and two fishes.

39 So he commanded them to make them all sit downe by companies upon the greene grasse.

40 Then they sate downe by rowes, by hundreds, and by fifties.

41 And hee tooke the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke up twelve baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 7 And straightway he caused his disciples to goe into the shippe, and to goe before unto the other side unto Bethsaida, while hee sent away the people.

46 Then as soone as he had sent them away, he departed into a mountaine to pray.

47 ✠ And when even was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, hee came unto them, walking upon the sea, and would have passed by them.

49 And when they sawe him walking upon the sea, they supposed it hath bene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said unto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went up unto them into the ship, and the winde ceased, and they were much more amazed in themselves, and marvelled.

52 For they had not considered the matter of the loaves, because their hearts were hardened.

53 ✠ And they came over, and went into the land of Gennesareth, and arrived.

54 8 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoever hee entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

* Marke 14. 34. 8 Christ being reiecting in his owne countrey, and arriving upon a sudden amongst them of whom he was not looked for, is received to their profite. a Or, the hemme of the garment.

CHAP. VII.

2 The Apostles are found fault with, for eating with unwashen hands. 4 The Pharises traditions about washings, Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 24 The things that doe indeede defile a man. 25 The woman of Canane. 32 The deafe dumme man is healed.

Then ✠ 1 gathered unto him the Pharises, and certaine of the Scribes which came from Hierusalem.

✠ Matth. 15. 12.
 1 None doe more resist the wisdom of God, then they that should be wisest, and that upon a zeale of their owne traditions: for men doe not please themselves more in any thing then in superstition, that is to say, in a worship of God fondly devised of themselves.

2 And when they sawe some of his disciples a eate meate with b common hands, (that is to say, unwashen) they complained.

3 (For the Pharises, and all the Jewes, except they wash their hands oft, eate not, c holding the traditions of the Elders.

4 And when they come from the d market, except they wash, they eate not: and many other things there be, which they have taken upon them and observe, as the washing of cups, and e pots, and of brassen vessels, and of beds.)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with unwashen hands?

6 2 Then hee answered and saide unto them, Surely ✠ Esay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 3 But they worship me in vaine, teaching for doctrines the commandments of men.

8 4 For ye lay the Commandments of God apart, and observe the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

9 5 And he said unto them, Will ye reiect the commandment of God, that ye may observe your owne tradition.

10 For Moses said, ✠ Honour thy father and thy mother: and * Whosoever shall speake evill of father or mother, let him g die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by mee, thou mayest have profite, he shall be free.

12 So yee suffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authority, by your tradition which ye have ordeined: and ye doe many such like things.

14 ✠ Then he calleth the whole multitude unto him, and said unto them, Hearken you all unto me, and understand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceed out of him, are they which dehle the man.

16 If any have eares to heare, let him heare.

17 And when he came into an house, away from the people, his disciples asked him concerning the parable.

18 And he said unto them, What are ye without understanding also? Doe yee not knowe that whatsoever thing from without entreth into a man, cannot defile him,

19 Because it entred not into his heart, but into the belly, and goeth out into the draught which is the h purging of all meates?

20 Then he saide, That which commeth out of man, that defileth man.

21 ✠ For from within, even out of the heart of men proceed evill thoughts, adulteries, fornications, murders,

22 Thefts, i covetousnesse, wickednesse, deceit, uncleannesse, a * wicked eye, backbiting, pride, foolishnesse.

23 All these evill things come from within, and defile a man.

* Gen. 6. 5. and 8. 21. i All kind of craftinesse, whereby men profite themselves by other mens losses. k Cankered malice.

a Word for word, eate bread: a kinde of speech which the Hebrewes use, taking bread for all kinde of food.
 b For the Pharises would not eate their meate with unwashen hands, because they thought that their hands were defiled with common handling of things.
 Matth. 15. 11. 12.
 c Observing diligently.
 d That is to say, from evill affaires and worldly, they goe not to meate, unless they wash themselves first.
 e By these words are understood all kinde of vessels, which are appointed for our dayly use.
 f Why live they not? a kinde of speech taken from the Hebrewes: for amongst them, the way is taken for trade of life.
 2 Hypocrisie is alwayes ioyned with superstition.
 ✠ Isa. 29. 14.
 3 The more earnest the superstitious are, the more they are mad, in promising themselves Gods favour by their devises.
 4 The devises of superstitious men doe not onely not fulfill the Law of God (as they blasphemously persuade themselves) but also doe utterly take it away.
 5 True Religion which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true Religion, although they seeme to have taken deepe roote, shall be pluckt up.
 ✠ Exod. 10. 12.
 deut. 5. 16.
 ephes. 6. 2.
 * Exod. 15. 17.
 levit. 10. 9.
 prov. 20. 20.
 g Without hope of pardon, be shall be put to death.
 ✠ Matth. 15. 10.
 h For that that goeth into the draught, purgeth all meates.

* Matt. 15, 21.
 8 That which the
 proud do reiect
 when it is offered
 unto them, that
 same doe the mo-
 dest and humble
 sinners as it were
 violently wring out.
 1 Into the utter-
 most coasts of Pa-
 lestina, which were
 next to Tyrus and
 Sidon.

m By profession,
 prophane.
 n Neighbour or
 neere to Damascus.
 o Hee useth this
 word Whelpes ra-
 ther then the word
 Dogs, that hee may
 seeme to speake
 more contume-
 ously

p As if she sayd, it
 is as thou sayest
 Lord, for it is
 enough for the
 whelpes, if they can
 but gather up the
 crummes that are
 under the table:
 therefore I craue the
 crummes and not
 the childrens bread.

7 As the Father
 created us to this
 life in the begin-
 ning in his onely
 Sonne, so doth he
 also in him alone
 renew us unto
 everlasting life.
 q I was a little
 country, and so
 called oftentimes,
 which be foure go-
 vernements doe run
 betweene and com-
 passe Plinie, booke
 3 chap. 8.

* Gen. 1, 31.
 eccle. 39, 22.

24 ¶ 6 And from thence he arose, and went
 into the borders of Tyrus and Sidon, and entred
 into an house, and would that no man should have
 known: but he could not be hid.

25 For a certaine woman, whose little daugh-
 ter had an uncleane spirit, heard of him, and came,
 and fell at his feete,

26 (And the woman was a^m Greeke, aⁿ Syro-
 phenissian by nation) and shee besought him that
 he would cast out the devill our of her daughter.

27 But Iesus sayd unto her, Let the children
 first be fedde: for it is not good to take the chil-
 drens bread, and to cast it unto^o whelpes.

28 Then shee answered, and sayd unto him,
 p Truth, Lord: Yet indeed the whelpes eate under
 the table of the childrens crummes.

29 Then he sayd unto her, For this saying goe
 thy way: the devill is gone out of thy daughter.

30 And when she was come home to her house,
 she found the devill departed, and her daughter ly-
 ing on the bed.

31 ¶ 7 And he departed againe from the coasts
 of Tyrus and Sidon, and came unto the sea of Ga-
 lile, through the middes of the coasts of^q Deca-
 polis.

32 And they brought unto him one that was
 deafe and stambred in his speach, and prayed him
 to put his hand upon him.

33 Then hee tooke him aside from the multi-
 tude, and put his fingers in his eares, and did spit,
 and touched his tongue.

34 And looking up to heaven, he sighed, and
 said unto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and
 the string of his tongue was loosed, and he spake
 plaine.

36 And he commanded them that they should
 tell no man: but how much soever hee forbade
 them, the more a great deale they published it.

37 And were beyond measure astonished, say-
 ing, ¶ He hath done all things well: hee maketh
 both the deafe to heare, and the dumbe to speake.

CHAP. VIII.

1 The miracles of the seven leaves. 11 The Jewes seeke signes.
 15 To beware of the leaven of the Pharises. 22 A blinde
 man healed. 27 The peoples sundry opinion of Christ.
 29 The Apostles acknowledge Christ. 31 He foretelleth his
 death. 33 Peter, Satan. 35 To save and loose the life.
 38 To be ashamed of Christ.

IN * those dayes, when there was a very great
 multitude, and had nothing to eate, Iesus called
 his disciples to him, and sayd unto them,

2 I have compasion on the multitude, because
 they have now continued with mee three dayes,
 and have nothing to eate.

3 And if I send them away fasting to their owne
 houses, they would faint by the way: for some of
 them came from farre.

4 Then his disciples answered him, Whence
 can a man satisfie these with bread here in the wil-
 derness?

5 And hee asked them, How many loaves have
 ye? And they sayd, Seven.

6 Then hee commanded the multitude to sit
 downe on the ground: and hee tooke the seven
 loaves, and gave thanks, brake^{them}, and gave to
 his disciples to set before^{them}, and they did set
^{them} before the people.

7 They had also a few small fishes: and when
 he had given thanks, he commanded them also to
 be set before^{them},

8 So they did eat, and were sufficed, and they
 tooke up of the broken meate that was left, seven
 baskets full.

9 (And they that had eaten, were about foure
 thousand) so he sent them away.

10 ¶ And anon he entred into a ship with his
 disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharises^b came foorth, and
 began to dispute with him, seeking of him a signe
 from heaven, and tempting him.

12 Then hee^c sighed deeply in his spirit, and
 sayd, Why doeth this generation seeke a signe?
 Verely I say unto you, a signe shall not be given
 unto this generation.

13 ¶ So he left them, and went into the ship
 againe, and departing to the other side.

14 ¶ * And they had forgotten to take bread,
 neither had they in the ship with them, but one
 loafe.

15 ¶ And he charged them, saying, Take heede
 and beware of the leaven of the Pharises, and of
 the leaven of Herod.

16 ¶ And they reasoned among themselves,
 saying, *It is*, because we have no bread.

17 And when Iesus knew it, he sayd unto them,
 Why reason you *thus*, because yee have no bread?
 perceive ye not yet, neither understand? have yee
 your hearts yet hardened?

18 Have ye eyes, and see not? and have yee
 eares, and heare not? and doe ye not remember?

19 ¶ * When I brake the five loaves among five
 thousand: how many baskets full of broken meate
 tooke ye up? They said unto him, Twelve.

20 And when I brake seven among foure thou-
 sand, how many baskets full of leavings of broken
 meate, tooke ye up? And they sayd, Seven.

21 Then hee sayd unto them, ¶ How is it that
 ye understand not?

22 ¶ And hee came to Bethsaida, and they
 brought a blind man unto him, and desired him to
 touch him.

23 Then hee tooke the blind by the hand, and
 led him out of the towne, and spat in his eyes, and
 put his hands upon him, and asked him, if he saw
 ought.

24 And hee looked up, and said, I^f see men: for
 I see them walking like trees.

25 After that, he put his hands againe upon his
 eyes, and made him^g looke againe. And hee was
 restored to his sight, and saw every man as farre off
 clearly.

26 ¶ And he sent him home to his house, saying,
 Neither goe into the towne, nor tell to any in the
 towne.

27 ¶ * 6 And Iesus went out, and his disciples
 into the towne of Cesarea Philippi. And by the
 way he asked his disciples, saying unto them,
 Whom doe men say that I am?

28 And they answered *Some say*, Iohn Baptist:
 and some, Elias: and some, one of the Prophets.

29 And he sayd unto them, But whom say ye
 that I am? Then Peter answered, and sayd unto
 him, Thou art that Christ.

30 ¶ And he sharply charged them, that con-
 cerning him they should tell no man.

their bodies. g He commanded him againe to trie indeed, whether he could see well
 or no. 5 Christ will not have his miracles to be separated from his doctrine. Matt.
 16, 13. luke 9, 18. 6 Many praise Christ which yet notwithstanding spoile him of
 his praise. 7 Christ hath appointed his times to the preaching of the Gospel: and
 therefore here deferre it to a more commodious time, least sudden haste should rather
 hinder then further the myserie of his coming.

* Matt. 15, 39.
 * Matt. 16, 1.
 1 The stubborn
 enemies of the do-
 ctine of the Go-
 spel, giving no cre-
 dit to the mira-
 cles already done
 require new: but
 Christ being angry
 with them, doeth
 utterly forsake
 them.

b A common kind
 of speech which the
 Hebrewes use,
 whereby is meant
 that the Pharises
 went from their
 houses of purpose,
 to encounter with
 him.

c These sight came
 even from the heart
 root: for the Lord
 was very much
 mooved with these
 mens so great infi-
 delitie.

d Word for word,
 If a signe be given:
 It is a cuted kind
 of speech very com-
 mon among the He-
 brewes: wherein
 some such words as
 these must be un-
 derstood. Let me be
 taken for a liar, or
 some such like. And
 when they speake
 out the whole, they
 say, The Lord doe
 thus and thus by me.

* Matt. 16, 5.

2 We must espe-
 cially take heede
 of them which
 corrupt the word
 of God, what de-
 gree soever they
 be of either in the
 Church, or in civil
 policie.

3 They that have
 their minds fixed
 on earthly things,
 are utterly blind
 in heavenly things,
 although they be
 never so plainly
 set forth unto
 them.

* Iohn 6, 27.
 e How cometh it
 to passe, that you
 understand not
 these things which
 are so plaine and
 evident?

4 A true image of
 our regeneration,
 which Christ sepa-
 rating us from the
 world, worketh
 and accomplisheth
 by little and little
 in us.

f He perceived
 some moving of
 men, when he
 could not discern

8 Christ suffered all that he suffered for us, not unwillingly neither unawares, but foreknowing it, and willingly.

9 None are more mad then they that are wife beside the word of God.

h This is not godly, but worldly wisdom.

10 The disciples of Christ must beare stoutly what burden soever the Lord layeth upon them, and subdue the affections of the flesh.

* Mat. 10, 28. and 18, 14. Luke 9, 23. and 14, 27.

* Mat. 10, 39. and 19, 25. Luke 9, 24. and 17, 33.

11 They are the most foolish of all men which purchase the enjoying of this life with the losse of everlasting blisse.

* Mat. 10, 33. Luke 3, 25. and 12, 9.

31 8 Then hee began to teach them that the sonne of man must suffer many things, and should be reprov'd of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 9 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned back and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 10 And hee called the people unto him with his disciples, and sayd unto them, * Whosoever will follow me, let him forsake himselfe, and take up his crosse, and follow me.

35 For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall save it.

36 11 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man give for his soule?

38 * For whomsoever shall be ashamed of mee, and of my wordes among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

C H A P. IX.

2. Christ's transfiguration. 7 Christ must be heard. 11 Of Elias and John Baptist. 14 The possessed healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

A Nd * hee said unto them, Verely I say unto you, that there be some of them that stand here, which shall not taste of death till they have seene the kingdom of God come with power.

2 * And sixe dayes after, Iesus taketh unto him Peter, and James, and John, and carieth them up into an hie mountaine out of the way alone, and his shap was changed before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered and sayd to Iesus, Master, it is good for us to be here: let us make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what they sayd: for they were afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloude, saying, * This is my beloved Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Iesus onely with them.

9 * And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So, they kept that matter to themselves, and demaunded one of another, what the rising from the dead againe should meane.

11 3 Also they asked him, saying, Why say the Scribes, that Elias must first come?

They questioned not together touching the generall resurrection which shall be in the latter day, but they understood not what he meant by that which he spake of his owne peculiar resurrection. 3 The foolish opinion of the Rabbines is here refuted touching Elias coming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. * Mal. 4, 5.

12 And he answered, and said unto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say unto you, that Elias is come, (and they have done unto him whatsoever they would) as it is written of him.

14 * 4 And when he came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selves?

17 And one of the companie answered, and sayd, Master, I have brought my sonne unto thee, which hath a dumbe spirit:

18 And wheresoever hee taketh him, he teareth him, and hee someth, and gnatheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him unto me.

20 So they brought him unto him: and as soone as the spirit saw him, hee tare him, and hee fell downe on the ground wallowing and foming.

21 Then he asked his father, How long time is it since it hath bene thus? And he said, Of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe us, and have compassion upon us.

23 And Iesus sayd unto him, If thou canst beleve it, all things are possible to him y beleeveth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleve: helpe my unbelieve.

25 When Iesus sawe that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.

26 5 Then the spirit cried: and rent him sore, and came out, and hee was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him up, and hee arose.

28 6 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said unto them, This kind can by no other meanes come forth, but by prayer and fasting.

30 * And they departed thence, and went together through Galile, and hee would not that any should have knowen it.

31 7 For hee taught his disciples, and said unto them, The Sonne of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 * 8 After, he came to Capernaum: and when hee was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefest.

35 And hee sate downe and called the twelve, and sayd to them, If any man desire to be first, the same

* Matt. 17, 14. Luke 9, 38.

4 Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

f Vexed him inwardly, as the colike useth to doe.

g So soone as Iesus had looked upon the body that was brought unto him, the devill began to rage after his manner.

h There is nothing but Christ can and will doe it, for them that beleve in him.

i The nearer that the verue of Christ is, the more outrageously doth Satan rage.

6 We have need of faith, and therefore of prayer and fasting, to cast Satan out of his hold possession.

* Mat. 17, 12. Luke 9, 22.

i He and his disciples together.

7 Christ forewarneth us with great diligence, to the end we should not be oppressed with sudden calamities, but the stoutfulness of man is wonderfull.

* Matt 18, 1. Luke 9, 46.

8 Onely humility doth exalt.

k Where hee was wont to make his abode.

same shall be last of all, and servant unto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said unto them,

37 Whosoever shall receive one of such little children in my Name, receiveth me: and whosoever receiveth mee, receiveth not mee, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, but can lightly speake evill of me.

40 For whosoever is not against us, is on our part.

41 * And whosoever shall give you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say unto you, hee shall not lose his reward.

42 * And whosoever shall offende one of these little ones, that beleeve in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then having two hands, to goe into hell, into the fire that never shall be quenched,

44 * Where their worme dieth not, and the fire never goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched,

46 Where their worme dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then having two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire never goeth out.

49 ¶ For every man shall be salted with fire: and every sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be unsavory, wherewith shall it be seasoned? have salt in your selves, and have peace one with another.

CHAP. X.

¶ The wife, onely for fornication, is to be put away. Little children are brought to Christ.

¶ A rich man asketh Iesus, how he may possesse eternall life. The apostles forsake all thinges for Christs sake. Christ foretelleth his death.

¶ Zebedeus his sonnes request. blinde Bartimeus healed.

¶ And he arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted unto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And hee answered, and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 ¶ Then Iesus answered, and said unto them, For the hardnesse of your heart hee wrote this precept unto you,

6 But at the beginning of the creation God made him male and female:

7 ¶ For this cause shall man leave his father and mother, and cleave unto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said unto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, and said to them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say unto you, Whosoever shall not receive the kingdome of God as a little childe, he shall not enter therein.

16 And he tooke them up in his armes, and put his hand upon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good but one, even God.

19 Thou knowest the commandments, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt not hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things have I observeth from my youth.

21 And Iesus looked upon him, and loved him, and saide unto him, One thing is lacking unto thee, Goe and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, followe me, and take up the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said unto his disciples, How hardly doe they that have riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and said unto them, Children, how hard is it for them that thrust in riches, to enter into the kingdome of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be saved?

27 But Iesus looked upon them, and said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

29 Iesus answered, and sayd, Verely I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receive an hundred fold, now

¶ Math. 5.32- and 19.9 Luke 16.18.

c Whom he putteth away, for he is an adulterer by keeping company with another.

¶ Math. 19.13- Luke 13.15.

d God of his goodness comprehendeth in the covenant not onely the fathers, but the children also: and therefore he blest them.

e We must in malice become children, if wee will enter into the kingdome of heaven.

f Two things are chiefly to be observed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or deserving, which is not onely under stood, but condemned by the due consideration of the Law: and the love of riches, which turneth aside many from that race wherein they run with a good courage.

¶ Math. 19.16. Luke 18.18.

¶ Exod. 20.23. d Neither by force nor deceit, nor any other meane whatsoever.

¶ Math. 19.27. Luke 18.28.

g To neglect all things, in comparison of Christ, is a sure way unto eternall life, so that we fall not away by the way.

h An hundred fold as much, if we looke to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth it selfe, and our greedy desire.

¶ He doth not only receive me, but also him that sent me.

¶ Luke 9.49

¶ God who is the author of an ordinate vocation, worketh also extraordinarily to offer his pleasure him. But an extraordinary vocation is tried by the doctrine and the effects.

¶ 1. Cor. 12.3.

¶ Matt. 10.42.

¶ Math. 18.6.

¶ Luke 17.1.

¶ God is so severe a revenger of offences, that it is better to suffer any loss, then to be an occasion of offence unto any.

¶ Math. 5.29.

and 18.8.

¶ Esai. 66.24.

¶ Their worme which shall be cast into that flame.

¶ We must be seasoned and powered by God, both that we may be acceptable sacrifices unto him: and also that we being knit together may season one another.

¶ That is, shall be consecrate to God, being seasoned with the incorruptible word.

¶ Levit. 2.13.

¶ Mat. 5.13.

¶ Luke 14.34.

¶ That is to say, departed and went from thence: for in the Hebrew tongue, setting & dwelling are all one, and so are rising and going forth.

¶ Deut. 24.1.

¶ God did never allow those divorces, which the Law did tolerate.

¶ Luke Mat. 19. For Moses gave them no commandment to put away their wives, but rather made a good provide for y wives against y stubborn hardnesse of their husbands.

*Even in the midst
of persecutions.*

* *Math. 19. 30.
Luke 13. 30.*

* *Math. 20. 17.
Luke 18. 31.*

*6 The disciples
are againe prepa-
red to patience,
not to be over-
come by the fore-
telling unto them
of his death, which
was at hand, and
therewithall of
life which should
most certainly
follow.*

* *Math. 20. 16.
7 We must first
strive before we
triumph.*

3 We pray thee.

** The Magistrates
according to Gods
appointment, rule
over their subjects:
but the Pastors are
not called to rule,
but to serve, accor-
ding to the exam-
ple of the Sonne
of God himselfe,
who went before
them, for so much
as he also was a
Minister of his Fa-
thers will.*

* *Luke 22. 23.
h They to whom
it is decreed and
appointed.*

* *Math. 20. 29.
Luke 18. 35*

*9 Christ onely,
being called vpon
by faith, healeth
our blindness.*

at this present, houses, and brethren, and sisters, and mothers, and children, and landes with persecutions, and in the world to come eternall life.

31 * But many that are first, shall be last, and the last, first.

32 * 6 And they were in the way going up to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe, and began to tell them what things should come unto him.

33 *Saying*, Beholde, we goe up to Ierusalem, and the Sonne of man shall be delivered unto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit upon him, and kill him: but the third day he shall rise againe.

35 * 7 Then Iames and Iohn the sonne of Zebedeus came unto him, saying, Master, we would that thou shouldest doe for us that we desire.

36 And he said unto them, What would yee I should doe for you?

37 And they saide to him, Graunt unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus saide unto them, Yee know not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said unto him, We can. But Iesus said unto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 * 8 But Iesus called them unto him, and said to them, * Ye know that they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authoritie over them.

43 But it shall not be so among you: but whosoever will be great among you, shall be your servant.

44 And whosoever will be chiefe of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

46 * 9 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the way side, begging.

47 And whee he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of David, have mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of David, have mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloake, and rose, and came to Iesus.

51 And Iesus answered, and said unto him, What wilt thou that I doe unto thee? And the blinde

said unto him, Lord, that I may receive sight.

52 Then Iesus said unto him, Go thy way: thy faith hath saved thee. And by and by he received his sight, and followed Iesus in the way.

CHAP. XI.

* *Christ en'reth into Hierusalem riding on an asse. 13 The fruitless figge-tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priests aske by what authoritie hee wrought those things that he did. 30 Whence Iohns baptisme was.*

And * 1 when they came neere to Hierusalem, * *Math. 21. 7. Luke 18. 29.* to Bethphage and Bethania unto the mount of Olives, he sent forth two of his disciples,

2 And said unto them, Goe your wayes into that towne that is over against you, and assoone as ye shall enter into it, ye shall finde a colt tied, whereon never man sate: loose him, and bring him.

3 And if any man say unto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them, that stood there, said unto them, What doe ye loosing the colt?

6 And they said unto them, as Iesus had commanded them: So they let them goe.

7 * 3 And they brought the colt to Iesus, and cast their garments on him, and he sate upon him. * *Iohn 12. 14.*

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: a blessed be he that commeth in the Name of the Lord.

10 b Blessed be the kingdome that commeth in the Name of the Lord of our father David: Hosanna, O thou which art in the highest heavens. * *Well be it to him that commeth to us from God, or that is sent of God.*

11 * So Iesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve. * *Happie and precious.*

12 * And on the morrowe when they were come out from Bethania, he was hungry, * *Math. 21. 10. Luke 19. 45.*

13 2 And seeing a figge-tree a farre off, that had leeves, he went to see if hee might finde any thing thereon: but when hee came unto it, hee found nothing but leaves: for the time of figges was not yet.

14 Then Iesus answered and said to it, Never man eate fruite of thee hereafter while the world standeth, and his disciples heard it. * *An example of that vengeance which hangeth over the heads of hypocrites.*

15 * 3 And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrew the tables of the money-changers, and the seates of them that solde doves.

16 Neither would hee suffer that any man should cary a vessel through the Temple.

17 And he taught, saying unto them, Is it not written, * Mine house shall be called the house of prayer unto all nations: * but you have made it a denne of thieves.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when even was come, Iesus went out of the citie.

20 * 4 And

3 Christ sheweth indee that he is the true King and high Priest, and therefore the revenger of the divine service of the Temple.

c There is, any prophanc instrument, of which those fellows had a number, that made the court of the Temple a market place.

** Iesai. 56. 7. d Shall openly be so accounted and taken.*

** Ier. 7. 12.*

† Matt. 21. 19.
4 The force of
faith is exceeding
great, and charitie
is ever ioyued
with it.

e The faith of God
is that assured
faith and trust
which we have in
him.

† Matt. 7. 7.
luke 11. 9.
f Word for word,
that you receive it
speaking in the
time that now is,
to shew the certaintie
of the thing and
the performance
indeed.

† Matt. 6. 14.
g When you shall
appeare before the
altar:
† Matt. 21. 13.
luke 20. 1.
h The Gospell
hath bene assaule-
d long time
since under the
pretence of an or-
dinarie succession.

i A reward of an
evill conscience to
be afraid of those,
of whom they
should and might
have bene feared.

20 ¶ 4 And in the morning as they journeyed
together, they saw the figge-tree dried up from the
roots.

21 Then Peter remembered, and said unto him,
Master, behold, the figge-tree which thou cursedst,
is withered.

22 And Iesus answered, and saide unto them,
Have the faith of God.

23 For verely I say unto you, that whosoever
shall say unto this mountaine, Be thou taken away,
and cast into the sea, and shall not waver in his
heart, but shall beleve that those things which he
saith, shall come to passe, whatsoever he saith, shall
be done to him.

24 ¶ Therefore I say unto you, Whatsoever
ye desire when ye pray, beleve that ye shall
have it, and it shall be done unto you.

25 * But when ye shall stand, and pray, for-
give, if ye have any thing against any man, that
your Father also which is in heaven, may forgive
you your trespasses.

26 For if you will not forgive, your Father which
is in heaven, will not pardon you your trespasses.

27 ¶ 5 Then they came againe to Hierusalem:
and as he walked in the Temple, there came to
him the hie Priests, and the Scribes, and the Elders,

28 And said unto him, By what authoritie dost
thou these things? and who gave thee this authori-
tie, that thou shouldest doe these things?

29 Then Iesus answered, & said unto them, I will
also aske you a certain thing, & answer ye me, and
I will tell you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heaven,
or of men? answer me.

31 And they thought with themselves, saying,
If we shall say, From heaven, he will say, Why then
did ye not beleve him?

32 ¶ But if wee say, Of men, we feare the peo-
ple: for all men counted Iohn that he was a Pro-
phet indeed.

33 Then they answered, and saide unto Iesus,
We cannot tell. And Iesus answered, and said unto
them, Neither will I tell you by what authoritie I
doe these things.

C H A P. XII.

1 Of the vineyard. 10 Christ the stone refused of the
Iewes. 12 Of tribute to be given to Cesar. 13 The Saddu-
ces denying the resurrection. 28 The first commandment.
31 To love God and the neighbour is better then sacrifices.
36 Christ Davids sonne. 38 To beware of the Scribes and
Pharises. 42 The poore widow.

And hee began to speake unto them in ¶ para-
bles, * A certaine man planted a vineyard, and
compassed it with an hedge, and digged a pit for
the winepresse, and built a tower in it, and let it out
to husbandmen, and went into a strange countrey.

2 ¶ And at the time, hee sent to the husban-
men a servant, that hee might receive of the hus-
bandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent
him away emtrie.

4 And againe he sent unto them another ser-
vant, and at him they cast stones, and brake his
head, and sent him away shamefulli handled.

5 And againe hee sent another, and him they
slew, and many other, beating some, & killing some.

6 Yet had hee one sonne, his deare beloved:
him also hee sent the last unto them, saying, They
will reverence my sonne.

7 But the husbandmen said among themselves,
This is the heire: come, let us kill him, and the in-

heritance shall be ours.

8 So they tooke him, and killed him, and cast
him out of the vineyard.

9 What shall then the Lord of the vineyard
doe? Hee will come and destroy these husband-
men, and give the vineyard to others.

10 Have ye not read so much as this Scripture, * Psal. 118. 22.
† The stone which the builders did refuse, is made
the head of the corner. isai. 28. 16.
mat. 21. 42.
act. 4. 12.
rom. 9. 33.
1. per. 2. 8.

11 This was done of the Lord, and it is marvei-
lous in our eyes.

12 Then they went about to take him, but
they feared the people: for they perceived that he
spake that parable against them: therefore they
left him, and went their way.

13 ¶ 2 And they sent unto him certaine of the
Pharises, and of the Herodians, that they might
take him in his talke.

14 And when they came, they saide unto him,
Master, we know that thou art true, and carest for
no man: for thou dost confidest not the person of
men, but teachest the way of God truly, Is it
lawfull to give tribute to Cesar, or not?

15 Should we give it, or should we not give it?
but he knew their hypocrisie, and said unto them,
Why tempt ye me? Bring me a penie, that I may
see it.

16 So they brought it, and hee said unto them,
Whose is this image and superscription? and they
said unto him, Cessars.

17 Then Iesus answered, and said unto them,
* Give to Cesar the things that are Cessars, and to
God, those that are Gods: and they marvelled at
him.

18 ¶ 3 Then came the Sadduces unto him,
(which say, there is no resurrection) and they as-
ked him, saying,

19 Master, Moses wrote unto us, If any mans
brother die, and leave his wife, and leave no chil-
dren, that his brother should take his wife, and
raise up seed unto his brother.

20 There were seven brethren, and the first
tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, nei-
ther did he yet leave issue, and the third likewise:

22 So these seven had her, and left no issue:
last of all the wife died also.

23 In the resurrection then, when they shall rise
again, whose wife shall she be of them? for seven
had her to wife.

24 Then Iesus answered and said unto them,
Are ye not therefore deceived, because ye know
not the Scriptures, neither the power of God?

25 For when they shall rise againe from the
dead, neither men marrie, nor wives are married;
but are as the Angels which are in heaven.

26 And as touching the dead, that they shall
rise againe, have ye not read in the booke of Mo-
ses how in the bush God spake unto him, saying,
I am the God of Abraham, and the God of Isaac,
and the God of Iakob? Exod. 3. 6.
mat. 22. 32.

27 God is not the God of the dead, but the God
of the living. Ye are therefore greatly deceived.

28 ¶ 4 Then came one of the Scribes that
had heard them disputing together, and perceiving
that hee had answered them well, hee asked him,
Which is the first commandment of all?

29 Iesus answered him, The first of all the com-
mandements is, * Hear, Israel, The Lord our God,
is the onely Lord. Deut. 6. 4.

30 Thou

30 Thou shalt therefore love the Lord thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, that is, † Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said unto him, Well, Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discretely, he said unto him, Thou art not faure from the kingdome of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and saide teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himselfe callerh him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said unto them in his doctrine, Beware of the scribes which love to goe in long robes, and love saluations in the markets.

39 And the chiefe seats in the Synagogues, and the first roumes at feasts,

40 Which * devoure widowes houses, even under a colour of long prayers. These shall receive the greater damnation.

41 ¶ And as Iesus sate over against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called unto him his disciples, and said unto them, Verely I say unto you, that this poore widowe hath cast more in, then all they which have cast into the treasure.

44 For they all did cast in of their superfluitie: but she of her povertie did cast in all that she had, even all her living.

* Luke 11, 1. i Money of any kind of mettall, as the Romanes used, who in the beginning did stampe or coyne brasse, and after used it for currant money.

C H A P. X I I I.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 26 Of Christs coming to iudgement. 33 We must watch and pray.

And ¶ as hee went out of the Temple, one of his disciples saide unto him, Master, see what maner stones, and what maner buildings are here.

2 ¶ Then Iesus answered, and saide unto him, Seest thou these great buildings? there shall not be left one stone upon a stone, that shall not be throwen downe.

3 And as he sate on the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him secretly,

4 Tell us, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, Take heed lest any man deceive you.

6 For many shall come in my Name, saying, I

am Christ, and shall deceive many.

7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled, for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in divers quarters, and there shall be famine and troubles: these are the beginnings of sorowes.

6 But take yee heede to your selves: for they shall deliver you up to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimoniall unto them.

10 And the Gospel must be published among all nations.

11 † But when they lead you, and deliver you up, be not carefull before hand, neither studie what ye shall say, but what is given you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliver the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shall be hated of all men for my Names sake: but whosoever shall endure unto the end, he shall be saved.

14 ¶ Moreover, when yee shall see the abomination of desolation (spoken of by * Daniel the Prophet) eset where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountaines.

15 And let him that is upon the house, nor come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, nor turne backe againe to take his garment.

17 Then will I send to them that are with child, and to them that give sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then * if any man say to you, Loe, here is Christ, or loe, he is there, beleieve it not.

22 For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceive if it were possible the very elect.

23 But take ye heede: behold, I have shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation, * the sunne shall waxe darke, and the moone shall not give her light,

25 And the starres of heaven shall fall: and the powers which are in heaven, shall shake.

26 And then shall they see the Sonne of man, coming in the clouds, with great power and glorie.

27 * And he shall then send his Angels, and shall gather together his elect from the foure winds, and from the utmost part of the earth to the utmost part of heaven.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaves, ye know that sommer is neere.

29 So in like manner, when yee see these things come

a The hearing of you preaching shall be a most evident witness against them, so that they shall not be able to pretend ignorance. † Mat 10, 19. Luke 12, 11. and 21, 14.

b Wee are not forbidden to thinke before hand, but penne fine carefullnesse whereby men discourage themselves, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance: that carefullnesse we are willing to be ware of. Luke Mat 6 27.

c By any kind of artitious and unmanly kinde of tale what to speake.

d Ferme. † Mat 24, 15. Luke 21 20. * Dan 9, 27. e When the heathen and prophane people shall not only enter into the Temple, and defile both it, and the city, but also cleane destroy it.

f This is a kind of speech which the Hebrewes use, and it hath a great force in it, for it giueth us to understand that in all that time one miserie shall follow upon another, as if the time it selfe were very miserie it selfe: So the Prophet Amos 5, 20.

g I haue said, that the day of the Lord shall be darknesse. † Mat 24, 23. and 21, 8.

h I haue said, 10. ezech 52, 7.

i Joel 2 10. and 3, 15.

* Mat 24, 28.

Leuit. 19 18.

mat. 22 39.

rom 13 9.

galat 5 14.

ames 2 8.

§ Mat 23 41.

luke 22 41.

5 Christ prooveh his Godhead even out of David himselfe, of whom he came according to the flesh.

† Woe for word, in the holy Ghost, and there is a great force in this kind of speech, whereby is meant that it was not so much a word as the holy Ghost that spake, who did in what manner please I abide.

* Psal. 110 1.

* Marke 23 6.

luke 11 43.

and 20 43.

6 The manners of ministers are not rashly to be followed as an example.

§ Whiles he taught them.

h The word is a stole, which is a kind of womans garment, long even downe to the heeles, and is taken generally, for any garment made for comelinesse, but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomie 22 11.

* Mat. 23 14.

luke 20 47.

7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.

used, who in the beginning did stampe or coyne brasse, and after used it for currant money.

of the destruction of Ierusalem.

9 Persecutions for the Gospel.

10 The Gospel must be preached to all nations.

26 Of Christs coming to iudgement.

33 We must watch and pray.

Matth. 24 1.

luke 21 5.

1 The destruction of the Temple, citie, and whole nation is aforetold, and the troubles of the Church, but yet there are annexed many comforts, and last of all, the end of the world is described.

2 Luke 19 43.

* Ephes. 5 6.

2. thefe. 23.

come to passe, knowe that the kingdome of God is neere, *even* at the doores.

30 Verely I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himsele, but the Father.

33 Take heede: watch, and pray: for yee know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaveth his house, and giveth authority to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in y^e dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

CHAP. XIII.

1 The Priests conspiracie against Christ. 3 The woman pouring oyle on Christs head. 12 The preparing of the Pascheover. 22 The institution of the Supper. 41 Christ delivered into the hands of men. 43 Judas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters deniall.

And ² two dayes after followed the feast of the Pascheover, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as he sate at y^e table, there came a woman having a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 Therefore some disdained among themselves, and sayd, To what end is this wast of ointment?

5 For it might have bene sold for more then a three hundred pence, and bene given unto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 She hath done that shee could: she came aforehand to anoint my body to the burying.

9 Verely I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 Then Judas Iscariot, one of the twelve, went away unto the hie Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how he might conveniently betray him.

12 Nowe the first day of unleavened bread, when they sacrificed the Pascheover,

made subiect to the Law for us, doeth celebrate the Pascheover according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the flesh shall straightway suffer, yet that he is God. b That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth, Looke Math. 26. 17. c They used to sacrifice. d This is spoken thus, by the figure Metonymia, which is usuall in Sacraments, and by the Pascheover is meant the Pascale lambe.

his disciples sayd unto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Pascheover?

13 Then he sent forth two of his disciples, and sayd unto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The master saith, Where is the lodging where I shall eate the Pascheover with my disciples?

15 And he will shew you an upper chamber which is large, trimmed and prepared: there make it readie for us:

16 So his disciples went forth, and came to the citie, and found as he had said unto them, and made ready the Pascheover.

17 And at even he came with the twelve.

18 And as they sate at table and did eate, Iesus said, Verely I say unto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, It is one of the twelve that dippeth with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if hee had never bene borne.

22 And as they did eate, Iesus tooke the bread, and when hee had given thanks, hee brake it and gave it them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had given thanks, gave it to them: and they all dranke of it.

24 And he said unto them, This is my blood of that new Testament which is shed for many.

25 Verely I say unto you, I will drinke no more of the fruit of the vine untill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 Then Iesus said unto them, All ye shall be offended by me this night: for it is written, I will smite the shepherde, and the sheepe shall be scattered.

28 But after that I am risen, I will go into Galilee before you.

29 And Peter saide unto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said unto him, Verely I say unto thee, this day, *even* in this night before the cocke crow twice, thou shalt denie me thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 After, they came into a place named Gethsemane: then hee said to his disciples, Sit yee here, till I have prayed.

33 And hee tooke with him Peter, and James, and Iohn, and he beganne to be troubled, and in great heavinesse,

34 And said unto them, My soule is verie heavie, *even* unto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

The Greeke word signifieth that part of the house that is highest from the ground, to what use soever it be put, but because they used to suppe in that part of the house, they called it a sleeping chamber. * Psal 41. 20. mat. 26. 20, 23. luke 22. 14. iohn 13. 18, 21. 7 The figure of the law, which is by and by to be fulfilled, as abrogated: and in place thereof are put figures of the new covenant answerable unto them, which shall continue to the worlds end. f That useth to eat meat with me. * Acts 1. 16. * Mat. 26. 26. 1. cor. 11. 24. * Iohn 16. 32. 8 Christ foretelleth how he shall be forsaken of his, but yet that he will never forsake them. * Zach 13. 7. * Chap. 16. 7. 9 Here is set forth an excellent person, a most sorowfull example of mans rashnesse and weaknesse. g That doubling of words, setteth out more plainly Peters vehement affirmation. * Mat. 26. 36. luke 22. 39. 10 Christ suffering for us in that flesh which hee tooke upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Fathers hands, which hee being iust, doeth straightway drinke of for the worlds sake.

2 The latter day is not curiously to be searched for which the Father alone knoweth: but let us rather take heed, that it come not upon us unaware. * Mat. 24. 13.

* Mat. 26. 1. luke 22. 1. 1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death upon the soleme day of the Pascheover, that in all respects the truth might agree to the figure. * Mat. 26. 6. iohn 12. 2. 2 Rash judgments are frustrate before God. 3 Which is about 60 pounds English. 4 Christ suffered himselfe to be anointed once or twice for certaine considerations: but his will is to be daily anointed in the poore. 5 This woman by the secret instinct of the Spirit, anointing Christ, setteth before mens eyes his death and buriall which were at hand. * Mat. 26. 14. luke 22. 4. 6 Coverousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ. * Mat. 26. 17. luke 22. 8. 6 Christ being made subiect to the Law for us, doeth celebrate the Pascheover according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the flesh shall straightway suffer, yet that he is God. b That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth, Looke Math. 26. 17. c They used to sacrifice. d This is spoken thus, by the figure Metonymia, which is usuall in Sacraments, and by the Pascheover is meant the Pascale lambe.

36 And

In This doubling of the word was used in those dayes, when their languages were so mixed together for this word, Abba, is a Syrian word.
11 An horrible example of the sluggishness of men, even in the disciples whom Christ had chosen.
* Matt. 26, 47. Luke 22, 47. John 13, 3.
12 As men did willingly spoile God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne and we who are very traitors, forsakers, and sacrilegers might be delivered out of the devils snare.
13 So diligently, that he scape not out of your hands.
k That is, Peter.
l All his disciples.
13 Under pretence of godlines, all things are lawfull to such as doe violence against Christ.
m Which be cast about him, when he hearing that kurre in the night suddenly ranne forth: whereby we may understand with how great licentiousness these villaines violently set upon him
* Matt. 26, 57. Luke 22, 54. John 18, 24.
n The highest council was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemn him.
24 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impietie before the hie Priest: that we, who denied God and were indeede wicked, might be quiet before God. * Matt. 26, 59. * John 9, 19.

36 And he sayd, h Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not that I will, but that thou wilt, le done.
37 11 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldst not thou watch one houre?
38 ¶ Watch yee, and pray, that yee enter not into temptation: the spirit indeede is ready, but the flesh is weake.
39 And againe he went away, and prayed, and spake the same words.
40 And he returned, and found them sleepe againe: for their eyes were heavie: neither knewe they what they should answer him.
41 And he came the third time, and said unto them, Sleepe hencefoorth, and take your rest: it is ynough: the houre is come, behold, the Sonne of man is delivered into the hands of sinners.
42 Rise up: let us goe: loe, he that betrayeth me, is at hand.
43 * 12 And immediatly while hee yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.
44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, he it is: take him and leade him away i safely.
45 And as soone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.
46 Then they layd their handes on him, and tooke him.
47 And k one of them that stood by, drewe out a sword, and smote a servant of the Hie Priest, and cut off his eare.
48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.
49 I was dayly with you, teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.
50 Then they all forsooke him, and fled.
51 13 And there followed him a certaine yong man, cloathed in m linnen upon his bare body, and the yong men caught him.
52 But he left his linnen cloath, and fled from them naked.
53 ¶ So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.
54 And Peter followed him a farre off, even into the hall of the hie Priest, and sate with the servants, and warmed himselfe at the fire.
55 14 And the * hie Priests, and all the Council sought for witness against Iesus, to put him to death, but found none.
56 For many bare false witness against him, but their witness agreed not together.
57 Then there arose certaine, and bare false witness against him, saying,
58 Wee heard him say, * I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.
59 But their witness yet agreed not together.
60 Then the hie Priest stood up amongst them, and asked Iesus, saying, Answerest thou

nothing? what is the matter that these beare witness against thee?
61 But he held his peace, and answered nothing, Again the hie Priest asked him, and sayd unto him, Art thou that Christ the sonne of the o blessed?
62 And Iesus sayd, I am he, + and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heaven.
63 Then the hie Priest rent his cloathes, and said, What have we any more neede of witnesses?
64 Ye have heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.
6, 15 And some began to spit at him, and to cover his face, and to beate him with fists, and to say unto him, Prophecie. And the sergeants smote him with their rods.
66 * 15 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.
67 And when she saw Ieter warming himselfe, shee looked on him, and sayd; Thou wast also with Iesus of Nazareth.
68 But he denied it, saying, I know him not. neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.
69 * Then p a maid saw him againe, and began to say to them that stood by, This is one of them.
70 But hee denied it againe: and anon after, they that stood by, saide againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.
71 And hee began to curse, and sweare, saying, I know not this man of whom ye speake.
72 * Then the second time the cocke crewe, and Peter remembered the word that Iesus had said unto him, Before the cocke crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered under Pilate. 11 Barabbas is preferred before Christ. 15 Pilate delivereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christs crosse. 27 Christ is crucified between two thieves. 28 Hee is railed at. 37 Hee giveth up the ghost. 38 Ioseph buryeth him.
And * 1 anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and delivered him to Pilate.
2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd unto him, Thou sayest it.
3 And the hie Priestes accused him of many things.
4 * Wherefore Pilate asked him againe, saying, Answered thou nothing? behold how many things they witness against thee.
5 But Iesus answered no more at all, so that Pilate marvelled.
6 Now at the feast, Pilate b did deliver a prisoner unto them, whomsoever they would desire.
7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.
8 And the people cryed aloud, and began to desire

o Of God, who is most worthe of all praise?
* Matt. 24, 39.
15 Christ suffering all kind of reproach for our sakes, getteth everlasting glory to him that believe in him.
* Matt. 20, 69. Luke 22, 55. John 18, 25.
16 An heave example of the frailty of man together with a most comfortable example of the mercie of God, who giveth the spirit of repentance and faith to his elect.
* Matt. 26, 71. Luke 22, 58.
p If we compare the Euangelist diligently together we shall perceive that Peter was known of many through the maidens report: yea, and in Luke, when the second deniall is spoken of, there is a man servant mentioned, and not a maid.
* Matt. 26, 75. John 13, 38.
* Matt. 27, 10. Luke 22, 66. John 18, 19.
1 Christ being bound before the judgement seat of an earthly iudge, in open assembly is condemned as guiltie unto the death of the crosse, not for his owne finnes, (as appeareth by the Iudges owne wordes) but for all ours, that we most guiltie creatures being delivered from the guiltinesse of our finnes, might be quired before the judgement seate of God, even in the open assembly of the Angels.
a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herode the great, and afterward by the Romans about fourtie yeeres before the destruction of the Temple, and therefore they deliver Iesus to Pilate.
* Matt. 27, 12. Luke 23, 3. John 18, 35. b Vsd Pilate to deliver,

desire that he would doe as he had ever done unto them.

9 Then Pilate answered them, and sayd, Will ye that I let loose unto you the King of the Iewes?

10 For he knew that the hie Priests had delivered him of envie.

11 But the high Priests had mooved the people to desire that he would rather deliver Barabbas unto them.

12 And Pilate answered, and said againe unto them, What will ye then that I do *with him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayd unto them, But what evil hath he done? And they cried the more fervently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and delivered Iesus, when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reed, and spat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne cloathes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Symon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens skulls*.

23 And they gave him to drinke wine mingled with myrre: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what every man should have.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written above, **THAT KING OF THE IEWES.**

27 They crucified also with him two theeves, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which sayth, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Save thy selfe, and come downe from the crosse.

31 Likewise also even the hie Priests mocking, sayd among themselves with the Scribes, He saved other men, himselfe he cannot save.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, and beleeve. They also that were crucified with him, reviled him.

33 Now when the sixth houre was come, darknes arose over all the land until the ninth houre.

And at the feast of Paschever, and in the full moone, when the Sunne shined over all the rest of the world and at midday the corner of the world, wherein so wicked an act was committed, was overcovered with most grosse darknesse.

34 And at the seventh houre Iesus cried with a loud voice, saying, Eloi, Eloi, lamma-sabach-thani? which is by interpretation, My God, my God, why hast thou forsake me?

35 And some of them that stood by, when they heard it, sayd, Beholde, he calleth Elias.

36 And one ranne, and filled a sponge full of vinegar, and put it on a reed, & gave him to drinke, saying, Let him alone, let us see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, and gave up the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood over against him, saw that he thus crying gave up the ghost, he sayd, Truly this man was the Sonne of God.

40 There were also women which beheld afarre off, among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when he was in Galile, followed him, and ministred unto him, and many other women which came up with him unto Hierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 Ioseph of Arimathea, an honourable counsellour, which also looked for the kingdome of God, came, and went in boldly unto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if he were alreadie dead, and called unto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew the truth of the Centurion, he gave the body to Ioseph:

46 Who bought a linnen cloath, and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a stone unto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother, beheld where he should be layed.

into counsell by Pilate. If we consider what danger Ioseph cast himselfe into, wee shall perceive how bolde he was.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Marie Magdalene and others. 15 He setteth his Apostles to preach. 19 His ascension.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, bought sweet oynments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came unto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll us away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 So they went into the sepulchre, and saw a yong man sitting at the right side, cloathed in a long white robe: and they were sore troubled.

6 But he sayd unto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

Christ driving mightily with Satan, with sinne, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the crosse, and in soule plunged in the depth of hell, yet he rideth himselfe, crying with a mighty voice: and notwithstanding the wound which hee received of death in that that he died, yet by finishing both things above and things beneath, by renting of the vaile of the Temple, and by the testimonie wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate, and meeke at him, that he shall be knowne out of hand to be conquerour and Lord of all.

Psalm 122. Mat. 27. 46.

Psalm 69. 22.

Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.

Luke 8. 2.

Matth. 27. 55.

Luke 23. 50.

John 19. 38.

A man of great authority of the counsell of the Sanhedrin, or elstaken

John 20. 1.

Luke 24. 1.

John 20. 1.

John 20. 1.

John 20. 1.

John 20. 1.

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John 20. 1.

John 20. 1.

John 20. 1.

Chap. 11, 13.
 12. 16. 32.
 1 Christ himselfe
 appeareth to Ma-
 rie Magdalene to
 upbraid her disci-
 ples incredulitie.
 2 Iohn 20. 16.
 Luke 8. 2.
 3 Luke 24. 13.
 4 Christ appea-
 reth to two other
 disciples, and at
 length to the eleven.
 5 Luke 24. 36.
 Iohn 20. 19.
 6 The Evangelist
 considered not the
 order of the times,
 but the course of
 his historie, which
 hee divided into
 three parts: The
 first sheweth how
 he appeared to the
 women, the second
 to his disciples, the
 third, to his Apo-
 stles, and therefore
 he sayth, Finally.

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galilee: there shall ye see him, as he sayd unto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalen, out of whom he had cast seven devils: 10 And he went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they beleeve it not.

12 ¶ After that, he appeared unto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, neither beleeve they them.

14 ¶ Finally, he appeared unto the eleven as they sate together, and reproached them for their unbelieve and hardnes of heart, because they beleeved not them which had seene him, being risen up againe.

15 ¶ And he sayd unto them, ¶ Goe ye into all the world, & preach the Gospel to every creature.

16 He that shall beleeve and be baptizd, shall be saved: ¶ but hee that will not beleeve, shall be damned.

17 And these tokens shall follow them that beleeve, ¶ in my Name they shall cast out devils, and shall speake with new tongues.

18 ¶ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: ¶ they shall lay their hands on the sicke, and they shall recover.

19 ¶ So after the Lord had spoken unto them, he was received into heaven, and sate at the right hand of God.

20 And they went forth, and preached every where. And the Lord wrought with them, and confirmed the word with signes that followed. Amen.

Such as they knew not before. ¶ Act. 28. 5. ¶ Act. 28. 8. ¶ Luke 24. 51.
 4 Christ having accomplished his office on earth, ascended into heaven, from whence (the doctrine of his Apostles being confirmed with signes) he will governe his Church unto the worlds end. ¶ Heb. 2. 4. ¶ To wit, the doctrine: therefore doctrine must go before, and signes must follow after.

3 The Apostles are appointed, and their office is li-
 4 united unto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, having be-
 5 sides power to do miracles.
 6 Matth. 28. 19.
 7 Not to the Jewes only, nor in Iudea only, but to all men, and every where: and so must all the Apostles do.
 8 Iohn 12. 48.
 9 Act. 16. 18.
 10 Act. 2. 4. and 10. 46.
 11 e Strange tongues.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LUKE.

CHAP. I.

Luke Preface. 5 Zacharias and Elisabeth. 15 What an one Iohn should be. 20 Zacharias stricken dumbe, for his incredulitie. 26 The Angel saluteth Mary, and foretelleth Christes nativitie. 39 Mary visited Elisabeth. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

Orasmuch as many have taken in hand to set forth the storie of those things, whereof we are fully persuaded,

2 As they have delivered them unto us, which from the beginning saw them their selves, and were ministers of the word,

3 It seemed good also to mee (most noble Theophilus) as soone as I had searched out perfectly all things from the beginning, to write unto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed.

5 IN the time of Herod king of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 Both were iust before God, and walked in all the commandements and ordinances of the Lord, without reproofe.

7 ¶ Iohn who was another Elias, and appointed to be herauld of Christ, coming of the stocke of Aaron, and of two famous and blamelesse parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.

8 Word for word, in the dayes: so speake the Hebrewes, giving us to understand how short and fraile a thing the power of princes is. 9 Herod the great. ¶ 1. Chro. 24. 1. h For the posteritie of Aaron was divided into courses. i The true marke of righteousness is, to be liked and allowed of in the iudgement of God. k Lived so speake the Hebrewes, for our life is as a way, wherein we must walke, untill we come to the marke. l In all the morall and ceremoniall law. m Whom no man could iustly reprove: now so it is, that the fruits of iustification are set forth here, and not the cause, which is faith only, and nothing els.

7 And they had no childe, because that Elisabeth was barren, and both were well stricken in age.

8 And it came to passe, as hee executed the Priests office before God, as his course came in order.

9 ¶ According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer, while the incense was burning.

11 Then appeared unto him an Angel of the Lord, standing at the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell upon him.

13 But the Angel sayd unto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt have ioy and gladnesse, and many shall reioyce at his birth.

15 For hee shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and he shall be filled with the holy Ghost, even from his mothers wombe,

16 ¶ And many of the children of Israel shall he turne to their Lord God.

17 ¶ For he shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said unto the Angel, Where-

the spirit as you would say, the cause, for that that commeth of the cause. 2 By this figure Synecdoche, he sheweth that he shall take away all kindes of enimities, which use to breed great troubles and turmoiles amongst men. u Wisdome and goodnesse are two of the chiefest causes which make men to reverence and honour their fathers.

¶ Exod. 30. 7.
 n The Temple was one, and the Court another: for Zacharias went out of the Court or outward room, where all the people were, and therefore are said to be without, into the Temple.
 ¶ Levit. 16. 17.
 o So speake the Hebrewes when it signifies a rare kind of excellency: so is it said of Nemrod, Gen. 10. 9. He was a valiant hunter before God.
 p Any drinke that may make drunken.
 ¶ Malac. 4. 5.
 q Shalbe a meane to bring many to repentance, and turne themselves to the Lord from whom they fell.
 r Matth. 21. 14.
 s As they use to goe before kings, and when you see them, you know the king is not farre off.
 t This is spoken by the figure Synecdoche, taking the spirit, for the gift of the spirit as you would say, the cause, for that that commeth of the cause. 2 By this figure Synecdoche, he sheweth that he shall take away all kindes of enimities, which use to breed great troubles and turmoiles amongst men. u Wisdome and goodnesse are two of the chiefest causes which make men to reverence and honour their fathers.

x That appeare, for so the Hebrewes use this word (to stand) meaning that they are ready to doe his commandement.

3 The Angel serving the Lord which should be borne, is sent to the virgin Marie, in whom the Sonne of the most high promised to David, is conceived by the vertue of the holy Ghost.

¶ Math. 1. 18. y As much is to be said of Marie, otherwise Christ had not bene of the stocke, nor the sonne of David

z It might be rendered worde for word, full of fauour and grace, and hee sheweth straight after, laying out plainly unto us, what that fauour is, in that he saith, the Lord is with thee.

a Of God. b Mooued at the strangenesse of the matter.

c So speake the Hebrewes, saying, that men haue found fauour, which are in fauour.

¶ Elai. 7. 14.

¶ Chap. 2. 21.

math. 1. 21.

d He shall be declared so to be, for he was the Sonne of God from everlasting, but was made manifest in the flesh in his time.

¶ Dan. 7. 14. 27. micah. 4. 7.

e The greatnesse of the matter causeth the Virgin to aske this question, not that she distrusteth any whit at all, for she asketh only of the manner of the conceiving, so that it is plaine she beleued all the rest.

f So speake the Hebrewes signifying by this modest kinde of speech the company of man and wife together, and this is the meaning of it: how shall this be, forseeing, I shall be Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the Prophets that the Messias should be borne of a Virgin.

g That is, the holy Ghost shall cause thee to conceive by his mighty power. h That pure thing and voyd of all spot of uncleannesse: for he that was to take away sinne, must needs be void of sinne.

i Declared, and shewed to the world, to be the Sonne of God. k Though Elisabet were of the tribe of Levi, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people. l That is now the sixth moneth from the time when she conceived.

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angell answered, and sayd unto him, I am Gabriel x that stand in the presence of God, and am sent to speake unto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou beleevest not my wordes, which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

22 And when hee came out, hee could not speake unto them: then they perceived that hee had seene a vision in the Temple: for hee made signes unto them, and remained dumme.

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabeth conceived, and hid her selfe five moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein hee looked on me, to take from mee my rebuke among men.

26 ¶ 3 And in the sixth moneth, the Angel Gabriel was sent from God unto a citie of Galile, named Nazareth,

27 ¶ To a virgin affianced to a man whose name was Ioseph, of the y house of David, and the virgins name was Marie.

28 And the Angel went in unto her, and sayd, Haile thou that art z freely beloved: the Lord is with thee. a blessed art thou among women.

29 And when she saw him, shee was b troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said unto her, Feare not, Marie: for thou hast c found fauour with God.

31 ¶ For loe thou shalt conceive in thy wombe, and beare a sonne, * and shalt call his Name Iesus.

32 He shall be great, and shall be d called the Sonne of the most High, and the Lord God shall give unto him the throne of his father David.

33 * And hee shall reigne over the house of Iacob: for euer, and of his kingdome shall be none ende.

34 Then said Marie unto the Angel, e How shall this be, seeing f I know not man?

35 And the Angel answered, and said unto her, The holy Ghost g shall come upon thee, and the power of the most High shall overshadow thee: therefore also that h Holy thing which shall be borne of thee, shall be i called the Sonne of God:

36 And behold, thy k cousin, Elisabet, she hath also conceived a sonne in her old age: and this is her l fixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie said, Beholde the servant of the Lord: be it unto me according to thy word. So the Angel departed from her.

39 ¶ 4 And Marie arose in those dayes, and went into the m hill countrey with haste to a n citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisaber.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe o sprang in her bellie, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and said, Blessed art thou among women, because p the fruit of thy wombe is blessed.

43 And whence commeth this to mee, that the mother of my Lord should come to me?

44 For loe, as soone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleued: for those things shall be performed, which were told her from the Lord.

46 s Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saviour.

48 For hee hath q looked on the r poore degree of his servant: for beholde, from hencefoorth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them s that feare him.

51 ¶ He that shewed strength with his arme: t he hath u scattered the proud in the x imagination of their hearts.

52 * Hee hath y put downe the mightie from their seats, and exalted them of z low degree.

53 * Hee hath filled the a hungrie with good things, and sent away the rich empty.

54 b * He hath npholden Israel his servant to be mindfull of his mercy.

55 (* As hee hath c spoken to our fathers, to wit, to Abraham and his seed) for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ 6 Now Elisabets time was fulfilled, that she should be delivered, and she brought forth a sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie upon her, and they r reioyced with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but hee shall be called Iohn.

61 And they sayd unto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would have him called.

63 So he asked for writing-tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediatly, and his tongue, ¶ and he spake and praised God.

65 Then feare came on all them that dwelt neere unto them, and all d these words were noised abroad thorowout all the hill countrey of Iudea.

eyes, which are indeed the pore in spirit, that is, such as challenge nothing tot themselves in the sight of God. ¶ Psalm 24. 10. a Them that are brought to extreme pouerty.

b He hath holpen up Israel with his arme, being cleane cast downe. ¶ Elai. 30. 18. and 41. 8. and 54. 5. iere. 31. 5. 10. * Gen. 17. 19. and 21. 17. psal. 132. 11. c Promised. 6 Iohns na iuy is set out with new miracles. ¶ Ysa. 19.

¶ was restored to it former state, is reade in some copies. d All this that was sayd and done,

4 Elisabet being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other. m which is on the Southside of Hierusalem.

n That is to say, Hebrew: which was in times past called Cariatzarbete: which was one of the townes, that was given to the Levites, in the tribe of Iuda, and is said to be in the mountaynes of Iuda, Ios. 14. 15. and 21. 11. c This was no ordinaty nor vsuall kinde of mooving.

p Christ is blessed in respect of his humanitie.

q Christ the redeemer of the afflicted, and revenge of the proud, of long time promised to the fathers, is now at length exhibited indeed.

r Hath freely and graciously loved.

s Word for word, My basenesse, that is, my base estate, so that the Virgine vaunteth not her desert, but the grace of God. f To them that live godly and religiously, so speake the Hebrewes.

¶ Elai. 51. 9. psal. 33. 10.

t That is, an heaping up of words more then needes, which the Hebrewes vse very much, and the arme is taken for streng. h.

¶ Elai. 29. 15. u Even as the winde doth the chaffe.

x He hath scattered them, and the imagination of their hearts: or by and through the imagination of their owne hearts: so that their wicked counsell turned to their owne destruction.

¶ 2 Sam. 2. 6. y The mighty and rich men.

z Such as none account is made of, & are vile in mens

¶ Them that are brought to extreme

¶ Gen. 17. 19. and 21. 17. psal. 132. 11. c Promised.

¶ was restored to it former state, is reade in some copies.

e Thought upon them diligently and earnestly, and as it were, printed them in their hearts.

f That is, the present favour of God, and a singular kinde of vertue appeared in him.

7 Iohn scarce borne, by the authoritie of the holy Ghost, is appointed to his office.

g That hee hath shewed himselfe mindfull of his people, inso much that he came down from heaven himselfe, to visite us in person, and to redeeme us.

* Chap. 2. 30. matth. 1. 21.

h Hath payed the ranfome, that is to say, the price of our redemption.

i Psal. 131. 18.

i This word Horne in the Hebrew tongue signifieth might, and it is a Metaphere, taken from beatts, that fight with their hornes: and by raising up the might of Israel, is meant, that the Kingdome of Israel was defended, and the enemies thereof laid on the ground, even then when the strength of Israel seemed to be vterly decayed.

* Iere. 23. 9. and 30. 10. k Declared indeede that he was mindfull. * Gen. 22. 16. ier. 31. 33. heb. 9. 13. 17. * 1. Pet. 1. 15. l To Gods good liking. m Though thou be at this present never so little. n Open the way. o Forgivenesse of finnes is the meanes whereby God saveth us, Rom. 7. 4. * Zach. 3. 8. and 6. 12. mal. 4. 2. p Or, bud, or branch, hee alludeth unto the places in Ier. 23. 5. Zach. 3. 8. and 6. 12. and bee is called a bud from an high, that is, sent from God unto us, and not as other buds which bud out of the earth.

q Into the way which leadeth us to true happinesse.

66 And all they that heard them, e laid them up in their hearts, saying, What maner childe shall this bee! and the hand of the Lord was with him.

67 7 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed be the Lord God of Israel, because he hath g visited * and b redeemed his people,

69 * And hath raised up the i horne of salvation unto us, in the house of his servant David.

70 * As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send us deliverance from our enemies, and from the hands of all that hate us.

72 That he might shew mercy towards our fathers: and k remember his holy covenant,

73 * And the oathe, which he sware to our father Abraham,

74 Which vvas, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without feare,

75 All the dayes of our life, in * holinesse and righteousness, before him.

76 And thou, m babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord to prepare his wayes.

77 And to n give knowledge of salvation unto his people, by the o remission of their finnes,

78 Through the tender mercy of our God, whereby * the p day-spring from an high hath visited us,

79 To give light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of a peace.

80 And the childe grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should shew himselfe unto Israel.

81 And the childe grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should shew himselfe unto Israel.

CHAP. II.

x Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels song. 21 Christ is circumcised. 22 Marie purified. 28 Simeon taketh Christ in his armes. 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 36 Iesus disputeth with the doctours.

And it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the a world should be b taxed.

2 (This first taxing was made when Cyrenius was governour of Syria.)

3 Therefore went all to be taxed, every man to his owne citie.

4 And Ioseph also went up from Galile out of a citie called Nazareth, into Iudea, unto the c citie of * David, which is called Beth-leem (because he was of the house and linage of David.)

5 To be taxed with Mary that was given him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that thee should be delivered.

7 And thee brought forth her first begotten sonne, and wrapped him in swaddling clothes, and laid him in a cratch, because there was no roome for them in the Inne.

c Which David was borne, and brought up in. * Iohn 7. 42.

8 ¶ And there were in the same countrey shepheards, d abiding in the fieldes, and keeping watch by night over their flocke.

9 And loe, the Angel of the Lord e came upon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel saide unto them, Be not afraid: for behold, I bring you glad tidings of great ioy, that shall be to all the people.

11 That is, that unto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this shall be a signe unto you, Yee shall finde the babe swaddled, and laid in a cratch.

13 And straightway there was with the Angel f a multitude of heavenly souldiers, praising God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men g good will.

15 And it came to passe when the Angels were gone away from them into heaven, that the shepheards saide one to another, Let us goe then unto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Ioseph and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of that childe.

18 And all that heard it, wondred at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondred them in her heart.

20 And the shepheards returned glorifying and praising God, for all that they had heard and seene, as it was spoken unto them.

21 ¶ 3 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called h Iesus, which was named of the Angel, before he was conceived in the wombe:

22 4 And when the dayes of h her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, * Every man childe that first openeth the wombe, shall be called holy to the Lord.)

24 And to give an oblation, * as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 5 And beholde, there was a man in Hierusalem, whose name was Simeon: this man vvas iust, and feared God, and waited for the consolation of Israel, and the i holy Ghost was upon him.

26 And it was declareth to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by the motion of the spirit into the Temple, and when the k parents brought in the babe Iesus, to doe for him after the custome of the Law.

28 Then he tooke him in his armes, and praised God, and sayd,

29 Lord, now I lettest thou thy servant depart in peace, according to thy m word,

30 For n mine eyes have seene thy o salvation,

speakeb, as it was commonly taken. d Lettest me depart out of this life, to be ioyned to my fathers. m As thou promisedst me. n That is, for I have seene with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and reioyced. o That, wherein thy salvation is contained.

a The Angels themselves declare to poore shepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.

d Lodging without doores, and open in the aire.

e Came suddenly upon them, when they thought of no such matter.

f Whole armies of Angels, which compasse the Majesty of God round about, as it were souldiers.

g Gods ready, good, infinite, and gracious favour towards men.

* Gen. 17. 12.

levit. 12. 3.

iohn 7. 22.

3 Christ the head of the Church, made subject to the Law, to deliver us from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, doth ratifie and seale in his owne flesh, the circumcision of the fathers.

* Coap. 1. 31.

matth. 1. 22.

* Levit. 12. 6.

4 Christ, upon whom all our sins

were layd, being offered to God, according to the Law, doth purifie both Mary and us all in himselfe.

b This is meant, for the fulfilling of the Law: for otherwise the virgin was not defiled, nor vncleane, by the birth of this childe.

* Exod. 13. 2.

num. 8. 16.

* Levit. 12. 6.

5 Simeon doth openly in the Temple foretell the deafe, of the coming of Messias, of the calling out of the greater part of Israel, and of the calling of the Gentiles.

i He was indued with the gifts of the holy Ghost, and this is spoken by the figure Metonymie.

k Ioseph and Marie: and so he

31 Which

*p As a stone set up
in an hie place, for
all men to looke
upon.*

31 Which thou hast prepared before the face of all people,

32 A light to be revealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at thole things, which were spoken touching him.

34 And Simeon blessed them, and layde unto Mary his mother, beholde, this child is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Yea and a sword shall pearce through thy soule) that the thoughts of many heartes may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had lived with an husband seven yeeres from her virginity:

37 And she was widow about fourescore, and foure yeeres, and went not out of the Temple, but served God with fastings and prayers night and day.

38 She then comming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 Now his parents went to Hierusalem, every yeere, at the feast of the Paschever.

42 And when hee was twelve yeere olde, and they were come up to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had bene in the company, went a dayes journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions:

47 And all that heard him, were astonied at his understanding and answers.

48 So when they saw him, they were amased, and his mother sayd unto him, Sonne, why hast thou thus dealt with us? behold, thy father and I have sought thee with very heaue hearts.

49 Then sayd he unto them, How is it that ye sought me? knew yee not that I must goe about my Fathers busines?

50 But they understood not the word that hee spake to them.

51 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in favour with God and men.

CHAP. III.

*John exhorteth to repentance. 15 His testimony of Christ.
20 Herod putteth him in prison. 21 Christ is baptised.
23 His pedigree.*

Now in the fifteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gover-

*John commeth
the time fore-
side of the Pro-
phets, and layeth
the foundation of
the Gospel which
is exhibited unto
us, setting forth
true observing of
the Law, & free
mercy in Christ,
which commeth
after him, using
baptisme the effe-
ctuall signe both
of regeneration
and also of for-
giveness of sinnes,*

nour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyfanius the Tetrarch of Abilene.

2 (When Annas and Caiaphas were the hie Priestes) the word of God came unto Iohn, the sonne of Zacharias in the wildernesse. ** Acts 4.6.
a Iosephus calleth
him Annas.*

3 And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes. ** Matth. 3.2.
marke 1.4.*

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, * The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord: make his paths straight. ** Esai 40.3.
Iohn 1.23.*

5 Every valley shall be filled, and every mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the salvation of God.

7 Then sayd he to the people that were come out to be baptized of him, * O generations of vipers, who hath forewarned you to flee from the wrath to come? ** Matth. 3.7.*

8 Bring forth therefore fruites worthy amendment of life, and beginne not to say with yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 Now also is the axe layde unto the roote of the trees: therefore every tree which bringeth not forth good fruit; shall be hewen downe, and cast into the fire. ** James 2.19.
1. Iohn 3.17.*

10 Then the people asked him, saying, What shall we do then? *b Require no more
then that summe
that is appointed for
the tribute money.*

11 And he answered, and sayd unto them, * He that hath two coates, let him part with him that hath none: And he that hath meat, let him doe likewise. *c Which was payd
them, partly in mon-
ney, and partly in
wittall.*

12 Then came there Publicanes also to be baptized, and sayd unto him, Master, what shall we doe? *2 If we will righte-
ly, and fruitfully
receive the sacra-
ments, we must
neither rest in the
signes, neither in
him that mini-
steth the signes,
but lift up our
eyes to Christ, who
is the authour of
the sacraments, and
the giver of that
which is represen-
ted by the sacra-
ments.*

13 And he sayd unto them, Require no more then that which is appointed unto you. ** Matth. 3.11.
marke 1.8. Iohn 1.
26. act. 1.5. and 8.4.
and 11.16. and 19.4.*

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. *3 The Gospel is
the summe of the
world.
* Matth. 14.3.
marke 6.17.*

15 As the people waited, and all men mused in their hearts of Iohn, if he were not that Christ.

16 Iohn answered, and sayd to them all, * Indeed I baptize you with water, but one stronger then I, commeth, whose shooes latchet I am not worthy to unloose: hee will baptize you with the holy Ghost, and with fire.

17 Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne up with fire that never shall be quenched. *4 Iohns preaching
is confirmed with
his death.
* Matth. 3.13.
marke 1.9. Iohn
1.32.*

18 Thus then exhorting with many other things, he preached unto the people.

19 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 He addeth yet this above all, that he shut up Iohn in prison.

21 Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heaven was opened:

22 And the holy Ghost came downe in a bodily shapc like a dove upon him, and there was a

6 The stocke of Christ according to the flesh, is brought by order even to Adam, and so to God, that it might appeare, that he only it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sorts of men.

voyce from heaven, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, *which was the sonne of Eli,*

24 *The sonne of Matthat, the sonne of Levi, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,*

25 *The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Elli, the sonne of Nagge,*

26 *The sonne of Maah, the sonne of Matthatias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,*

27 *The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,*

28 *The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,*

29 ¶ *The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Levi,*

30 *The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,*

31 *The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of David,*

32 *The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salomon, the sonne of Naalon,*

33 *The sonne of Aminadab, the sonne of Aram, the sonne of Ekron, the sonne of Phares, the sonne of Iuda,*

34 *The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Ihara, the sonne of Nachor,*

35 *The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,*

36 *The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,*

37 *The sonne of Mathulesa, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan.*

38 *The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.*

CHAP. IV.

1 Of Christes temptation, and fasting. 16 Hee teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One possessed of the devill is cured. 38 Peters mother in lawe is healed. 40 and divers sicke persons are restored to health. 41 The devils acknowledge Christ.

¶ And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

2 ¶ And was there fourtie dayes tempted of the devill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 ¶ Then the devill sayd unto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, ¶ That man shall not live by bread onely, but by every word of God.

5 Then the devill tooke him up into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

¶ And Iesus sayd, I say unto thee, All these I will give thee, and the glory of these kingdomes: for that is delivered to me: and to whomsoever I will, I give it.

6 And the devill sayde unto him, All this a power will I give thee, and the glory of these kingdomes: for that is delivered to me: and to whomsoever I will, I give it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and sayd, Hence from me, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brought him to Hierusalem, and set him on a pinnacle of the Temple, and sayd unto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ¶ That hee will give his Angels charge over thee to keepe thee:

11 And with their handes they shall lift thee up, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd unto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

13 And when the devill had ended all the tentations, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galilea: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ¶ And hee came to Nazareth where hee had bene brought up, and (as his custome was) went into the Synagogue on the Sabbath day, and stood up to reade.

17 And there was delivered unto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

18 ¶ The Spirit of the Lord is upon mee, because he hath anoynted mee, that I should preach the Gospell to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gave it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say unto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all bare him witness, and wondered at the gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd unto them, Ye will surely say unto me this Proverbe, Physician, heale thy selfe: whatsoever we have heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say unto you, ¶ No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ¶ Elias, when heaven was shut three yeeres and sixe moneths, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save into Sarepta, a citie of Sidon; unto a certaine widowe.

27 Also many lepers were in Israel, in the time

as well, and allured men marvellously unto him, Psal. 45. 2. grace is poured into thy lips, & Job. 4. 44. & 1. King 17. 7. James 5. 17. b Land of Israel, Looke Marke 15. 33 of.

a By this word power, are the kingdomes themselves meant, which have the power: and so it is spoken by the figure Metonymie.

b That is sure so, for hee is prince of the world, yet not absolutely, and as the sovereign over it, but by sufferance, and way of intreatie, and therefore hee saith not true, that he can give it to whom he will.

c Out of an high place which had a goodly champion countrey underneath it, he shewed him the situation of all countreies.

¶ Deut. 6. 13.

and 10. 20.

¶ Psal. 91. 12.

¶ Deut. 6. 16.

¶ Math. 13. 54.

make 6. 2. Iohn

4. 43.

3 Who Christ is,

and wherefore he

came, he sheweth

out of the Prophet

Esay.

d Their bookes in

those dayes were

rolled up as scrolls

upon a ruler: and

so Christ unrolled,

or unfolded it,

which is here called

opened.

¶ Esai. 61. 1.

4 Familiaritie

causeth Christ to

be contemned, and

therefore he often

times goeth to

strangers.

e Approved those

things, which he

spoke, with common

consent and voyce:

for the word, wit-

nesse, significeth in

this place and man-

ner to allow and

approve a thing

with open confes-

sion.

f Not onely the

doctors, but also

the common people

were present at this

conference of the

Scriptures: and be-

sides that their mo-

ther tongue was

used, for els how

could the people

have wondered?

Paul appointed the

same order in the

Church at Corinth.

1. Cor. 14.

g Words full of the

mightie power of

God, which appea-

red in all his doings

of.

3. Christ being carried away (as it were) out of the world, into the desert, after the fast of fourtie dayes, and the overcoming of Satan thirfe, coming as it were suddenly from heaven, beginneth his office.

¶ Mar. 4. 1.

marke 1. 12.

2 Christ being stir-

red up of Sa an,

first so distrust in

God, secondly to

the desire of riches and honour, and lastly to a vaine confidence of himselfe, overcome

meth him thirfe by the word of God.

¶ Deut. 8. 3. math. 4. 4.

✠ 2.King. 5.14.
The more
sharply the world
is rebuked, the
more it rageth
openly: but the life
of the godly is not
simply subiect to
the pleasure of
the wicked.
✠ Matth. 4.14.
marke 1.21.

* Matth. 7.19.
marke 1.22.
✠ Marke 1.23.

6 Christ astonish-
eth not onely men,
be they never so
blockish, but even
the devils also,
whether they will
or no.

* Matth. 8.14.
marke 1.30.
7 In that, that
Christ healeth the
diseases of the bod-
dy with his word
onely, he prooveth
that he is God Al-
mighty, sent for
mans salvation.

* Marke 1.35.
8 Satan, who is a
continuall enemie
to the trueth,
ought not to be
heard, no nor then,
when he speaketh
the trueth.
9 No colour of
zeale ought to
hinder us in the
race of our vo-
cation.

1 Christ adverti-
seth the foure dis-
ciples, which he
had taken unto
him, of the office
of the Apostle-
ship, which should
hereafter be com-
mitted unto them.

✠ Matth. 4.18. marke 1.16.
d I did as it were lie upon him, so do shew they were to
see him, and heare him, and therefore he taught them out of a ship.

of ✠ Eliseus the Prophet: yet none of them was
made cleane, saving Naaman the Syrian.
28 s Then all *that were* in the Synagogue, when
they heard it, were filled with wrath,
29 And rose up, and thrust him out of the citie,
and led him unto the edge of the hill, whereon
their citie was built, to cast him downe headlong.
30 But he passed through the mids of them, and
went his way,
31 ✠ And came downe into Capernaum a ci-
tie of Galile, and there taught them on the Sab-
bath dayes.
32 * And they were astonied at his doctrine:
for his word was with authoritie.
33 * And in the Synagogue there was a man
which had a spirit of an uncleane devill, which
cried with a loud voyce,
34 6 Saying, Oh, what have we to doe with thee,
thou Iesus of Nazareth? art thou come to destroy
us? I know who thou art, *even* the Holy one of
God.
35 And Iesus rebuked him, saying, Hold thy
peace, and come out of him. Then the devil throw-
ing him in the middles of *them*, came out of him, and
hurt him nothing at all.
36 So feare came on them all, and they spake
among themselves, saying, What thing is this: for
with authoritie and power hee commaundeth the
foule spirits, and they come out?
37 And the fame of him spread abroad through-
out all the places of the countrey round about.
38 ✠ 7 And he rose up, and came out of the
Synagogue, and entred into Simons house. And Si-
mons wives mother was taken with a great fever,
and they required him for her.
39 Then hee stood over her, and rebuked the fe-
ver, and it left her, and immediatly she arose, and
ministred unto them.
40 Now at the Sunne setting, all they that had
sicke *folkes* of divers diseases, brought them unto
him, and he layd his handes on every one of them,
and healed them.
41 * 8 And devils also came out of many, cry-
ing, and saying, Thou art that Christ that Sonne of
God: but he rebuked them, and suffered them not
to say that they knew him to be that Christ.
42 9 And when it was day, he departed, and went
foorth into a desert place, and the people sought
him, and came to him, and kept him that he should
not depart from them.
43 But hee said unto them, Surely I must also
preach the kingdome of God to other cities: for
therefore am I sent.
44 And hee preached in the Synagogues of
Galile.

C H A P. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish.
12 The Leper. 16 Christ prayeth in the desert. 18 One sicke
of the palsie. 27 Levi the Publicane. 34 The fastings
and afflictions of the Apostles after Christs ascension.
36, 37-38 Faint hearted and weak disciples are likened to
old bottles and worne garments.

T Hen ✠ it came to passe, as the people a preaf-
sed upon him to heare the word of God, that
he stood by the lake of Gennefaret,
2 And sawe two ships stand by the lakes side,
but the fishermen were gone out of them, and were
washing their nets.
3 And hee entred into one of the ships, which

was Simons, and required him that he would thrust
off a little from the land: and he sate downe, and
taught the people out of the ship.

4 1 Now when hee had left speaking, he saide
unto Simon, Lanch out into the deepe, and let
downe your nets to make a draught.

5 Then Simon answered, and said unto him,
b Master, we have travailed fore all night, and have
taken nothing: nevertheless at thy word I will let
downe the net.

b The word signi-
fieth him that hath
rule over any
thing.

6 And when they had so done, they enclosed a
great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which
were in the other ship: that they should come and
helpe them, who came then, and filled both the
ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe
at Iesus knees, saying, Lord, goe from me: for I am
a sinfull man.

9 For hee was utterly astonied, and all that
were with him, for the draught of fishes which they
tooke.

10 And so was also Iames and Iohn the sonnes
of Zebedeus, which were companions with Simon.
Then Iesus said unto Simon, Feare not: from
henceforth thou shalt catch men.

11 And when they had brought the ships to
land, they forsooke all, and followed him.

12 ✠ 2 Now it came to passe, as hee was in a
certaine citie, beholde, *there was* a man full of le-
prosie, and when hee saw Iesus, he fell on his face,
and besought him, saying, Lord, if thou wilt, thou
canst make me cleane.

✠ Matth. 8.2.
marke 1.40.

a Christ by hea-
ling the leper
with his onely
touch, and sending
him to the Priest,
witnesseth that
it is he, through
whom and by
whom apprehen-
ded by faith, all we
which are un-
cleane, according
to the Lawe, by
the witness of
God himselfe, are
pronounced to be
pure and cleane.

13 So he stretched forth his hand, and touched
him, saying, I will, be thou cleane. And immediatly
the leprosie departed from him.

14 And he commanded him that he should tell
it no man: but, Goe, *saith he*, and shew thy selfe to
the Priest, and offer for thy cleansing, as ✠ Moses
hath commanded, for a witnessse unto them.

✠ Levit. 14.4.

3 Christ had ra-
ther to be famous
by his doctrine,
then by miracles,
and therefore he
departeth from
them that seeke
him, as a physician
of the body, and
not as the authour
of salvation.

15 3 But so much more went there a fame abroad
of him, and great multitudes came together to
heare, and to be healed of him of their infirmities.

16 But he kept himselfe apatt in the wildernes,
and prayed.

17 4 And it came to passe, on a certaine day,
as hee was teaching, that the Pharises and doctours
of the Lawe sate by, which were come out of eve-
ry towne of Galile, and Iudea, and Hierusalem,
and the power of the Lord^e was in him, to heale
them.

18 * Then beholde, men brought a man lying
in a bed, which was taken with a palsie, and they
sought meanes to bring him in, and to lay him be-
fore him.

4 Christ, in healing
him that was
sicke of the palsie,
sheweth the cause
of all diseases, and
the remedie.

19 And when they could not find by what way
they might bring him in, because of the preasle,
they went up on the house, and let him downe
through the tyling, bed and all, in the mids before
Iesus.

c The mightie
power of Christs
Godhead, sheweth
it selfe in him, at
that time.

20 And when he saw their faith, hee said unto
him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharises began to
reason, saying, Who is this that speaketh blasphe-
mies? Who can forgive sinnes, but God onely?

* Matth. 9.2.
marke 2.3.

22 But when Iesus perceived their reasoning,
hee answered, and said unto them, What reason ye
in your hearts?

23 Whether is easier to say, Thy sinnes are for-
given thee, or to say, Rise and walke?

24 But that yee may knowe that the Sonne of man hath authoritie to forgive sinnes in earth, (he said unto the sicke of the palsey) I say to thee, Arise: take up thy bed, and goe into thine house.

25 And immediatly hee rose up before them, and tooke up his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee have seene strange things to day.

27 ¶ And after that, he went forth and saw a Publicane named Levi, sitting at the receipt of custome, and said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke yee with Publicanes and sinners?

31 Then Iesus answered, and saide unto them, They that are whole, neede not the Phylician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said unto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 ¶ And hee sayd unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, even when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again hee spake also unto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preserved.

39 Also no man that drinketh old wine, straightway desireth new: for hee saith, The olde is more profitable.

CHAP. VI.

¶ The disciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hande. 13 The election of the Apostles. 20 The blessings and curses. 27 Wee must love our enemies. 46 With what fruit the word of God is to be heard.

¶ And ¶ It came to passe on a second solemne Sabbath, that he went through the cornefields, and his disciples a plucked the eares of corne, and did eate, and rub them in their hands.

2 And certaine of the Pharises said unto them, Why doe ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Have yee not read this, that David did when he himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and a Epiphanius noteth well in his treatise, where hee confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of unleavened bread: Now, whereas in these feastes which were kept many dayes together, as the feast of Tabernacles, and the Paschever, their first day and their last were of like solemnitie. Levit. 23. Luke first calleth the last day the second Sabbath, though Theophilast understandeth it of any other of them, that followed the first. ¶ 2. Sam. 21. 6.

ooke, and ate the shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried up.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande up in the middes. And hee arose, and stode up.

9 Then said Iesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evill? to save life, or to destroy?

10 And hee behelde them all in compasse, and said unto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, hee called his disciples, and of them hee chose twelve which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: James the sonne of Alpheus, and Simon called Zelous,

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all:

20 ¶ And he lifted up his eyes upon his disciples, and saide, Blessed be yee poore: for yours is the kingdome of God.

21 ¶ Blessed are yee that hunger now: for yee shall be satisfied: ¶ blessed are yee that weepe now: for ye shall laugh.

22 ¶ Blessed are yee when men hate you, and when they separate you, and revile you, and put out your name as evill, for the Sonne of mans sake.

23 Reioyce yee in that day, and be glad: for beholde, your reward is great in heaven: for after this maner their fathers did to the Prophets:

24 ¶ But woe be to you that are riche: for yee have receaved your consolation.

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall waile and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ But

¶ Exod. 29. 39. Levit. 8. 31. and 24. 9. ¶ Matt. 12. 19. Marke 3. 1. ¶ Charitie is the rule of all ceremonies.

¶ Who so helpeth not his neighbour when he can, he killeth him. 3 In that, that Christ useth earnest & long prayer, in choosing twelve of his owne company, to the office of the Apostleship, he sheweth how religiously we ought to be have our selves in the choise of Ecclesiastical persons. ¶ Chap. 9. 1. Matth. 10. 1. Marke 13. 3. and 6. 7. c From all the sea coast, which is called Syrophenicia. ¶ Matth. 5. 3. 4 Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid up in no place here in earth, but in heaven: and that persecution for righteousness sake, is the right way unto it. ¶ Esai. 65. 13. ¶ Esai. 61. 3. ¶ Matth. 5. 11. d Cast you out of their Synagogues, as Iohn expoundeth it, 16. 2. which is the sharpest punishment the Church hath, if so be the Elders iudge righteously, and by the word of God. e Leaps (as cattell doe, which are provender pricked) so exceeding joy. ¶ Amos 6. 1. f That is, you reape now of your riches, all the commodities and blessings you are ever like to have, and therefore you have not to looke for any other reward. Matth. 6. 33. ¶ Esai. 66. 13.

¶ Matth. 9. 9. Marke 2. 14.

¶ The Church is a company of sinners through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.

¶ 1. Tim. 1. 15.

¶ Matth. 9. 14. Marke 2. 18.

¶ It is the point of hypocrites and ignorant men to put an holinesse in fasting, and in things indifferent. 7. Lawes generally made without any consideration of circumstances, for fasting and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

¶ Matth. 12. 7. Marke 2. 23.

¶ Christ sheweth against the superstitious, who sticke in every trifles, that the Law of the very Sabbath, was not given to be kept without exception: much lesse that the salvation of man should consist in the outward keeping of it.

¶ Epiphanius noteth well in his treatise, where hee confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of unleavened bread: Now, whereas in these feastes which were kept many dayes together, as the feast of Tabernacles, and the Paschever, their first day and their last were of like solemnitie. Levit. 23. Luke first calleth the last day the second Sabbath, though Theophilast understandeth it of any other of them, that followed the first. ¶ 2. Sam. 21. 6.

* Matth. 5. 44.
 5 Christes charitie, which differeth much from the world, doth not onely not revenge injuries, but comprehended even our most grievous enemies and that for our Fathers sake, which is in heaven: so farre is it, from seeking it owne profit in doing well
 * Matth. 5. 39.
 * 1. Corin. 6. 7.
 * Matth. 7. 12.
 * Matth. 5. 46.
 8 What is there in this your worke, that is to be accounted of? for if you looke to have commoditie by loving, seeke those commodites, which are commodites in deede: love your enemies, and so you shall shew to the world that you looke for those commodites, which come from God.
 * Matth. 5. 42.
 deut. 1. 5. 8
 h When you will lend, doe it onely to benefit and pleasure withall, and not for hope to receive the principall againe.
 * Matth. 5. 45.
 * Matth. 7. 1.
 6 Brotherly reprehension must not proceed of curiostie, nor churlishnesse nor malice, but they must be iust, moderate, and loving.
 i He speaketh not here of civill iudgements, and therefore by the worde, forgive, is meant that good nature, which the Christians use in suffering and pardoning wrongs.
 * Matth. 7. 2.
 7 Marke 4. 24.
 k These are borrowed kindes of speeches taken from them which use to measure dry things, as corne, and such like, who use a franke kind of dealing therein, and thrust it downe and shake it together, and presse it and heape it.
 7 Unskillfull reprehenders hurt both themselves and other: for such as the master is, such is the scholler. * Mat. 15. 24.
 * Matth. 10. 24. iohn 13. 16. and 15. 20. * Mat. 7. 3. 8 Hypocrites, which are very severe reprehenders of other, are very quick of sight to spie other mens faults, but very blind to see their owne. * Mat. 7. 17. 9 He is a good man, not that is skillfull to reprehend other, but hee that prooveth his uprightnesse in word and deede. * Matth. 22. 33. * Matth. 7. 16. * Matth. 7. 21. rom. 2. 13. iain. 1. 11.

27 * But I say unto you which heare, Love your enemies: doe well to them which hate you.
 28 Blessie them that curse you, and pray for them which hurt you.
 29 * And unto him that smiteth thee on the one cheeke, offer also the other, * and him that taketh away thy cloake, forbid not to take thy coate also.
 30 Give to every man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.
 31 * And as ye would that men should doe to you, so doe ye to them likewise.
 32 * For if yee love them which love you, what thanke shall ye have: for even the sinners love those that love them.
 33 And if yee doe good for them which doe good for you, what thanke shall ye have? for even the sinners doe the same.
 34 * And if ye lend to them of whome ye hope to receive, what thanke shall ye have? for even the sinners lend to sinners, to receive the like.
 35 Wherefore love yee your enemies, and doe good, and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of * the most High: for he is kind unto the unkind, and to the evill.
 36 Be ye therefore mercifull, as your Father also is mercifull.
 37 * Judge not, and ye shall not be iudged: condemne not, and yee shall not be condemned: forgive, and ye shall be forgiven.
 38 Give, and it shall be given unto you: * a good measure, k pressed downe, shaken together and running over shall men give into your bosome: for with what measure ye mete, with the same shall men mete to you againe.
 39 7 And he spake a parable unto them, * Can the blind leade the blind? shall they not both fall into the ditch?
 40 * The discipule is not above the master: but whosoever will be a perfect discipule, shall be as his master.
 41 * And why seeest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?
 42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seeest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.
 43 * For it is not a good tree that bringeth forth evill fruit: neither an evill tree, that bringeth forth good fruit.
 44 * For every tree is knowne by his owne fruit: * for neither of thornes gather men figges, nor of bushes gather they grapes.
 45 A good man out of the good treasure of his heart bringeth forth good; and an evill man out of the evill treasure of his heart bringeth forth evill: for of the abundance of the heart his mouth speaketh.
 46 * But why call ye me Lord, Lord, and doe not the things that I speake?

47 10 Whosoever commeth to mee, and heareth my words, and doth the same, I will shew you to whom he is like:
 48 He is like a man which buik an house, and digged deepe, and layd the foundation on a rocke: and when the waters arose, the flood beat upon that house; and could not shake it: for it was grounded upon a rocke.
 49 But hee that heareth and doeth not, is like a man that built an house upon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions servant. 9 The Centurions faith.
 11 The widows sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kind of living. 37 The sinfull woman washeth Iesus feete.

W Hen * he had ended all his sayings in the audience of the people, hee entreth into Capernaum.

2 And a certaine Centurions servant was sicke and ready to die, which was deare unto him.

3 And when he heard of Iesus, he sent unto him the Elders of the Iewes, beseeching that he would come, and heale his servant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:

5 For he loveth, sayd they, our nation, and he hath built us a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter under my roofo:

7 Wherefore I thought not my selfe worthy to come unto thee: but say the word, and my servant shall be whole:

8 For I likewise am a man set under authority, and have under mee souldiers, and I say unto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my servant, Doe this, and hee doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and sayd to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the servant that was sicke, whole.

11 2 And it came to passe the day after, that he went into a citie called a Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd unto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say unto thee, Arise.

15 And he that was dead, sate up, and began to speake, and he delivered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

17 And this rumour of him went forth thoro-

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10 Affliction doth at the length discipline true godlines from false and fained.

* Matth. 8. 1.
 1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will goe to the Gentiles.

2 Christ avoucheth openly his power over death.
 a Nain is the name of a towne in Galilee, which was situate on the other side of Kifon, which falleth into the sea of Galilee.

rowout all Iudea, and thorowout all the region round about.

18 3 And the disciples of Iohn shewed him of all these things.

19 So Iohn called unto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come unto him, they sayd, Iohn Baptist hath sent us unto thee, saying, Art thou he that should come, or shall wee wait for another?

21 And b at that time, he cured many of their sicknesses, and plagues, and of evill spirits, and unto many blind men he gave sight freely.

22 And Iesus answered, and sayd unto them, Goe your wayes and shew Iohn, what things yee have seene and heard, that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead are rised, and the people receive the Gospel.

23 And blessed is he, that shall not be offended in mee.

24 4 And when the messengers of Iohn were departed, hee began to speake unto the people of Iudea, that went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went yee out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye foorth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, there is no greater Prophet then Iohn, among them that are begotten of women: neverthelesse, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes c iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God against themselves, and were not baptized of him.

31 5 And the Lord sayd, Whereunto shall I liken the men of this generation? and what thing are they like unto?

32 They are like unto little children sitting in the market place, and crying one to another, and saying, We have piped unto you, and yee have not danced: we have mourned to you, and yee have not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the devill.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustified of all her children.

36 6 And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, shee brought a boxe of ointment.

38 * And shee stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haire of her head,

and kissed his feete, and anointed them with the ointment.

39 7 Now when the Pharises which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely have knowen who, and what manner of woman this is which toucheth him: for she is a sinner.

40 8 And Iesus answered and sayd unto him, Simon, I have somewhat to say unto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me will love him most?

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast truely iudged.

44 Then he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, and thou gavest me no water to my feet: but shee hath washed my feete with teares, and wiped them with the haire of her head.

45 Thou gavest me no kisse: but she, since the time I came in, hath not ceaseth to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, many finnes are forgiven her: for she loved much. To whom a little is forgiven, he doth love a little.

48 And he sayd unto her, Thy finnes are forgiven thee.

49 And they that sate at table with him, began to say within themselves, Who is this that even forgiveth finnes?

50 And he sayd to the woman, Thy faith hath saved thee: g goe in peace.

signe: for Christ sayth not as the Pharises did, that she was a sinner, but beareth her witness that the finnes of her life past are forgiven her, which he had bestowed with a blessing.

CHAP. VIII.

1 Women that minister unto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christs mother and brethren. 23 He rebuked the winds. 25 Of Legion. 37 The Gadarenes reiect Christ. 41 Iairus daughter healed. 43 The woman delivered from the issue of blood. 52 Weeping for the dead.

And it came to passe afterward, that he himselfe went through every citie and towne preaching and publishing the kingdome of God, and the twelve were with him,

2 And certaine women, which were healed of evill spirits, and infirmities, as * Mary which was called Magdalene, out of whom went seven devils,

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred unto him of their substance.

4 1 Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden under feete, and the foules of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprang up with it, and choaked it.

8 And some fell on good ground, and sprang up.

7 Rastnesse is the fellow of pride.

e The Pharise respecteth the Lawe, which holdeth them defiled, that touch the defiled.

8 To love Christ, is a sure and perpetuall witness of remission of sins.

f That is, faith Theophylact, shee hath sheweth her faith abundantly: and Basil in his sermon of Baptisme

faith, He that loveth much, hath much forgiven him: that he may love

much more: And therefore Christs saying is so plaine by the similitude, that it is a wonder

to see the enemies of the truth draw and rake this place so fondly to establish their meritorious

workes: for the greater summe a man hath forgiven him, the more he loveth him that

bath bene so gracious to him: And this woman sheweth by duties of love, how great the

benefit was shew had received: and therefore the charitie that is here spoken of, is not to be taken for the

cause, but as a

g He confirmeth the benefit

* Marke 15.9

* Marke 13.32

i The selfe same Gospel is sowed every where, but not with like fruit:

and that through the onely fault of men themselves.

3 Iohn sendeth from the prison his unbelieving disciples, to Christ himselfe, to be confirmed.

b When Iohns disciples came to Christ.

4 That which the Prophets shewed long before, Iohn shewed at hand: and Christ himselfe doth present it daily unto us, in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish royes and vaine glory.

* Math. 5.1.

c Said that he was iust, good, faithfull, and mercifull. d To their owne hurt.

* Math. 11.16.

5 What way soever God followeth in offering us the Gospel, the most part of men procure offences unto themselves: yet notwithstanding some Church is gathered together.

8 Proud men deprive themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base do enjoy.

* Marke 15.42. Iohn 20.12.

up, and bare fruit, an hundred fold. And as he said these things, he cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he sayd, Unto you it is given to know the secrets of the kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not understand.

11 The parable is this, The seed is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the devill, and taketh away the word out of their hearts, least they should believe, and be saved.

13 But they that are on the stones, are they which when they have heard, receive the word with ioy: but they have no rootes: which for a while believe, but in the time of temptation goe away.

14 And that which fell among thornes, are they which have heard, and after their departure are choked with cares and with riches, and voluptuous living, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience.

16 No man when he hath lighted a candle, covereth it under a vessell, neither putteth it under the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 For nothing is secret, that shall not be evident: neither any thing hidde, that shall not be knownen, and come to light.

18 Take heed therefore how ye heare: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which he seemeth that he hath.

19 Then came to him his mother and his brethren, and could not come neere to him for the preile.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said unto them, My mother and my brethren are these which heare the word of God, and doe it.

22 And it came to passe on a certaine day, that he went into a ship with his disciples, and he said unto them, Let us goe over unto the other side of the lake. And they lunched forth.

23 And as they sailed, hee fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waves of water: and they ceased, and it was calme.

25 Then he saide unto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both winde and water, and he obeyeth him?

26 So they sailed unto the region of the Gadarenes, which is over against Galile.

27 And as hee went out to land, there met him a certaine man out of the citie; which had devils long time, and he ware no garment, neither abode in house, but in graves.

28 And when he saw Iesus, hee cried out, and fell downe before him, and with a loud voyce said, What have I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, and was caried of the devill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many devils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many swine feeding on an hill: and the devils besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the heard was caried with violence from a sleepe downe place into the lake, and was choaked.

34 When the heardman sawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the devils were departed, sitting at the feete of Iesus, cloathed, and in his right mind: and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the devill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, belought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done unto him.

40 And it came to passe, when Iesus was come againe, that the people received him: for they all waited for him.

41 And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelve yeeres of age, and she lay a dying (and as he went, the people thronged him.)

43 And a woman having an issue of blood, twelve yeeres long, which had spent all her substance upon physicians, and could not be healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediatly her issue stopt.

45 And when Iesus perceived that she had touched him, hee turned backe, and said, Daughter, be of good comfort, thy faith hath made thee whole.

46 And she feared, and was very much troubled, because shee was touched, and she knew not what shee had done.

47 And Iesus said unto her, Daughter, thy faith hath made thee whole. And she glorified God, and was made whole.

48 And Iesus went forth thence, and came to the ship, and his disciples followed him.

49 And hee came to the ship, and his disciples followed him.

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206 And hee came to the ship, and his disciples followed him.

207 And hee came to the ship, and his disciples followed him.

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217 And hee came to the ship, and his disciples followed him.

218 And hee came to the ship, and his disciples followed him.

219 And hee came to the ship, and his disciples followed him.

220 And hee came to the ship, and his disciples followed him.

issue of blood stanch'd.

45 Then Iesus said, Who is it that hath touched me? When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman sawe that shee was not hid, she came trembling, and fell downe before him, and tolde him before all the people: for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath saved thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which saide to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeve onely, and shee shall be saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept, and sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she arose straightway: and he commanded to give her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1. The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out devils in Christs Name. 52 The Samaritanes will not receive Christ. 55 Revenge forbidden. 57, 59. 61 Of three that would follow Christ, but on divers conditions.

Then ✠ he called hee his twelve disciples together, and gave them power and authoritie over all devils, and to heale diseases.

2 ✠ And hee sent them forth to preach the kingdome of God, and to cure the sicke.

3 And he saide to them, * Take nothing to your iourney, neither staves, nor scrippe, neither bread, nor silver, neither have two coates a peece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soever will not receive you, when ye goe out of that citie, * shake off the verie dust from your feete for a testimonie against them.

6 And they went out, and went through every towne preaching the Gospel, and healing every where.

7 ✠ Nowe Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen

✠ The word signifieth to beate and strike, and is transferred to the mourning and lamentations, that are at burials, at which times men use such kind of behaviour. y The corps was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not onely restored to life, but also void of all sickness.

✠ Math. 10. 2. mar. 3. 13. and 6. 7. x The twelve Apostles are sent forth at the onely commaundment of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassie.

✠ Math. 10. 7. ✠ Math. 10. 9. marke 6. 8.

a When you depart out of any citie, depart from thence where you first tooke up your lodging: so that in fewe words the Lord forbidderth them to change their lodgings: for this publishing of the Gospel, was as it were a thorow passage, that none of Iudea might pretend ignorance, as though he had not heard that Christ was come. * Chap. 10. 21. mat. 10. 14. marke 6. 11. acts 13. 51. * Math. 14. 1. marke 6. 14. 2 So soone as the world heareth tidings of the Gospel, it is divided into divers opinions, and the tyrants especially are afraid. b He stucke as it were full in the myze,

againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod saide, Iohn have I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ✠ And when the Apostles returned, they tolde him what great things they had done.

* Then hee tooke them to him, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and received them, and spake unto them of the kingdome of God, and healed them that had neede to be healed.

12 * And when the day began to weare away, the twelve came, and said unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said unto them, Give yee them to eate. And they saide, Wee have no more but five loaves and two fishes, d except we should goe and buy meate for all this people.

14 For they were about five thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken up of that remained to them, twelve baskets full of broken meate.

18 ✠ And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said unto them, But whom say yee that I am? Peter answered, and saide: That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 ✠ Saying, * The sonne of man must suffer many things, and be reprooved of the Elders, and of the hie Priestes and Scribes, and be slaine, and the third day rise againe.

23 ✠ And he said to them all, If any man will come after mee, let him denie himselfe, and take up his crosse daily, and follow me.

24 ✠ For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 ✠ For what advantageth it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

27 † And I tell you of a suretie, there be some standing here, which shall not taste of death, till they have seene the kingdome of God.

28 ✠ And

* Marke 6. 30. 3 They shall lacke nothing that follow Christ, no not in the wilderness. ✠ Math. 14. 13. marke 6. 32.

c The word signifieth a desert: none this was not in the towne Bethsaida, but part of the fields belonging to the towne.

* Math. 14. 15. mar. 6. 35. Iohn. 6. 5. d This is imperfectly spoken, and therefore we must understand something, as this, we cannot give them to eate, unlesse we goe and buy, &c.

e He gave God thanks for these loaves and fishes, and withall prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole banquet might be to the glory of God.

* Math. 16. 13. marke 8. 27.

4 Although the world be tossed up and downe, betwixt divers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it and be more constant to confesse it. f Alone from the people.

5 Christ himselfe attained to the heavenly glory by the crosse and invincible patience.

* Math. 17. 22. marke 8. 31.

* Chap. 14. 27. mar. 10. 38. and 16. 24. mar. 8. 34.

8 Even as one day followeth another, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the worst and cruellest punishment that was amongst the Iewes.

* Chap. 17. 33. mat. 16. 39. and 16. 25. Iohn 12. 25.

* Math. 16. 26. marke 8. 36.

* Chap. 12. 9. mat. 10. 33. marke 8. 38. 2. tim. 2. 12.

* Math. 16. 28. marke 9. 1.

* Mat. 17, 2.
marke 9, 2.
6 Least the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space the brightness of his glorie. b What death hee should die in Hierusalem.

28 * 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and James, and went up into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glittered.

30 And beholde, two men talked with him, which were Moses and Elias:

31 Which appeared in glorie, and tolde of his departing, which hee should accomplish at Hierusalem.

32 But Peter and they that were with him, were heaue with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said unto Iesus, Master, it is good for us to be here: let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and overshadowed them, and they feared when they where entring into the cloud.

35 * And there came a voice out of the cloud, saying, This is that my beloved Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those things which they had seene.

37 * 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And beholde, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I have.

39 And loe, a spirit takerh him, and suddenly he crieth, and he teareth him, that he someth, and hardly departeth from him, when hee hath *k* brui- sed him.

40 Nowe I have besought thy disciples to cast him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the devill rent him, and tare him: and Iesus rebuked the un- cleane spirite, and healed the childe, and delivered him to his father.

43 * 8 And they were all amased at the migh- tie power of God: and while they all wondered at al things which Iesus did, he said unto his disciples,

44 I Marke these wordes diligently: * for it shall come to passe, that the sonne of man shall be delivered into the hands of men.

45 But they understood not that worde: for it was hid from them, so that they could not perceive it: and they feared to aske him of that word.

46 * 9 Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And saide unto them, Whosoever receiveth this little childe in my Name, receiveth mee: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, hee shall be great.

49 * 10 And Iohn answered and sayde, Ma- ster, we sawe one casting out devils in thy Name, and we forbad him, because he followeth *thee* not with us.

50 Then Iesus saide unto him, Forbid yee *him* not: for he that is not against us, is with us.

51 * 11 And it came to passe, when the dayes were accomplished, that he should be received up, he *settled* himselfe fully to goe to Hierusalem,

52 And sent messengers before him, and they went and entred into a towne of the Samaritanes, to prepare him *lodging*.

53 But they would not receive him, because his behaviour was as though he would goe to Hierusalem.

54 * 12 And when his disciples, James and Iohn saw it, they said, Lord, wilt thou that we command, that fire come downe from heaven, and consume them, even as *Elias* did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what *a* spirit ye are.

56 For the Sonne of man is not come to de- stroy mens lives, but to save them. Then they went to another towne.

57 * 13 And it came to passe that as they went in the way, *a* certaine man saide unto him, I will follow thee, Lord, whithersoever thou goest.

58 And Iesus saide unto him, The Foxes have holes, and the birdes of the heaven nestes, but the Sonne of man hath not whereon to lay his head,

59 * 14 But hee said unto another, Followe mee. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus saide unto him, Let the dead burie their dead: but goe thou, and preach the kingdom of God.

61 * 15 Then another said, I will followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus saide unto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

* Math. 8, 19. 14 The calling of God ought to be preferred, without all controver- sie before all duties that we owe to men. o Who notwithstanding that they live in this fraile life of man, yet are strangers from the true life, which is everlasting and heavenly. 15 Such as follow Christ, must at once renounce all worldly cares.

C H A P. X.

1 The *seventie* disciples. 10 The *unthankfull cities* charged with impietie. 17 The *disciples returning home*, are *warned* to be humble. 30 Who is our neighbour. 38 Of *Martha* and her sister *Marie*.

AFTER * these things, the Lord appointed other *seventie* also, and sent them, two and two before him into everie cite and place, whither hee himselfe should come.

2 And hee saide unto them, * The harvest is great, but the labourers are fewe: pray therefore the Lord of the harvest to sent forth labourers into his harvest.

3 * 2 Goe your wayes: beholde, I sende you forth as lambes among wolves.

4 Beare no bagge, neither scrippe, not shoes, and * salute *a* no man by the way.

5 * And into whatsoever house yee enter, first say, Peace be to this house.

6 And if *b* the sonne of peace be there, your peace shall rest upon him, if not, it shall turne to you againe.

ye, when they put downe more in wordes, then is meant: vsuall among the Hebrewes when they commaund a thing to be done speedily without delay, as 2. King. 4, 29. for other wise courteous and gentle salutations, are points of Christian duty: as for the calling it was but for a season. † Math. 10, 12. marke 6, 10. b So speake the Hebrewes: that is, bee that favoureth the doctrine of peace and imbrace it.

7 And

21 Christ goeth willingly to death. in word for word he hardened his face, that is, he resolved with him- selfe to die, and therefore ventured upon his journey, and cast away all feare of death, and went on.

12 Wee must take heed of the im- moderatenesse of zeale, and sonde imitation, even in good causes, that whatsoever we doe, we doe it to Gods glory, and the profit of our neighbour.

* 2 Kings. 1, 10.

12, 13.

n So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spi- rite, because they are given of Gods Spirit, and so are they, that are con- trarie to them which proceed of the wicked spirite, as the spirit of co- vetousnes, of pride, and madnesse.

13 Such as follow Christ, must pre- pare themselves, to suffer all dis- commodities.

* Math. 10, 1. 1 The *seventie* are sent as the *se- cond* forewarners of the coming of Christ.

* Math. 9, 37.

* Math. 10, 26.

2 The faithful ministers of the word are in this worlde as lambes among wolves.

but if they be dili- gent to doe their dutie, bee that sent them will also preserve them.

* 2. King. 4, 29.

a This is spoken after the manner of a figure, which men

among the Hebrewes

as 2. King. 4, 29. for

other wise courteous and gentle salutations, are points of Christian duty: as for the

calling it was but for a season. † Math. 10, 12. marke 6, 10.

b So speake the

Hebrewes: that is, bee that favoureth the doctrine of peace and imbrace it.

e Take up your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to stay long in a place: for here is not instituted that solemn preaching of the Gospell, which was used afterward, when the Churches were settled: but these are sent abroad to all the coasts of Iudea, to give them to understand, that the last time is at hand.
 * Deut. 24. 14.
 Matth. 10. 10.
 1. Tim. 5. 18.
 * Matth. 10. 11.
 * Content your selves with that meat that is set before you.

3 God is a most severe revenger of the ministration of the Gospell.
 * Chap. 9. 5.
 Acts 33. 51.
 and 18. 6.

* Matth. 11. 21.
 * Matth. 10. 40.
 Iohn 14. 20.

4 Neither the gift of miracles, neither what els soever excellent gift, but onely our election giueth us occasion of true ioy: and the onely publishing of the Gospell is the destruction of Satan.
 * For Christs disciples used no absolute authoritie, but wrought such miracles as they did, by calling upon Christs Name.

* Paul placeth the devill and his angels, in the ayre, Ephe. 6. 12. and hee is said to be cast downe from thence by force when his power is abolished by the voice of the Gospell.

* Thal do you wrö. 3 The Church is contemptible, if we behold the outward face of it, but the wisdom of God is not so marvellous, in any thing, as in it.
 h Of this world.

¶ Then hee turned to his disciples, and said, *Is read in some copies.*
 6 Whosoever seeketh the Father without the Sonne, wandereth out of the way.
 7 The difference of the old Testament and the new consisteth in the measure of revelation. * Matth. 13. 16. * Mar. 22. 35. Mar. 12. 28. 8 Faith doth not take away, but establisheth the doctrine of the Law. i One of them that professed himselfe to be learned in the rites and lawes of Moses. * Deut. 6. 5.

7 And in that house stay still, eating and drinking such things as by them shall be set before you: for the labourer is worthie of his wages. Goe not from house to house.

8 * But into whatsoever citie ye shall enter, if they receive you, and eate such things as are set before you.

9 And heale the sicke that are there, and say unto them, The kingdome of God is come neere unto you.

10 3 But into whatsoever citie ye shall enter, if they will not receive you, goe your wayes out into the streets of the same, and say,

11 Even the verie * dust, which cleaveth on us of your citie, wee wipe off against you: notwithstanding know this, that the kingdome of God was come neere unto you.

12 For I say unto you, that it shall be easier in that day for them of Sodome, then for that citie.

13 * Woe be to thee, Chorazin, woe be to thee, Beth-saida: for if the miracles had beene done in Tyrus and Sidon, which have beene done in you, they had a great while agoe repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier of Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust downe to hell.

16 ¶ Hee that heareth you, heareth me: and he that dispiseth you, dispiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ 4 And the seventie turned againe with ioy, saying, Lord, even the devils are subdued to us through thy Name.

18 And hee saide unto them, I sawe Satan, like lightning, & fall downe from heaven.

19 Beholde, I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing shall hurt you.

20 Nevertheless, in this reioyce not, that the spirites are subdued unto you: but rather reioyce, because your names are written in heaven.

21 ¶ 5 That same houre reioyced Iesus in the spirite, and said, I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them to babes: even so, Father, because it so pleased thee. ¶

22 6 All things are given me of my Father: and no man knoweth who the sonne is, but the Father: neither who the Father is, save the Sonne, and he to whome the Sonne will reveale him.

23 ¶ 7 And he turned to his disciples, and said secretly, Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings have desired to see those things, which ye see, and have not seene them: and to heare those things which ye heare, and have not heard them.

25 ¶ 8 Then beholde, i a certaine Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And hee saide unto him, What is writen in the Law? how readeest thou?

27 And hee answered and saide, * Thou shalt

love thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he said unto him, Thou hast answered right: this doe, and thou shalt live.

29 ¶ But hee willing to k iustifie himselfe, saide unto Iesus, Who is then my neighbour?

30 And Iesus answered, and saide, A certaine man went downe from Hierusalem to Iericho, and fell among theeves, and they robbed him of his raiment, and wounded him, and departing, leaving him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when hee sawe him, he passed by on the other side.

32 And likewise also a Levite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he journeyed, came neere unto him, and when he sawe him, he had compassion on him.

34 And went to him, and bound up his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made provision for him.

35 And on the morrow when he departed, hee tooke out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the theeves?

37 And he said, He that shewed mercie on him. Then said Iesus unto him, Goe, and doe thou likewise.

38 ¶ 10 Now it came to passe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, received him into her house

39 And she had a sister called Mary, which also sat at Iesus feet, and heard his preaching.

40 But Martha was combred about much serving, and came to him, and saide, Master, doest thou not care that my sister hath left mee to serve alone? bid her therefore, that shee helpe me.

41 And Iesus answered, and said unto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

* He teacheth his Apostles to pray. 14 The dumbe devill driven out. 27 A woman of the companie lifted up her voice. 29 The Iewes require signes. 37 He being seasted of the Pharise, reproveth outward shew of holinesse.

¶ And so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said unto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 ¶ And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy Name. Thy kingdome come: Let thy will be done, even in earth, as it is in heaven:

3 Our daily bread give us for the day:

4 And forgive us our sinnes: for even we forgive everie man that is indebted to us: And leade us not into temptation: but deliver us from evill.

5 ¶ 2 Moreover he said unto them, Which of you

* Levit. 19. 28.

9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoever we may helpe. k That is, to touch his righteousness, or shewe, that is, void of all faults: and James 5. 20. the worde of iustification in this sense.

10 Christ careth not to be entertained delicately, but to be heard diligently: that is, which he especially requireth.

* Matth. 6. 9.
 i A forme of true prayer.
 a That is, as much as is needfull for us this day, whereby we are not debarred to have an honest care for the maintenance of our lives, but that carrying care, which killeth a number of men, is cut off and restrained.
 2 We must pray with faith.

10

15 Hypocrites honour those saints when they are dead, whom they most cruelly persecute, when they were alive.

* Matth. 23. 29. k When you persecute Gods servants, like mad men, even as your fathers did, though you colour it with a pretence of godlinesse, yet notwithstanding, in that you beautifie the sepulchres of the Prophets, what doe you els, but glory in your fathers cruelty, and set up monuments (as it were) in glory and triumph of it?

1 They shall so vex them and trouble them, that at length they shall banish them. m That you may be called to account for it, yea, and be punished, for the shedding of that blood of the Prophet. * Gen. 4. 8. * 2. Chron. 24. 21. n You have hidden and taken away, so that it cannot be found any where. 17 The more the world is reprehended, the worse it is, and yet must wee not betray the truth. o They proposed many questions to him, to draw some thing out of his mouth, which they might traiterously carpe at.

to bee borne, and yee your selves touch not the burdens with one of your fingers.

47 15 Wo be to you: for you build the sepulchres of the Prophets, & your fathers killed them.

48 Truly k ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore sayd the wisdome of God I will send them Prophets and Apostles, and of them they shall slay, and I persecute away.

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation.

51 From the blood of Abel unto the blood of Zacharias, which was slaine betweene the altar and the Temple: verely I say unto you, it shall be required of this generation.

52 15 Wo be to you, Lawyers: for ye have taken away the key of knowledge: ye entred not in your selves, and them that came in, ye forbade.

53 17 And as hee sayd these things unto them, the Scribes and Pharises began to urge him fore, and to provoke him to speake of many things,

54 Laying waite for him, and seeking to catch something of his mouth, whereby they might accuse him.

CHAP. XII.

1 The leaven of the Pharises. 5 Who is to be feared. 8 To confesse Christ. 17 The parable of the rich man whose land was very fertile. 21 Not to care for earthly things. 31 But to seeke the kingdome of God. 39 The thiefe in the night. 51 I chate for the Gospels sake.

IN the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say unto his disciples first, Take heede to your selves of the leaven of the Pharises, which is hypocrisie.

2 * For there is nothing covered, that shall not be revealed: neither hidde, that shall not be knowne.

3 Wherefore whatsoever yee have spoken in darkenesse, it shalbe heard in the light: and that which ye have spoken in the eare, in secret places, shall be preached on the houses.

4 * 2 And I say unto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any more.

5 But I will forewarne you, whom ye shal feare feare him which after he hath killed, hath power to cast into hell: yea, I say unto you, him feare.

6 Are not five sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 * Yea, and all the haire of your head is numbered: feare not therefore: ye are more of value then many sparowes.

8 * 3 Also I say unto you, Whosoever shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 * And whosoever shall speake a worde against the sonne of man, it shall be forgiven him: but unto him that shall blaspheme the holy Ghost, it shall not be forgiven.

11 * 4 And when they shall bring you unto the Synagogues, and unto the rulers and Princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 5 And one of the company said unto him, Master, bid my brother divide the inheritance with me.

14 And he said unto him, Man, who made mee a iudge, or a divider over you?

15 Wherefore he said unto them, Take heed, and beware of covetousnesse: for though a man have abundance, yet his life standeth not in his riches.

16 6 And he put forth a parable unto them, saying, The ground of a certaine rich man brought forth fruits plenteously.

17 Therefore hee thought with himselfe, saying, What shall I doe, because, I have no roome where I may lay up my fruites?

18 And he said, This will I do, I will pull down my barnes, and builde greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid up for many yeeres, live at ease, eate, drinke, and take thy pastime.

20 But God said unto him, O foole, this night will they fetch away thy soule fro thee: then whose shall those things be which thou hast provided?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 7 And he spake unto his disciples, Therefore I say unto you, * Take no thought for your life, what ye shall eat: neither for your bodie, what ye shall put on.

23 The life is more then meat: and the body more then the rayment.

24 Consider the ravens: for they neither sowe nor reape: which neither have storehouse nor barn, and yet God feedeth them: how much more are ye better then fowles?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 Consider the lillies how they grow: they labour not, neither spin they: yet I say unto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so cloath the grasse which is to day in the field, and to morow is cast into the oven, how much more will hee cloath you, O yee of little faith?

29 Therefore aske not what yee shall eate, or what ye shal drinke, neither hang you in suspence.

30 For all such things the people of the world seeke for: and your Father knoweth that ye have need of these things.

Mat. 17. 31. marke 3. 28. 1. ioh. 5. 15. Matth. 10. 19. marke 13. 11. 4 It is a great and hard conflict to confesse the truth, yet he that can doe all things, and is almightie, will not be wanting to the weakest which strive and contend in his appointed time.

5 Christ would not for three causes be a iudge to divide an inheritance. First, for that he would not foster up and cherish the fleshly opinion that the Jewes had of Messias: Secondly for that he would distinguish the civill governance, from the Ecclesiasticall: Thirdly, to teach us to beware of them which abuse the shew of the Gospell, and also the name of ministers, to their owne private commodities.

6 By covetousnes is meant, that greedie desire to get, commonly with other mens hurt.

7 God is the author and preserver of mans life, goods are not.

8 There are none more mad, then rich men which hang upon their riches.

9 Or rather countray, for here is set forth a man that possesseth not a piece of ground onely, but an whole countrey, as they do, which ioyned house to house, and field to field Esai. 5. 8.

10 Made his reckoning within himselfe, which is the propertie of covetous charles that spend their life in those trifles.

11 Be merry & make good chaire.

12 Caring for no man but for himselfe, and minding to trust in himselfe.

13 A nearest thinking upon the providence of God, is a present remedie against the most foolish and pining carefullnes of men for this life.

* Matth. 6. 25. 1. pet. 5. 7. psal. 55. 22. i A Metaphore taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang upon the arme of man, have alwayes wavering and doubtfull minds, swaying sometimes this way, and sometimes that way.

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They shall lacke nothing, which are arefull for the kingdome of heaven.

It is a foolish thing not to looke for small things, at his hands, which giveth us freely the greatest things.

Matth. 6. 20.

A godly bountifullnesse is a ready way to get true riches.

This is the figure Metonymie, for by this word, Almes, is meant that compassion and friendlinesse of an heart that tendereth the miserie and poore estate of man, and sheweth forth it selfe by some gift, and hath the name given it in the Greeke tongue, of mercie and compassion: and therefore hee is sayd to give almes, who parteth with some thing to another, and giveth to the poore, shewing thereby, that he pitieth their poore estate.

2. Pet. 1. 13.

The life of the faithfull servants of God, in this world is a certaine watchfull peregrination, having the light of the word going before it.

Matth. 24. 43.

revel. 16. 15.

and 3. 3.

None have more neede to watch, then they that have some degree of honour in the householde of God.

That is, every one such measure of corne as was appointed them.

More then of him to whom so much was not given.

The Gospel is the onely cause of peace betweene the godly: and so it is the occasion of great trouble among the wicked.

Matth. 10. 34.

31 8 But rather seeke ye after the kingdome of God, and all these things shall be cast upon you.

32 9 Feare not, little flocke: for it is your Fathers pleasure to give you the kingdome.

33 10 Sell that ye have, and give k almes: make you bagges which waxe not olde: a treasure that can never faile in heaven, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 11 Let your loines be girded about, and your lights burning.

36 And ye your selves like unto men that wait for their master, when hee will returne from the wedding, that when hee commeth and knocketh they may open unto him immediatly.

37 Blessed are those servants, whom the Lord when hee commeth shall finde waking: verely I say unto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serve them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those servants.

39 * Now understand this, that if the good man of the house had knowen at what houre the thiefe would have come, he would have watched, and would not have suffered his house to be digged thorow.

40 12 Be yee also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter sayd unto him, Master, telleth thou this parable unto us, or even to all?

42 And the Lord sayd, Who is a faithfull steward and wise, whom the master shall make ruler over his householde, to give them their portion of meate in season?

43 Blessed is that servant, whom his master when he commeth, shall finde so doing.

44 Of a trueth, I say unto you, that hee will make him ruler over all that he hath.

45 But if that servant say in his heart, My master doth deferre his coming, and shall begin to smite the servants, and maidens, and to eat and drinke, and to be drunken.

46 The master of that servant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the unbelievers.

47 1 And that servant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that knew it not, and yet did commit things woorthie of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 13 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must be baptized with a baptisme, and how am I grieved till it be ended?

51 * Thinke yee that I am come to give peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the

mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 14 Then sayd he to the people, When ye see a cloud arise out of the West, straightway ye say, A showre commeth: and so it is.

55 And when ye see the South winde blow, ye say, that it will be hore: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 15 Yea, and why iudge ye not of your selves what is right?

58 16 While thou goest with thine adversarie to the ruler, as thou art in the way, give diligence in the way, that thou mayest be delivered from him, least he draw thee to the iudge, and the iudge deliver thee to the payler, and the payler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the utmost mite.

ther the amerciaments: which they were condemned unto that had wrongfully troubled men: moreover, the magistrates officers make them which are condemned, pay that, that they owe, yea, and often times if they be obstinate, they doe not onely take the cost and charges of them, but also imprison them.

C H A P. XIII.

1 Of the Galileans, 4 and those that were slaine under Siloam. 6 The figge tree that bare no fruit. 11 The woman vexed with the spirit of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seed. 21 Of leaven. 23 How few shall be saved. 31 Herod that Foxe.

Here were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayd unto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they have suffered such things?

3 I tell you, nay: but except ye amend your lives, ye shall all likewise perish.

4 Or thinke you that those eightene, upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwell in Hierusalem?

5 I tell you, nay: but except yee amend your lives, ye shall all likewise perish.

6 1 He spake also this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then sayd he to the dresser of his vineyard, Beholde, this three yeeres have I come and sought fruit of this figge tree, and find none: cut it downe: why keepeth it also the ground barren?

8 And he answered, and sayd unto him, Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 13 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmitie eightene yeeres, and was bowed together, and could not lift up her selfe in any wise.

12 When Iesus saw her, hee called her to him, and sayd her, Woman, thou art loosed from thy disease.

13 And he layed his hands on her, and im-

mediately she was made straight. d Troubled with a disease which Satan brought. e For Satan had the woman bound, as if she had bene in chains, insomuch that for eightene yeeres space, she could not holde up her head.

† Mat. 16. 2.

14 Men which are verie quicke of sight in earthly things, are blinde in those things which pertaine to the heavenly life, and that through their owne malice. n Which appeareth, and gathereth it selfe together in that part of the aire.

15 Men that are blinded with the love of themselves, and therefore are detestable and stubburne, shall beare the reward of their folie.

† Matth. 15. 25.

o To him that had to demand and gather the amerciaments: which they were condemned unto that had wrongfully troubled men: moreover, the magistrates officers make them which are condemned, pay that, that they owe, yea, and often times if they be obstinate, they doe not onely take the cost and charges of them, but also imprison them.

1 Wee must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.

a Pontius Pilate was governour of Iudea, almost ten yeeres, and about the fourth yeere of his government, which might be about the fiftenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.

b To wit, in the place, or river: for Siloam was a small river, from whence the conduits of the citie came, whereof Iohn 9. 7. and Esai. 8. 6. and therefore it was a tower or castle, built upon the conduit side, which fell downe suddenly, and killed some.

2 Great and long suffering is the patience of God, but yet so that at length he executeth iudgement.

c Make the ground barren in that part, which otherwise were good for vines.

3 Christ came to deliver us from

4 A lively image of hypocrisie, and reward thereof.
 5 One of the rulers of the Synagogue, for it appeareth by Mark. 5. 22. and Actes 13. 15. that there were many rulers of the Synagogue.
 6 Mat. 13. 31. Marke 4. 31.
 7 God beginneth his kingdom with small beginnings: that the unlooked for proceeding of it may better set forth his power.
 8 Mat. 13. 33. Marke 6. 6.
 9 Against them which had rather erre with many, then goe right with a few, and by that meanes through their owne flowresse, are shut out of God.
 10 Mat. 7. 13.
 11 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life sheweth.
 12 Mat. 7. 23.
 13 1. 41. psal. 6. 8.
 14 The calling off of the Jewes, & the calling of the Gentiles is foretold.
 15 From all the quarters of the world, and these are foure of the chiefest.
 16 Mat. 19. 30. and 40. 16. Marke 10. 31.
 17 Wee must goe forward in the case of our calling, through the midst of tribulations, whether they be true or fained.
 18 That deceitfull, and treacherous man.
 19 That is, a small time, and Theophyl. sayth, it is a proverbe: or els, by To day, we may understand the time that now is, and by To morrow, the time to come, meaning thereby all the time to come, meaning thereby all the time of his ministry and office.
 20 To wit, when the sacrifice for sinne is ended.
 21 There are no where more cruel enemies of the godly, then they which are within the Sanctuary and Church itselfe: but God seeth it, and will his time have in account of it.
 22 Mat. 17. 37.

diatly she was made straight againe, and glorified God.

14 4 And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd unto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doth not ech one of you on the Sabbath day loose his oxe or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eightene yeeres, be loosed from this bond on the Sabbath day?

17 And when he sayd these things all his adversaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ Then sayd he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made nests in the branches thereof.

20 ¶ And againe he sayd, Whereunto shall I liken the kingdome of God?

21 It is like leaven, which a woman tooke, and hid in three pecks of flour, till all was leavened.

22 ¶ And hee went thorow all cities and townes, teaching, and journeying toward Hierusalem.

23 Then sayd one unto him, Lord, are there few that shalbe saved? And he sayd unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen up, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.

26 ¶ Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets.

27 ¶ But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 ¶ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selves thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdome of God.

30 ¶ And beholde, there are last, which shall be first, and there are first, which shalbe last.

31 ¶ The same day there came certaine Pharisees, and sayd unto him, Depart and go hence: for Herod will kill thee.

32 Then sayd he unto them, Go ye and tell that foxe, Behold, I cast out devils, and will heale still to day, and to morow, and the third day, I shalbe perfected.

33 ¶ Nevertheless I must walke to day, and to morow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy chil-

dren together, as the henne gathered her brood under her wings, and ye would not.

35 Beholde, your house is left unto you desolate: and verely I tell you, ye shall not see me untill the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

CHAP. XIII.

1 The dropsie healed on the Sabbath. 2 The chiefe places at bankers. 3 The poore must be called to our feasts. 4 Of these that were bid to the great supper. 5 Some compelled to come in. 6 One about to build a tower.

And it came to passe that when hee was entred into the house of a one of the chiefe Pharisees on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall have an asse, or an oxe fallen into a pit, and will not straightway pull him on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ Hee spake also a parable to the guests, when hee marked how they chose out the chiefe roomes, and sayd unto them,

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and say to thee, Give this man roome, and thou then begin with shame to take the lowest roome.

10 ¶ But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee, commeth, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12 ¶ Then said he also to him that had bidden him, ¶ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense bee made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame and the blinde.

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he sayd unto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one minde began to make excuse: The first said unto him, I have bought a farme, and I must needs go out and see it: I pray thee have me excused.

19 And another sayd, I have bought five yoke of oxen, and I goe to proove them: I pray thee have my excused.

20 And

1 Word for word, the nest: now the brood of chicking is the nest.

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.

2 Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue, Iohn 7. 48. for this word Pharise was the name of a sect, though it appears by the whole history that the Pharisees were in great credit.

2 The reward of pride is ignominy, and the reward of true modestie is glorie.

¶ Prov. 25. 7.

¶ Chap. 28. 14. in mat. 23. 12.

3 Against them which layish out their goods either ambitiously, or for hope of recompense, where as Certaine charity respecteth onely the glory of God, and the profit of our neighbour.

¶ Prov. 3. 27.

rob. 4. 7.

¶ Mat. 22. 8. revel. 19. 9

4 The most part even of them to whom God hath revealed himselfe are such as they have received of God, they willingly turne into lets, and hinderances.

b As of set purpose, and a thing agreed upon before, for though they alledge severall excuses, yet all of them agree in this, that they have their excuses, that they may not come to supper.

20 And another sayd, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his servant, Goe out quickly into the streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant said, Lord, it is downe as thou hast commanded, and yet there is roome.

23 Then the master said to the servant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and he returned and said unto them,

26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

26 * 6 And whosoever beareth not his crosse, and commeth after me, cannot be my discipule.

28 For which of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether he have sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my discipule.

34 * 7 Salt is good: but if salt have lost his savour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. Hee that hath cares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 3 Of the groates. 18 And of the prodigall sonne.

Then * resorted unto him all the Publicanes and sinners, to heare him.

2 Therefore the Pharises, and Scribes murmured, saying, Hee receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you having an hundreth sheepe, if hee lose one of them, doeth not leave ninetie and nine in the wildernesse, and goe after that which is lost, untill he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, saying unto them, Reioyce with mee: for I have founde my sheepe which was lost.

7 I say unto you, that likewise ioy shall be in

heaven for one sinner that converteth, more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman having tenne groates, if shee loose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?

9 And when she hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I have found the groat which I had lost.

10 Likewise I say unto you, there is ioy in the presence of the Angels of God, for one sinner that converteth.

11 * Hee said moreover, A certaine man had two sonnes.

12 And the yonger of them sayde to his father, Father, give mee the portion of the goods that falleth to mee. So hee divided unto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre countrey, and there hee wasted his goods with riotous living.

14 Nowe when hee had spent all, there arose a great dearth therowout that land, and hee began to be in necessitie.

15 Then hee went and clave to a citizen of that countrey, and hee sent him to his farme, to feed swine.

16 And hee would faine have filled his bellie with the huskes that the swine ate; but no man gave them him.

17 3 Then he came to himselfe, and sayd, How many hired servants at my fathers have bread enough, and I die for hunger?

18 I will rise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy sonne: make my as one of thine hired servants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 4 And the sonne said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring the fat calfe, and kill him, and let us eat, and be mery:

24 For this my sonne was dead, and is alive againe: and he was lost, but he is found. And they began to be mery.

25 5 Now the elder brother was in the field, and when he came & drew neere to the house, he heard melodie.

26 And called one of his servants, and asked what those things meant.

27 And he sayd unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out, and entreated him.

29 But he answered, and sayd to his father, Lo, these many yeeres have I done thee service, neither brake I at any time thy commandement, and yet thou never gavest me a kid that I might make mery with my friends,

30 But

Wide and broad quarters.

5 Even those afflictions, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godlinesse may have the upper hand and preeminence.

* Matth. 20. 47. 2 If the matter stand betwene God & him, as Theophyl. saith: and therefore these words are not spoken simply, but by comparison.

* Chap. 9. 29. 1. If the matter stand betwene God & him, as Theophyl. saith: and therefore these words are not spoken simply, but by comparison.

* At home, and casteth all his costs before he begin the worke.

* Matth. 5. 13. marke 9. 5.

7 The disciples of Christ must be wise, both for themselves and for others: otherwise they be come the foolishness of all.

* Or, drew neere. 1. We must not despaire of them, which have gone out of the way, but according to the example of Christ, we must take great paines about them.

2. Some Publicanes and sinners came to Christ from all quarters.

* Matth. 18. 11.

2 Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodnesse, offering themselves freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tamed, doeth not onely gently receive them, but also enricheth them with farre greater gifts, and blesteth them with the chiefest blisse.

3 The beginning of repentance is the acknowledging of the mercy of God, which stirreth us to hope well.

4 Against God because he is said to dwell in heaven.

4 In true repentance there is a feeling of our sinnes, ioyned with sorrow and shame, from whence springeth a confession; after which followeth forgiveness.

5 Such as truly feare God, desire to have all men to be their followers.

30 But when this thy sonne was come, which hath devoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he said unto him, Sonne, thou art ever with me, and all that I have, is thine. It was meete that we should make mery, and bee glad: for this thy brother was dead, and is alive againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serve two masters. 16 The law and the Prophets. 19 Of Dives and Lazarus.

And he sayd also unto his disciples, There was a certaine rich man, which had a steward, and he was accused unto him, that hee wasted his goods.

2 And hee called him, and sayde unto him, How is it that I heare this of thee? Give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship, I cannot digge, and to begge I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receive me into their houses.

5 Then called he unto him every one of his masters debtors, and sayd unto the first, How much owest thou unto my master?

6 And he sayd, An hundreth measures of oyle. And he saide to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And he sayde, An hundreth measures of wheate. Then he sayd to him, Take thy writing and write fourescore.

8 And the Lord commended a the vniust steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say unto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receive you into everlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much, and he that is vniust in the least, is vniust also in much.

11 If then yee have not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if yee have not bene faithfull in another mans goods, who shall give you that which is yours?

13 No servant can serve two masters: for either he shall hate the one, and love the other: or els he shall leane to the one, and despise the other. Ye cannot serve God and riches.

14 All these things heard the Pharises also which were covetous, and they scoffed at him.

15 Then hee saide unto them, Yee are they, which iustifie your selves before men, but God knoweth your hearts: for that which is highly

esteemed among men, is abomination in the sight of God.

16 The Lawe and the Prophets endured untill Iohn: and since that time the kingdome of God is preached, and every man preasseth into it.

17 Now it is more easie that heaven and earth should passe away, then that one title of the Lawe should fall.

18 Whosoever putteth away his wife, and marrieth another, committeth adulterie: and whosoever marrieth her that is put away from her husband, committeth adulterie.

19 There was a certaine rich man, which was cloathed in purple and fine linnen, and fared well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layde at his gate full of sores.

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yet, and the dogges came and licked his sores.

22 And it was so that the begger died: and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, he lift up his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then hee cried, and sayd, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receivedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beside all this, betweeney on and us there is a great gulf set, so that they which would goe from hence to you, cannot: neither can they come from thence to us.

27 Then he sayd, I pray thee therefore father that thou wouldest send him to my fathers house,

28 (For I have five brethren) that he may testify unto them, lest they also come into this place of torment.

29 Abraham sayd unto him, They have Moyse and the Prophets: let them heare them.

30 And he sayd, Nay father Abraham: but if one come unto them from the dead, they will amend their lives.

31 Then he said unto them, If they heare not Moyse and the Prophets, neither will they be persuaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgive him that trespasseth against us. 10 Wee are unprofitable servants. 11 Of the ten lepers. 20 Of the coming of the kingdome of heaven. 33 False Christs. 36 After what manner Christs coming shall be.

Then sayd hee to his disciples, It can not be avoided, but that offences will come, but woe be to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that he should offend one of these little ones.

3 Take heed to your selves: if thy brother trespass against thee, rebuke him: and if hee repent, forgive him.

4 And though hee sinne against thee seven times

Seeing that men oftentimes purchase friendship to themselves, by other mens costs, it is a shame for us, if with a free and liberall bestowing of the goods which the Lord hath given us to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this onely meanes, riches, which are oftentimes occasions of shame, are turned to another ende and purpose.

This parable doth not approve the stewards naughtie dealing, for it was very thiefe: but parables are set forth, to shew a thing covertly, as it were under a figure to represent the truth, though it agree not thoroughly with the matter it selfe: so that Christ meaneth by this parable to teach us, that worldly men are more heedie in the affaires of this world, then children of God are careful for everlasting life.

Men that are given to this present life, contrary to whom the children of light are set: 5. Paul calleth those spirituall, and the other carnall.

This is not spoken of goods that are evil gotten, for God will have our bountyfulness to the poore, from a good fountain: but he calleth these riches of iniquitie, which men use naughtily.

To wit, the poore Christians: for they are the inheritors of these Tabernacles. Theophil. 2 We ought to take heed that for abusing our earthly fundacion and due tie, wee be not deprived of heavenly gifts: for howe can they use spirituall gifts aright, who abuse worldly things? That is, heavenly and true riches: which are contrary to worldly and flitting substance. 1 In worldly goods, which are called other mens, because they are committed to our credite. 2 Matth. 6. 14. 3 No man can love God and riches together. 4 Our sinnes are not hidden to God, although they be hidden to man, yea although they be hidden to them whose sinnes they are.

Matth. 11. 12. The Pharises despised the excellencie of the new Covenant, in respect of the olde, being ignorant of the perfect righteousness of the Lawe, and how false expounders they were of the Lawe. Christ declareth by the seventh Commandement.

Matth. 5. 18. 19. 1. cor. 7. 11.

They that gather by this place, that a man cannot be married againe after that he hath put away his wife for adulterie, while she lieth, reason fondly: for Christ speaketh of those divorces which the Jewes used, of which for we cannot take the divorcement for adulterie, for adulterers were put to death by the law.

The end of the poverie and misery of the godly, shalbe everlasting joy: as the end of the riotousnesse and cruell pride of the rich shalbe everlasting misery, without any hope of mercy.

Very gorgeously and sumptuously: for purple garments were costly, and this fine linnen which was a kinde of linen that came out of Achaia, was as deare as golde.

Heavenly and spirituall things are expressed, and set forth under colours and resemblances fit for our senses.

7 Seeing that we have a most sure rule to live by, layd forth unto us in the word of God, rashly and vainly doe men seeke for other revelations.

Matth. 18. 7. marke 9. 42.

The Church is of necessitie subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

Our reprehensions must be iust, and proceede of love and charity.

Matth. 18. 22.

times in a day, and seven times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgive him.

5 ¶ And the Apostles sayd unto the Lord, Increase our faith.

6 And the Lord said, ¶ If ye had faith, as much as is a graine of mustard seed, and should say unto this mulberie-tree, Plucke thy selfe up by the rootes, and plant thy selfe in the sea, it should even obey you.

7 ¶ Who is it also of you, that having a servant plowing or feeding cattell, would say unto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serve me, till I have eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that servant, because hee did that which was commanded unto him? I trow not.

10 So likewise yee, when yee have done all those things, which are commanded you, say, We are unprofitable servants: we have done that which was our dutie to doe.

11 ¶ And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galilee.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which stood a farre off.

13 And they lift up their voyces and sayd, Iesus, Master, have mercy on us.

14 And when he saw them, he sayd unto them, Go, shew your selves unto the Priests. And it came to passe, that as they went, they were clenied.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce prayed God.

16 And fell downe on his face at his feete, and gave him thanks: and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to give God prayse, save this stranger.

19 And hee sayd unto him, Arise, goe thy way; thy faith hath saved thee.

20 ¶ And when hee was demanded of the Pharises, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 ¶ And he sayd unto the disciples, The dayes will come, when ye shall desire to see d one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Sonne of man be in his day.

25 But first must he suffer many things, and be reprooved of this generation.

¶ Wee oftentimes neglect those things when they are present, which wee afterward desire when they are gone, but in vaine. ¶ The time will come that you shall seeke for the Sonne of man with great sorow of heart & shall not finde him. ¶ Mat. 24. 13. mar. 13. 21. ¶ Christ forewarneth us that false Christs shall come, and that his glory shall suddenly be spread farre and wide through the world, after that the ignominie of the crosse is put out and extinguished,

26 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gave in marriage unto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ¶ Likenesse also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 After these ensampels shall it be in the day when the sonne of man revealed.

31 ¶ At that day he that is upon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde:

32 ¶ Remember Lots wife.

33 Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, shall get it life.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall be received, and the other shall be left.

35 Two women shall be grudging together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be received, and another shall be left.

37 ¶ And they answered, and sayde to him, Where, Lord? And he sayd unto them, Wheresoever the body is, thither shall also the eagles be gathered together.

CHAP. XVIII.

¶ The parable of the unrighteous Iudge and their widows. ¶ Of the Pharise and the Publicane. ¶ Children are of the kingdome of heaven. ¶ To sell and give to the poore. ¶ The Apostles forsake all. ¶ Christ foretelleth his death. ¶ The blinde man receiveth sight.

¶ And hee spake also a parable unto them, to this end, that they ought alwayes to pray, and not to a wake faint,

2 ¶ Saying, There was a iudge in a certaine city, which feared not God, neither revered man.

3 And there was a widow in that city, which came unto him, saying, Doe mee iustice against mine adversarie.

4 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reverence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and make me weary.

6 And the Lord sayd, Heare what the unrighteous Iudge saith.

7 Now shall not God avenge his elect, which cry night and day unto him, yea, though he suffer long for them?

8 I tell you he will avenge them quickly: but when the Sonne of man commeth, shall hee finde faith on the earth?

9 ¶ He spake also this parable unto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went up into the Temple to pray:

and it is a metaphore taken of wrestlers, who beate their adversaries with their fistes or clubbes: so doe they that are importunate beate the iudges eares with their crying out, even as it were with blowes. ¶ Though he seeme slowe in revenging the injuries done to his. ¶ Two things especially make our prayers voyde and of none effect: confidence of our owne righteousness, and the contempt of other: and an humble heart is contrary to both these.

¶ Gen. 7. 17. mar. 24. 38. ¶ 1 pet. 3. 10 The world shall be taken awayes with the sudden iudgement of God: and therefore the faithfull ought to watch continually. ¶ Gen. 19. 24.

¶ We must take good heed, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder us the least that may be. ¶ Gen. 19. 26.

¶ Chap. 9. 24. mat. 10. 39. mar. 8. 35. iohn 12. 25.

¶ That is, shall save it, so Matthew expoundeth it: for the life that is here spoken of, is everlasting salvation.

¶ Math. 24. 41. ¶ The onely way to continue is to cleave to Christ. ¶ Math. 2. 28.

¶ God will have us to continue in prayer, not to weare us, but to exercise us: therefore we must so strive with impatience, that long delay cause us not to breake off the course of our prayers.

¶ Rom. 12. 12. ¶ 1. thess. 5. 17. ¶ Yeelde to afflictions, and adversities, as they which are out of heart.

¶ He doeth not compare things that are equal together, but the lesser with the greater: If a man get his right at a most unrighteous iudge's hands, much more shall the prayers of the godly prevail before God.

¶ Word for word, beate mee downe with her blowes, and beate their adversaries with their fistes or clubbes: so doe they that are importunate beate the iudges eares with their crying out, even as it were with blowes. ¶ Though he seeme slowe in revenging the injuries done to his. ¶ Two things especially make our prayers voyde and of none effect: confidence of our owne righteousness, and the contempt of other: and an humble heart is contrary to both these.

Although we
knowe that what-
euer we haue, we
haue it of God yet
are we despised of
God, as a proude
and arrogant, if we
put neuer so little
trust in our owne
workes before
God.

e Farre from the
Pharise in a lower
place.

* Chap. 14. 11.
mat. 23. 12.

* Mat. 19. 13.
mar. 10. 13.

f The children were
tender and yong, in
that they were
brought, which ap-
peareth more eui-
dently in that that
they were infants,
which is to be mar-
ked against them
that are enemies to
the baptizing of
children.

* To iudge or
thinke of Christ af-
ter the reason of
our flesh, is the
cause of infinite
corruptions.

y The children
also of the faithfull
are comprehended
in the same cove-
nant of God.

Them that car-
ried the children,
whom the disciples
drove away.

6 Childlike in-
nocencie is an or-
nament of Ch-
istians.

* Mat. 19. 16.
marke 10. 17.

* Exod. 20. 30.

7 The intisement
of riches carrieth
away many from
the right way.

8 To be both rich
and godly, is a sin-
gular gift of God.

* Mat. 19. 27.
mar. 10. 28.

9 They become
the richest of all,
which refuse not
to be poore for
Christ's sake.

* Mat. 20. 17.
marke 10. 32.

10 As sure and cer-
taine as persecuti-
on is, so sure is the
glory, which re-
maineth for the
conquerours.

b Hereby, we see
how ignorant the
disciples were,

the one a Pharise, and the other a Publican.

11 3 The Pharise stood and prayed thus with
himselfe, O God, I thanke thee that I am not as
other men, extortioners, uniuert, adulterers, or even
as this Publican.

12 I fast twice in the weeke: I give tithe of all
that ever I possesse.

13 But the Publican standing a farre off, would
not lift up so much as his eyes to heaven, but smote
his brest, saying, O God, be mercifull to mee a
sinner.

14 I tell you, this man departed to his house, iu-
stified rather then the other: * for every man that
exalteth himselfe shall be brought low, and he that
humbleth himselfe shall be exalted.

15 1 * They brought unto him also babes
that he should touch them. 4 And when his disci-
ples saw it, they rebuked them.

16 5 But Iesus g called them unto him, and said,
Suffer the babes to come unto mee, and forbid
them not: for of such is the kingdome of God.

17 6 Verely I say unto you, whosoever receiveth
not the kingdome of God as a babe, hee shall not
enter therein.

18 * Then a certaine ruler asked him, saying,
Good Master, what ought I to doe, to inherite eter-
nall life?

19 And Iesus sayd unto him, Why callest thou
me good? none is good, save one, even God.

20 Thou knowest the commandements, * Thou
shalt not commit adulterie: Thou shalt not kill:
Thou shalt not steale: Thou shalt not beare false
witness: Honour thy father and thy mother.

21 7 And he sayd, All these have I kept from
my youth.

22 Now when Iesus heard that, hee sayd unto
him, yet lackest thou one thing, Sell all that ever
thou hast, and distribute unto the poore, and thou
shalt have treasure in heaven, and come follow me.

23 But when he heard those things, he was ve-
ry heavy: for he was marvellous rich.

24 8 And when Iesus saw him very sorowfull,
he sayd, With what difficultie shall they that have
riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through
a needles eye, then for a rich man to enter into the
kingdome of God.

26 Then said they that heard it, And who then
shall be saved?

27 And he sayd, The things which are unpossi-
ble with men, are possible with God.

28 9 * Then Peter said, Loe, we have left all,
and have followed thee.

29 9 And he sayd unto them, Verely I say unto
you, there is no man that hath left house, or pa-
rents, or brethren, or wife, or children for the king-
dome of Gods sake,

30 Which shall not receive much more in this
world, and in the world to come life everlasting.

31 * 10 Then Iesus tooke unto him 12 twelve,
and sayd unto them, Behold, we goe up to Hieru-
salem, and all things shall be fulfilled to the Sonne
of man, that are written by the Prophets.

32 For he shall be delivered unto the Gentiles,
and shall be mocked, and shall be spitefully entreated,
and shall be spited on.

33 And when they have scourged him, they will
put him to death: but the third day hee shall rise
again.

34 But they understood b none of these things,

and this saying was hid from them, neither percei-
ved they the things, which were spoken.

35 1 * And it came to passe, that as he was
conte neere unto Iericho, a certaine blinde man
sat by the way side, begging.

36 And when he heard the people passe by, he
asked what it meant.

37 And they sayd unto him, that Iesus of Na-
zareth passed by.

38 Then he cried, saying, Iesus the Sonne of
David, have mercy on me.

39 12 And they which went before, rebuked
him that hee should hold his peace, but hee cryed
much more, O Sonne of David, have mercy on me.

40 And Iesus stood still, and commanded him
to be brought unto him. And when hee was come
neere, he asked him,

41 Saying, What wilt thou that I doe unto
thee? And hee sayd, Lord, that I may receive my
sight.

42 And Iesus sayd unto him, Receive thy sight:
thy faith hath saved thee.

43 Then immediatly he received his sight, and
followed him, praying God: and all the people,
when they saw this, gave prayse to God.

CHAP. XIX.

* Zaccheus the Publican. 13 Ten pieces of money delivered
to servants to occupie withall. 29 Iesus entred into Hieru-
salem. 34 Hee foretelleth the destruction of the citie with
teares. 45 He casteth the sellers out of the Temple.

NOW when Iesus entred and passed through
Iericho,

2 Beholde, there was a man named Zaccheus,
which was the chiefe receiver of the tribute, and
he was rich.

3 And hee sought to see Iesus, who he should
be, and could not for the preasse, because hee was
of a low stature.

4 Wherefore he ranne before, and climed up
into a wilde figge-tree, that he might see him: for
he should come that way.

5 And when Iesus came to the place, hee look-
ed up, and saw him, and said unto him, Zaccheus,
come downe at once: for to day I must abide at
thine house.

6 Then he came downe hastily, and received
him ioyfully.

7 2 And when all they saw it, they murmured,
saying, that hee was gone in to lodge with a sinfull
man.

8 3 And Zaccheus stood forth, and said unto the
Lord, Behold, Lord, the halfe of my goods I give
to the poore: and if I have taken from any man by
b forged cavillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is salvation
come unto this house, forasmuch as he is also be-
come the sonne of Abraham.

10 3 For the sonne of man is come to seeke,
and to save that which was lost.

11 4 And whiles they heard these things, hee
continued and spake a parable, because hee was
neere to Hierusalem, and because also they thought
that the kingdome of God should shortly appeare.

12 He sayd therefore, * A certaine noble man
went into a farre countrey, to receive for himselfe
a kingdome, and so to come againe.

rie, and spoyling, they cry out, the common-wealth is hindred: c Beloved of God, one
that walketh in the steps of Abrahams faith: and we gather that salvation came to that
house, because they received the blessing as Abraham had, for all of the household
were circumcised. * Mat. 18. 11. 4 We must patiently waite for the iudgements
of God, which shall be revealed in his time. * Mat. 25. 14.

* Mat. 20. 29,
marke 10. 46.
11 Christ sheweth
by a visible mira-
cle, that he is the
light of the world.

12 The more
stops and lets that
Satan layeth in
our way, euen by
them which pro-
fesse Christs
Name, so much
the more ought
we to goe for-
ward.

1 Christ prevent-
eth them with his
grace especially,
which seemed to
be furthest from it.

2 The overseer and
head of the Publi-
cans which were
there together: for
the Publicanes
were divided into
companies: as we
may gather by ma-
ny places of Cicero
his orations.

2 The world for-
sake the grace
of God, and yet is
unwillingly that it
should be bestowed
upon other.

3 The example of
true repentance, is
known by the
effect.

b By falsly accu-
sag any man: and
this agreeth must
fitly to the master-
of the customers
person: for com-
monly they have
this trade among
them when they rob
and spoile the com-
mon-wealth, they
have nothing in
their mouths, but
the profit of the
common-wealth, and
under that colour,
they play the
theeves, in so much
that if men reprove
and goe about to
redresse their robbe-
rie,

c Beloved of God, one
that walketh in the steps of Abrahams faith: and we gather that salvation came to that
house, because they received the blessing as Abraham had, for all of the household
were circumcised. * Mat. 18. 11. 4 We must patiently waite for the iudgements
of God, which shall be revealed in his time. * Mat. 25. 14.

9 There are three sorts of men in the Church: the one sort fall from Christ whom they see not: the other, which according to their vocation, bestow the gifts which they have received of God, to his glory with great paines and diligence: the third live idly, and do no good. As for the first, the Lord when hee commeth will iustly punish them in his time: the other he will blesse, according to the paines which they have taken: and as for the slouthfull and idle person he will punish them: at the first. d This was a piece of money, which the Grecians used, and was in value about an hundred pence, which is about ten crownes. e Against them which spend their life idly in delib- erating, and otherwise, in con- templation. e To the bankers and changers.

4 Chap. 8. 18. mat 13. 12. and 25. 29. marke 4. 25.

f The disciples staggered and staied at the matter, but Christ goeth on boldly though death were before his eyes. 7 Christ sheweth in his owne per- son, that his king- dome is not of this world.

* Math. 21. 7. iohn 12. 14.

13 And he called his ten servants, and deliv-
red them ten pieces of money, and said unto them,
Occupy till I come.
14 Now his citzens hated him, and sent an am-
bassage after him, saying, Wee will not have this
man to reigne over us.
15 And it came to passe, when he was come
again, and had received his kingdome, that he
comanded the servants to be called to him, to
whom he gave his money, that he might know
what every man had gained.
16 Then came the first, saying, Lord, thy piece
hath encreased ten pieces.
17 And he saide unto him, Well, good servant:
because thou hast bene faithfull in a very litle
thing, take thou authoritie over ten cities.
18 And the second came, saying, Lord, thy piece
hath encreased five pieces.
19 And to the same he said, Be thou also ruler
over five cities.
20 So the other came, and said, Lord, beholde
thy piece, which I have layd up in a napkin:
21 For I feared thee, because thou art a straite
man: thou takest up that thou laidst not downe,
and reapest that thou diddest not sow.
22 Then hee said unto him, Of thine owne
mouth will I iudge thee, O evill servant. Thou
knewest that I am a straite man, taking up that I
laid not downe, and reaping that I did not sow.
23 Wherefore then gavest not thou my money
into the banke, that at my coming I might have
required it with vantage?
24 And hee said to them that stood by, Take
from him that piece, and give it him that hath ten
pieces.
25 (And they saide unto him, Lord, he hath ten
pieces.)
26 For I say unto you, that unto all them that
have, it shall be given: and from him that hath not,
even that he hath, shall be taken from him.
27 Moreover, those mine enemies, which would
not that I should reigne over them, bring hither,
and slay them before me.
28 And when he had thus spoken, hee went
foorth before, ascending up to Hierusalem.
29 And it came to passe, when he was come
neere to Bethphage, and Bethania, besides the
mount which is called the mount of Olives, he sent
two of his disciples,
30 Saying, Go ye to the towne which is before
you, wherein assoone as ye are come, ye shall finde
a colt tied, whereon never man sate: loose him,
and bring him hither.
31 And if any aske you, why ye loose him, thus
shall ye say unto him, Because the Lord hath need
of him.
32 So they that were sent, went their way, and
found it as he had said unto them.
33 And as they were loosing the colt, the own-
ers thereof said unto them, Why loose yee the
colte?
34 And they sayd, The Lord hath neede of
him.
35 So they brought him to Iesus, and they
cast their garments on the colt, and set Iesus there-
on.
36 And as hee went, they spred their cloathes in
the way.
37 And when hee was now come neere to the
going downe of the mount of Olives, the whole

multitude of the disciples began to reioyce, and to
praise God with a loude voyce, for all the great
workes that they had seene.

38 Saying, Blessed be the King that commeth in
the Name of the Lord: peace in heaven, and glory
in the highest places.

39 Then some of the Pharises of the compa-
ny said unto him, Master, rebuke thy disciples.

40 But he answered, and said unto them, I tell
you, that if these should holde their peace, the
stones would cry.

41 And when he was come neere, he be-
held the Citie, and wept for it,

42 Saying, O if thou haddest even knownen
at the least in this thy day those things, which
belong unto thy peace! but now are they hid from
thine eyes.

43 For the dayes shall come upon thee, that thine
enemies shall cast a trench about thee, and com-
passe thee round, and keepe thee in on every side,

44 And shall make thee even with the ground,
and thy children which are in thee, and they shall
not leave in thee a stone upon a stone, because thou
knewest not in that season of thy visitation.

45 Hee went also into the Temple, and
began to cast out them that sold therein, and them
that bought,

46 Saying unto them, It is written, * Mine
house is the house of prayer, * but ye have made
it a denne of theeves.

47 And he taught dayly in the Temple. And the
hie Priestes and the Scribes, and the chiefe of the
people sought to destroy him.

48 But they coule not finde what they might
doe to him: for all the people hanged upon him
when they heard him.

ing of so many Prophets, and so oft refusing mee the Lord of the Prophets, nowe expect-
cially in this my last coming to thee, thou hadst had any regard to thy selfe. k The
fit and commodious time is called the day of this citie. l That is, those things wherein
thy happinesse standeth. m That is, this very instant wherein God visited thee.
n Mat. 21. 13. 10 Christ sheweth after his entrie into Hierusalem by a visible signe,
that it is his office enioyned him of his Father to purge the Temple. * Mat. 21. 17
isa. 56. 7. Jerem. 7. 11.

CHAP. XX.

4 From whence Iohn Baptisme was. 9 The wickednesse of
the Priestis is noted by the parable of the vineyard and the
husbandmen. 21 To give tribute to Cesar. 27 He
convinceth the Sadduces denying the resurrection. 41 How
Christ is the sonne of David.

And * it came to passe, that on one of those
dayes, as hee taught the people in the Temple,
and preached the Gospel, the hie Priestes and the
Scribes came upon him, with the Elders,

2 And spake unto him, saying, Tell us by what
authoritie thou doest these things, or who is hee
that hath given thee this authoritie?

3 And he answered, and said unto them, I also
will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heaven,
or of men?

5 And they reasoned within themselves, saying,
If we shall say, From heaven, he will say, Why then
beleeved ye him not?

6 But if wee shall say, Of men, all the people
will stone us: for they be perswaded that Iohn was
a Prophet.

7 Therefore they answered, that they could not
tell whence it was.

8 Then Iesus said unto them, Neither tell I you,
by what authoritie I doe these things.

9 Then began he to speake to the people
this parable, A certaine man planted a vineyard,

8 When they find
ger which ought
to be the chiefest
preachers and set-
ters foorth of the
kingdome of God,
he will raise up
other extraordi-
narily, in despite
of them.
9 Chap. 21. 6. num 2
24. 1. marke 13. 12
9 Christ is not
simply delited
with the destru-
ction, no not of
the wicked.
g Christ breaketh
off his speech,
which sheweth
partly how he was
moooved with com-
passion for the de-
struction of the ci-
tie, that was like to
ensue: and partly
to upbraid them
for their trecherie
and subburnnesse
against him, such
as hath not lightly
bene heard of.
h At least wise
thou, O Hierusalem
to whom this mes-
sage was properly
sent.
i If after the slay-

ing of so many Prophets, and so oft refusing mee the Lord of the Prophets, nowe expect-
cially in this my last coming to thee, thou hadst had any regard to thy selfe. k The
fit and commodious time is called the day of this citie. l That is, those things wherein
thy happinesse standeth. m That is, this very instant wherein God visited thee.
n Mat. 21. 13. 10 Christ sheweth after his entrie into Hierusalem by a visible signe,
that it is his office enioyned him of his Father to purge the Temple. * Mat. 21. 17
isa. 56. 7. Jerem. 7. 11.

* Math. 21. 23.
marke 11. 27.
1 The Pharises
being overcome
with the truth of
Christes doctrine,
mooove a question
about his outward
calling, and are
overcome by the
witness of their
owne conscience.

* Math. 21. 33.
marke 12. 1. isa.
5. 1. Jerem. 2. 21.
2 It is no new
thing to have them
the chiefest ene-
mies of Christ and
his servants, which
are conversant in
the very Sanctuary
of Gods holy
place: but at
length they shall
not escape unpun-
ished.

and let it forth to husbandmen : and went into a strange countrey, for a great time.

10 And at the time convenient hee sent a servant to the husbandmen, that they should give him of the fruite of the vineyard : but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another servant : and they did, beate him, and foule intreated him, and sent him away emptie.

12 Moreover hee sent the thirde, and him they wounded and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloved sonne : it may be that they will do reverence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselves, saying, This is the heire : come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe unto them?

16 Hee will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and sayd, What meaneth this then that is written, * The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken : and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ And they watched him and sent forth spies, which should faine themselves iust men to take him in his talke, and to deliver him unto the power and authoritie of the governour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept any mans person, but teachest the way of God truly,

22 Is it lawfull for us to give Cesar tribute or no?

23 But he perceived their craftinesse, and said unto them, Why tempt ye me?

24 Shewe mee a pennie. Whose image and superscription hath it? They answered, and sayde, Cefars.

25 Then hee said unto them, * Give then unto Cesar the things which are Cefars, and to God those which are Gods.

26 And they could not reprove his saying before the people : but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote unto us, If any mans brother die having a wife, and hee die without children, that his brother should take his wife, and raise up seede unto his brother.

29 Now there were seven brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the thirde tooke her : and so likewise the seven died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seven had her to wife.

34 Then Iesus answered, and saide unto them, The children of this world marry wives, and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equall unto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, even Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which live : for all live unto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ Then said he unto them, How say they that Christ is Davids sonne?

42 And David himselfe saith in the booke of the Psalmes, * The Lord saide unto my Lord, Sit at my right hand,

43 Till I have made thine enemies thy footstool.

44 Seeing David called him Lord, how is hee then his sonne?

45 ¶ Then in the audience of all the people, he sayd unto his disciples,

46 ¶ Beware of the Scribes, which willingly goe in long robes, and love salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feasts :

47 Which devoure widowes houses, and in shew make long prayers : These shall receive greater damnation.

3 We must avoyd the example of the ambitious and covetous Pastours. spoken by the figure Metonymie, houses, for the goods and substance.

g They are called here in this place, the children of this world, which live in this world : and not they, that wholly are given to the world, as before chap. 16, 8, which are contrary to the children of light. h That is, men partakers of the resurrection, for as we say truly, that they shall live indeed, which shall enjoy everlasting blisse, so do they rise in deed, which rise to life, though if this word resurrection, betaken generally, it belongeth also to the wicked which shall rise to condemnation, which is not properly life, but death.

* Exod. 3. 6. i That is, before him : a notable saying, the godly doe not die, though they die here on earth.

* Matth. 22, 44. mar. 12 35.

5 Christ is so the sonne of David according to the flesh, that he is also his Lord (because he is the everlasting sonne of God) according to the spirit.

* Psal. 110, 1.

* Chap. 11, 43. mat. 23, 6. mar. 12, 38.

k This is

CHAP. XXI.

1 The widowes liberalitie above her riches, 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 25 The signes going before the last iudgement.

And * as he behelde, hee sawe the rich men which cast their gifts into the treasure.

2 And hee sawe also a certaine poore widowe which cast in thither two maces :

3 And he saide, Of a trueth I say unto you, that this poore widowe hath cast in more then they all.

4 For they all have of their superfluitie cast into the offerings of God : but shee of her penurie hath cast in all the living that she had.

5 * Now as some spake of the Temple, how it was garnished with goodly stones, and with a consecrate things, he said,

6 Are these the things that yee looke upon? the dayes will come wherein a stone shall not be left upon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?

8 ¶ And hee said, Take heede, that ye be not deceived : for many will come in my Name, saying, I am Christ, and the time draweth neere : follow ye not them therefore.

* Marke 12, 42. 1 The poore may exceed in bountie and liberalitie even the richest, according to Gods iudgement.

* Chap. 19, 43. mat. 24, 1. mar. 13, 1. 2 The destruction of the Temple is foretold, that that true spirital building may be built up, whose head builders most and ought to be circumspect.

a There were things that were nauged upon walles and pillars.

† Ephef. 5, 6.

2 thef 2 3.

b Vnto my Name.

3 And

* Mal. 1, 12. 11. 38, 16. 28. 4, 11. rom. 9, 33. 1. pet. 2, 8.

* Matt. 22, 13. mat. 12, 13.

3 The last refuge that false propheets have to destroy the true Propheets, is to lay sedition, and reason to their charge.

a A fit time to take him in.

b Whom they had deceitfully hired.

c That they might take some holde in his talke, and thereby forge some false accusation against him.

d To put him to death.

e Thou art not moved by favour of any : and by person he meaneth outward circumstances, which if a man have respect unto, he will not iudge alike of them that are indeede alike.

f Craftines is a certaine diligence and wising to doe evill gotten by much use and great practise in matters.

* Rom. 13, 7.

* Mat. 22, 23.

mat. 12, 18.

4 The resurrection of the flesh is avouched against the Sadduces.

* Deut. 35, 5.

a The true Temple of God is built up even in the midst of incredible tumults, and most sharpe miseries, through invincible patience, so that the end thereof cannot be but most happy.
*** Mat. 24. 7.**
marke 13. 18.
c This shall be the end of your troubles and afflictions, they shall be witnesses both before God and man, as well of the trecherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaines to the witness of the truth.
*** Chap. 12. 12.**
mar. 10. 19.
marke 13. 11.
*** Mat. 10. 30.**
d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.
*** Dan. 9. 27.**
mat. 14. 15.
marke 13. 14.
e The snail destruction of the whole citie is foretold.
f By wrath, those things are meant, which God sendeth where he is displeased.
g Word for word, mouth, for the Hebrews call the edge of a sword the mouth, because the edge biterh.
*** Isa. 13. 10. ezek. 31. 7 mat. 24. 29.**
marke 13. 14.
h When the times are expired appointed for the salvation of the Gentiles and punishment of the Jewes: And so he passeth from the destruction of Hierusalem, to the historie of the latter judgement.
i After divers images, the Lord sheweth the length mainly appeare deliver his church
Rom 8. 27.
j We must be so watchfull day and night the Lord's coming, that we be taken at unawares.
com. 13. 12.

9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.
10 Then sayd he unto them, Nation shall rise against nation, and kingdome against kindome,
11 * And great earthquakes shall be in divers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.
13 And this shall turne to you, for a testimoniall.
14 * Lay it up therefore in your hearts, that ye cast not before hand what ye shall answer.
15 For I will give you a mouth, and wisdom where against all your adversaries shall not be able to speake nor resist.
16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.
17 And yee shall be hated of all men for my Names sake.
18 * Yet there shall not one haire of your heads perish.
19 By your patience possess your soules.
20 * 4 And when ye see Hierusalem besieged with souldiers, then understand that the desolation thereof is neere.
21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein:
22 For these be the dayes of vengeance, to fulfill all things that are written.
23 But who be to them that be with child, and to them that give sucke in those dayes: for there shall be great distresse in this land, and wrath over this people,
24 And they shall fall on the f edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled.
25 * g Then there shall be signes in the sunne, and in the moone, and in the starres, and upon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.
26 * And mens hearts shall faile them for feare and for looking after those things which shall come on the world: for the powers of heaven shall be shaken.
27 And then shall they see the Sonne of man come in a cloud, with power and great glory.
28 And when these things begin to come to passe, then looke up, and lift up your heads: * for your redemption draweth neere.
29 * 6 And he spake to them a parable, Behold, the figtree, and all trees,
30 When they now shoot forth, ye seeing them, know of your owne selves, that summer is then neere.
31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.
32 Verely I say unto you, This age shall not passe, till all these things be done:
33 Heaven and earth shall passe away, but my words shall not passe away.
34 * Take heed to your selves, least at any time

your hearts be oppressed with surfeiting and drunkenesse, and cares of this life, and least that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

h On all men whosoever they be.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the sonne of man.

37 * Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount, that is called the mount of Olives.

i You may so appeare that you will abide the countenance and sentence of the Iudge without feare.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Judas selleth Christ. **7** The Apostles prepare the Passeover, **24** They strive who shall be chiefe. **31** Satan desireth them. **35** Christ sheweth that they wanted nothing. **42** He prayeth in the mount. **44** He sweateth blood. **50** Malchus eare cut off and healed. **57, 58, 60** Peter denieth Christ thrise. **63** Christ is mocked and strooken. **69** He confesseth himselfe to be the Sonne of God.

NOW * the feast of unleavened bread drew neere, which is called the Passeover.

*** Mat. 26. 17.**
marke 14. 10.

2 And the hie Priests and Scribes sought how they might kill him: for they feare the people.

1 Christ is taken upon the day of the Passeover, rather by the providence of his Father, then by the will of men.

3 * 2 Then entred Satan into Judas, who was called Iscariot, and was of the number of the twelve.

*** Mat. 26. 14.**
marke 14. 10.

4 And he went his way, and communed with the hie Priests and captaines, how he might betray him to them.

2 God by his wonderfull providence, causeth him to be the minister of our salvation, who was the author of our destruction.

5 So they were glad, and agreed to give him money.

6 And he consented, and sought opportunity to betray him unto them, when the people were away.

a They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52 verse of this Chapter.

7 * 3 Then came the day of unleavened bread, when the Passeover must be sacrificed.

8 And he sent Peter and Iohn, saying, Go and prepare us the Passeover that we may eate it.

9 And they said to him, Where wilt thou, that we prepare it?

b Without tumult, unwitting to the people which used to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.

10 Then he sayd unto them, Behold, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entreth in,

*** Mat. 26. 17.**
marke 14. 13.

11 And say unto the good man of the house, The Master saith unto thee, Where is the lodging where I shall eate my Passeover with my disciples?

12 Then he shall shew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had sayd unto them, and made ready the Passeover.

3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

14 * 4 And when the houre was come, he sate downe, and the twelve Apostles with him.

15 Then he sayd unto them, I have earnestly desired to eate this Passeover with you, before I suffer.

c By the order appointed by the Law: **d** The lambe which was the figure of the Passeover: And this is spoken by the figure metonymie, which is very usual in the matter of the Sacraments.

16 For I say unto you, Hencefoorth I will not eate of it any more, untill it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gave thanks, and sayd, Take this, and divide it among you:

18 For I say unto you, I will not drinke of the fruit of the vine, untill the kingdome of God be come.

*** Mat. 26. 10. mar. 14. 17.** **4** Christ having ended the Passeover according to the order of the Law, forewarne them that this shall be his last banquet with them, after the manner and necessity of this life. **e** The evening and twilight, at what time this supper was to be kept. **f** I am put to death.

† Mat. 26, 16.
marke 14, 28.
1. Cor. 11, 24.
Christ establisheth his new Covenant, and his communicating with us with newe signes.
g Here is a double Meronymie: for first the vessell is taken for that which is contained in the vessell, as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Testament, whereas indeede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that is represented.
h This word, that sheweth the excellencie of the Testament, and answereth to the place of Ieremie, Chap 31, 31, where the new Testament is promised.
i Mat. 26, 21.
marke 14, 28.
Psal 41, 9.
9 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.
i That is, his practice, so use the Hebrewes to speake.
a Kings 14, 19. Is not the hand of Iosab in this matter?
7 Although the decree of Gods providence come necessarily to passe, yet it excuseth not the fault of the instruments.
* Mat. 10, 25.
marke 10, 42.
* The Patrouers are not called to rule, but to serve.
k Have great titles, for so it was the custome to honour Princes with some great titles.
9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome.
† Mat. 19, 28. 10 Wee must alwayes thinke upon the waite that Satan laierh for us.
* 1. Pet. 5, 8. 1 Toasse you and scatter you, and also to cast you out.
11 It is through the prayers of Christ, that the elect doe never utterly fall away from the faith: and that for this cause, that they should stirre up one another.
* Mat. 26, 34. marke 14, 29. ioh. 13, 38.
12 Christ sheweth that faith differeth much from a vaine securitie, in setting before us the grievous example of Peter.
* Mat. 10, 9.
13 All this talke by way of allegorie, as if he sayd. O my friends and fellow soldiers, you have lived hitherto as if were in peace: but now there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and thinke upon furnishing your selves in armour. And what this armour is, he sheweth by his owne example, when he prayed afterward in the garden, and reprooved Peter for striking with the sword.
* Ezech. 63, 12. * Mat. 26, 36. mar. 14, 32. ioh. 18, 1.

19 † And hee tooke bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body, which is given for you: doe this in the remembrance of me.
20 Likewise also after supper he tooke the cup, saying, This cup is h that new Testament in my blood, which is shed for you.
21 † 6 Yet behold, the hand of him that betrayeth me, is with me at the table.
22 7 And truly the Sonne of man goeth as is appointed: but woe be to that man by whom he is betrayed.
23 Then they began to enquire among themselves which of them it should be, that should doe that.
24 † * 8 And there arose also a strife among them, which of them should seeme to be the greatest.
25 But hee said unto them, The kings of the Gentiles reigne over them, and they that beare rule over them, are called k bountifull.
26 But ye shall not be so: but let the greatest among you be as the least, and the chiefest as he that serveth.
27 For who is greater, he that sitteth at table, or he that serveth? is not hee that sitteth at table? And I am among you as he that serveth.
28 9 And yee are they which have continued with me in my tentations.
29 Therefore I appoint unto you a kingdome, as my Father hath appointed unto me,
30 * That ye may eate, and drinke at my table, in my kingdome, and sit on seates, and iudge the twelve tribes of Israel.
31 † 10 And the Lord sayd, Simon, Simon, behold, † Satan hath desired you, † to winnow you as wheat.
32 11 But I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.
33 * 12 And he said unto him: Lord, I am ready to goe with thee into prison, and to death.
34 But he said, I tell thee, Peter, the cocke shall no crow this day, before thou hast thrise denied that thou knewest me.
35 † And he said unto them, † When I send you without bag, and scrip, and shooes, lacked ye any thing? And they sayd, Nothing.
36 m Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.
37 For I say unto you, That yet the same which is written, must be performed in mee, † Even with the wicked was he numbred: for doubtlesse those things which are written of me, have an end.
38 And they sayd, Lord, behold, here are two swords. And he sayd unto them, It is enough.
39 † * And he came out, and went (as he was wont) to the mount of Olives, and his disciples also followed him.

40 † 13 And when hee came to the place, hee sayd to them, Pray, least ye enter into tentation.
41 14 And hee was drawn aside from them about a stones cast, and kneeled downe, and prayed,
42 Saying, Father, if thou wilt, take away this cuppe from mee: neverthelesse, not my will, but thine be done.
43 And there appeared an Angel unto him from heaven, comforting him.
44 But being in an agonie, hee prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground.
45 15 And he rose up from prayer, and came to his disciples, and found them sleeping for heaviness.
46 And hee sayd unto them, Why sleepe ye? rise and pray, least ye enter into tentation.
47 † 16 And while hee yet spake, behold, a company, and he that was called Indas one of the twelve, went before them, and came neere unto Iesus to kisse him.
48 And Iesus sayd unto him, Iudas, betrayest thou the Sonne of man with a kisse?
49 17 Now when they which were about him, saw what would follow, they sayd unto him, Lord, shall we smite with the sword?
50 And one of them smote a servant of the hie Priest, and strooke off his right eare.
51 Then Iesus answered, and sayd, Suffer them thus farre: and he touched his eare, & healed him.
52 18 Then Iesus sayd unto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee yce come out as unto a thiefe with swords and staves?
53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darknes.
54 † * Then tooke they him, and led him, and brought him to the hie Priest house, 19 And Peter followed a farre off.
55 * And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.
56 And a certaine mayd beheld him as he sate by the fire, and having well looked on him, sayd, This man was also with him.
57 But he denied him, saying, Woman, I know him not.
58 And after a little while, another man sawe him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.
59 And about the space of an houre after, a certaine other affirmed, saying, Verely, even this man was with him: for he is also a Galilean.
60 And Peter sayd, Man, I know not what thou sayest. And immediatly while hee yet spake, the cocke crew.
61 Then the Lord turned backe, and looked upon Peter: and Peter remembered the worde of the Lord, how he had sayd unto him, † Before the cocke crow, thou shalt denie me thrise.
62 And Peter went out, and wept bitterly.
63 † * And the men that held Iesus, mocked him, and strooke him.

† Mat. 26, 14.
marke 14, 38.
13 Christ hath made death acceptable unto us, by overcoming in our name, all the horrors of death, which had ioyned with them the curse of God.
14 Prayers are a sure succour against the most perillous assaults of our enemies.
n This agonie sheweth that Christ, strove much, and was in great distress: for Christ strove not onely with the feares of death, as other men use to doe, for so many martyrs might seeme more constant then Christ but with the fearefull iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our finnes upon himselfe.
o These doe not onely shew that Christ was true man but other things also which the godly have to consider of, wherein redemption of all mankind is contained in the sonne of God his debasing himselfe to the state of a servant: such things as no man can sufficiently declare.
15 Man are utterly sluggish, even in their greatest danger vnill Christ stirre them vp.
† Mat. 26, 47.
marke 14, 43.
iohn 18, 3.
16 Christ is willingly betrayed and taken, that by his obedience hee might deliver us, which were guilty for the betraying of Gods glory.
17 That zeale which carrieth us out of the bounds of our vocation, pleaseth not, Christ.
18 Even the very feare of them which tooke Christ, prooveth partly their evill conscience, and partly also that all these things were done by Gods providence.
p The power that was given to darknesse, to oppresse the light for a season.
* Mat. 26, 58.
19 We have to behold in Peter an example both of the fragilitye of mans nature, and of the singular goodnesse of God towards his elect.
† Mat. 26, 58, 59. mar. 14, 66.
iohn 18, 25. * Mat. 26, 34. ioh. 13, 38.
20 Christ bare the shame that was due to our finnes.
* Mat. 26, 67. mar. 14, 65.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who is that smote thee.

65 And many other things blasphemously spake they against him.

66 * 21 And as soone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell us. And he said unto them, If I tell you, ye will not beleewe it.

68 And if also I aske you, you will not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said unto them, Ye say, that I am.

71 Then said they, What neede we any further witnesse? for wee our selves have heard it of his owne mouth.

CHAP. XXIII.

8 He is accused before Pilate. 7 He is sent to Herode. 12 He is mocked. 24 Pilate geeldeth him up to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeves repentieth him. 43 The other is saved by faith. 45 He dieth. 53 He is buried.

Then the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We have found this man a perverting the nation, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee mooveth the people, teaching throughout all Iudea, beginning at Galile, even to this place.

6 2 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of b Herodes in Iudisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to have seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stood forth and accused him vehemently.

11 And Herod with his c men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 3 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 4 Then Pilate called together the high Priestes, and the d rulers, and the people.

14 * And said unto them, Yee have brought this man unto me, as one that perverted the people: and beholde, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

3 The hatred of godlinesse ioyneth the wicked together. 4 Christ is quite the second time, even of him of whom he is condemned, that it might appeare, how he being iust, redeemed us which were uniuert. d These whom the Iewes called the Sanhedrin.

and loe, nothing worthy of death is done of him.

16 5 I will therefore chastise him, and let him loose.

17 (For of necessitie hee must have let one loose unto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliver unto us Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 6 And he said unto them the third time, But what evill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priestes prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And hee let loose unto them him that for insurrection and murther was cast into prison, whom they desired, and delivered Iesus to doe with him what they would.

26 7 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 8 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe unto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selves, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begin to say to the mountaines, & Fall on us: and to the hilles, Cover us.

31 * For if they doe these things to a greene tree, what shall be done to the drie?

32 * And there were two others, which were evill doers, led with him to be slaine.

33 9 And when they were come to the place, which is called Calvarie, there they crucified him, and the evill doers: one at the right hand, and the other at the left.

34 10 Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saved others: let him save himselfe, if he be that Christ the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, save thy selfe.

38 11 And a superscription was also written over him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 12 And one of the evill doers, which were hanged, railed on him, saying, If thou be that Christ, save thy selfe and us.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

Ecc 4

41 We

5 The wisdom of the flesh, of two evils chuse the lesse, but God curseth such counsels. 6 Christ is quite the third time, before he was condemned once, that it might appeare, how that our finnes were condemned in him. * Matth. 27:32. marke 15:21. 7 An example of the outrageousnes and disorder of souldiers. 8 The triumph of the wicked hath a most horrible end. * I sai. 2:29. hose. 10:8. revel. 6:16. * 1. Pet. 4:17. e As he said, If they doe thus to me that am fruitfull, and alwayes flourishing, and who live for ever by reason of my Godhead, what will they doe to you, that are unfruitfull and void of all lively righteousness? * Matth. 27:28. marke 15:27. john 19:12. 9 Christ became accused for us upon the Crosse, suffering the punishment which they deserved that would be Gods. 10 Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest. f Whom God loveth more then all others. 11 Pilate at unware is made a preacher of the kingdome of Christ. g Therefore either we must take that spoken by Synecdoche which Matthew saith, or that both of them mocked Christ. But one of them at the length overcome with the great patience of God, brake forth into that confession worthy all memorie. 12 Christ in the midst of the humbling of himselfe upon the crosse, sheweth indeede that he hath both power of life to save the beleevers, and of death to revenge the rebellious.

* Matth. 27:11. marke 15:1. john 18:28.

21 Christ is wrongfully condemned, of blasphemie before the hie Priestes judgement seare, that we might be quit before God from the blasphemie which we deserved.

8 Christ, who is now readie to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his owne finnes, which were none) but for ours.

a Corrupting the people, and leading them into erreurs.

* Matth. 22:21.

marke 12:17.

* Matth. 27:11.

marke 15:2.

john 18:33.

2 Christ is a laughing stocke to princes, but to their great smart.

b This was Herod Antipas the Tetrarch, in the time of whose governance, which was almost the space of 22 yeeres, Iohn the Baptiste preached and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and divers things were done. c Hierusalem almost 70 yeeres after Christs death. This Herod was sent into banishment to Lions, about the second yeere of Augustus Cesar.

c Accompanied with his nobles and souldiers which followed him from Galilee.

3 The hatred of godlinesse ioyneth the wicked together. 4 Christ is quite the second time, even of him of whom he is condemned, that it might appeare, how he being iust, redeemed us which were uniuert.

* Matth. 27:13. marke 15:14. john 18:34.

b More then he ought.

i God made the visible paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of everlasting joy and felicitation through the goodness and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.

13 Christ being even at the point of death, they weth himselfe to be God almightie, even to the blind.

14 Christ entred stoutly into the very darknesse of death, for to overcome death even within his most secret places.

15 Christ causeth his very enemies to give honourable witness on his side, so oft as it pleaseth him.

16 Christ gathereth together, and defendeth his little flocke in the midst of the iormenours.

17 Christ through his favours buriall confirmeth the truth both of his death, and resurrection, by the plaine and evident witness of Pilate.

18 Christ being let upon by the deuill and all his instruments, and being even in death's mouth, setteth weak women in his forehead, minding straightwayes to triumph over those terrible enemies without any great enduour.

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21 Christ being let upon by the deuill and all his instruments, and being even in death's mouth, setteth weak women in his forehead, minding straightwayes to triumph over those terrible enemies without any great enduour.

41 We are in deede righteously here: for we receiue things worthy of that we have done: but this man hath done nothing *h* amisse.

42 And hee said unto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus said unto him, Verely I say unto thee, to day shalt thou be with me in *i* Paradise.

44 ¶ *13* And it was about the sixt houre: and there was a darknesse over all the land, untill the ninth houre.

45 ¶ *14* And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loud voyce, and said, *✠* Father, into thine handes I commend my spirit. And when he thus had said, he gave up the ghost.

47 ¶ *15* Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that fight, beholding things which were done: smote their breasts, and returned.

49 ¶ *16* And all his acquaintance stood as farre off, and the women that followed him from Galile, beholding the things.

50 ¶ *17* And beholde, there was a man named Ioseph, which was a counsellor, a good man and a iust.

51 Hee did not consent to the counselland deede of them, *which was* of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went unto Pilate, and asked the bodie of Iesus.

53 And tooke it downe, and wrapped it in a linnen cloath, and laide it in a tombe hewen out of a rocke, wherein was never man yet layd.

54 And that day was the preparation, and the Sabbath *k* drew on.

55 ¶ *23* And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared odours, and oyntments, and resteth the Sabbath day according to the commandement.

18 Christ being let upon by the deuill and all his instruments, and being even in death's mouth, setteth weak women in his forehead, minding straightwayes to triumph over those terrible enemies without any great enduour.

CHAP. XXIV.

1 The women came to the sepulchre. *9* They report that which they heard of the Angels, unto the Apostles. *13* Christ doth accompanie two going to Emmaus. *27* He expoundeth the Scriptures unto them. *39* He offereth himselfe to his Apostles to be handled. *49* He promiseth the holy Ghost. *51* He is caried up into heaven.

NOW the *1* first day of the weeke *a* early in the morning, they came unto the sepulchre, and brought the odours which they had prepared, and certaine *women* with them.

2 And they found the stone rolled away from the sepulchre.

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces in the earth, they said to them, Why seeke ye him that liveth, among the dead?

6 He is not here, but is risen: remember *✠* how he spake unto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his words.

9 ¶ *2* And returned from the sepulchre, and told all these things unto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women with them which told these things unto the Apostles.

11 But their words seemed unto them as a fained thing, neither beleewed they them.

12 ¶ *3* Then arose Peter and ran unto the sepulchre, and *b* looked in and saw the linen cloathes layd by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ *4* And behold two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 ¶ But their eyes were holden, that they could not know him.

17 And he said unto them, What maner of communications are these that ye have one to another as ye walke and are sad?

18 And the one (named Cleopas) answered and saide unto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he said unto them, What things? And they said unto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people,

20 And how the hie Priestes, and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had beene hee that should have delivered Israel: and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among us made us astonied, which came early unto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that he was alive.

24 Therefore certaine of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then hee sayde unto them, O fooles and slowe of heart to beleewe all that the Prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were *written* of him.

28 And they drewe neere unto the towne, which they went to, but he made as though hee would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sate at table with them, he tooke the bread, and blessed, and brake

✠ Chap. 9, 22. matth. 17, 23. marke 9, 31.

2 The cowardly and dastardly minde of the disciples is upbraided by the stout courage of women, (so wrought by Gods great mercie) to shew that the Kingdome of God consisteth in an extraordinarie power.

3 John 20, 6. Christ useth the credulitie of his disciples, to the fuller setting forth of the truth of his resurrection, least they should seeme to have beleewed that too lightly, which they preached afterwards to all the world.

b As it were holding downe his head, and bowing his necke, looked diligently in.

4 There resurrection is proved by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.

c Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not invisible, but their eyes were dimmed.

d Some of the old fathers thinke that the other disciple was this our Euangelist, but Epiphanius writing against the Saturnilians, saith it was Nathanael, but all these are uncertainties.

5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelists have put downe in writing of Christ.

brake it, and gave it to them.

e Suddenly taken away, and therefore we may not imagine that he was there in such a bodie as could not be seene, but beleeve in deed that he changed his place.

f When he brake bread, which that people vsed, as the Iewes vsed, yet at this day at the beginning of their meales, and say a prayer.

g Marke 16, 14. John 20, 19.

h The Lord himselfe sheweth by certaine and necessarie signes, that he was risen againe, and that in the same bodie which he tooke upon him.

i Divers and doubtfull thoughts which full oft into mens heads, when any strange thing fulleth out, whereof there is no great likelihood.

31 Then their eyes were opened, and they knew him: and he was no more seene of them.

32 And they said betweene themselves, Did not our heartes burne within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they rose up the same houre, and returned to Hierusalem, and founde the eleven gathered together, and them that were with them.

34 Which said, The Lord is risen indeede, and hath appeared to Simon.

35 Then they tolde what things *v* were done in the way, and how he was knowne of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said unto them, Peace be to you.

37 But they were abashed and afraid, supposing that they hath seene a spirit.

38 Then he said unto them, Why are ye troubled? and wherefore do g doubts arise in your hearts?

39 Beholde mine hands and my feet: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as yee see me have.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleeved not for ioy, and wondered, hee said unto them, Have ye here any meat?

42 And they gave him a piece of a broyled fish, and of an hony combe.

43 And hee looke it, and did eat before them.

44 ¶ And hee saide unto them, These are the wordes, which I spake unto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their understanding, that they might understand the Scriptures.

46 And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day.

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, *h* beginning at Hierusalem.

48 Now ye are witnessers of these things.

49 And beholde, I doe send the *i* promise of my Father upon you: but tarie yee in the cite of Hierusalem, *i* untill ye be endued with power from on high.

50 ¶ Afterward he led them out into Bethania, and lift up his hands, and blessed them.

51 And it came to passe, that as hee blessed them, *j* hee departed from them, and was caried up into heaven.

52 And they worshipped him, and returned to Hierusalem with great ioy.

52 And were continually in the Temple, praising, and lauding God. Amen.

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed unto the Apostles: the summe whereof, is repentance and remission of sins.

h The Apostles who are the preachers of the Gospell beginning at Hierusalem.

i John 3, 26.

k Acts 1, 4.

l Untill the holy Ghost came downe from heaven upon you.

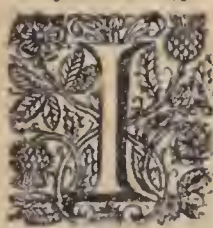
8 Christ ascended into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

9 Marke 16, 16. Acts 1, 9.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO IOHN.

CHAP. I.

n That Worde begotten of God before all worldes, 2 and which was ever with the Father, 14 is made man, 6, 7 For what end Iohn was sent from God. 16 His preaching of Christes office. 19, 20 The record that he bare given out unto the Priestes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.



N *n* the *a* beginning *b* was *c* that Word, and that Word was *d* with God, and that *e* Word was God.

2 This same was in the beginning with God.

3 ¶ All *f* things were made by it, and *g* without it *h* was

made nothing that was made.

4 In it *k* was life, and that life was *l* the light of men.

n The Sonne of God is of one, and the selfe same eternitie or everlastingnesse, and of one and the selfe same essence or nature, with the Father.

a From his beginning, as the Evangelist saith, 1. epistle 1, 1. although he said, that the world began not then to have his being, when God began to make all that was made: for the word was even then when all things that were made, began to be made, and therefore hee was before the beginning of all things.

c This word, That, pointeth out unto us a peculiar and choise thing above all other. and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which other wise also are called the word of God. d This word (With) putteth out the definition of persons tous. e This worde (Word) is the first in order in the sentence, and is that which the learned call (Subiectum:) and this word (God) is the latter in order, and the same which the learned call (Predicatum.)

f Col. 1, 16. 2 The sonne of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially by the excellent gifts of reason and understanding, wherewith he hath beautified man above all other creatures.

g That is, as the Father did worke, so did the Sonne worke with him: for he was fellow-worker with him. h Of all these things which were made, nothing was made without him. i That is, by him: and it is spoken after the manner of the Hebrewes: meaning thereby that by his force and working power all life commeth to the world.

k To wit, even then, when all things are made by him, for els he would have said, Life is in him, and not life was. l That force of reason and understanding, which is kindled to our mindes to knowledg him the author of so great a benefite.

5 ¶ And that light shineth in the wilderness, and the darkenesse *m* comprehended it not.

6 ¶ There was a man sent from God, whose name *v* was Iohn.

7 This same came for a witnesse, to beare witnesse of that light, that all men *n* through him might beleeve.

8 Hee was not *o* that light, but *v* was sent to beare witnesse of that light.

9 ¶ This was *p* that true light, which lighteth every man that cometh into the world.

10 ¶ Hee was in the world, and the worlde was *q* made by him: and the worlde knew him not.

11 He came *r* unto his owne, and his owne received him not.

12 ¶ But as many as received him, to them hee gave *s* prerogative, to be the sonnes of God, *even* to them that beleeve in his Name,

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Johns voice, who is as it were the herault of Christ. n Through Iohn. o That light which we spake of, to wit, Christ, who onely can lighten our darkenesse. s When as the Sonne of God saw, that man did not acknowledge him by his workes, although they were endued with understanding (which hee had given to them all) hee exhibited himselfe unto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receive him. p Who onely and properly deserveth to be called the light, for he shineth of himselfe and borroweth light of none. q That person of the Word, was made manifest even at that time when the worlde was made. r Hebr. 1, 3. s The Word shewed himselfe againe, when he came in the flesh. 6 The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne verue and power, and receive h them into that honour which is common to all the children of God, that is to bee the sonnes of God. f He vouchsafed to give them that prerogative to take them to be his children, and corrupt nature of man, which is throughout the Scriptures set as enemie to the Spirit.

3 The light of men is turned into darkenesse, but yet so that there is clearenes ynough to make them without excuse.

m They could not perceive nor reach unto it, to receive any light of it, so, they did not so much as acknowledge him.

n Matth 3, 1. marke 1, 4. Luke 3, 2.

4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred up, even by

Mat. 1. 16.

7 That Sonne, who is God from everlasting, took upon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conversant, and unto whome by sure and undoubted arguments he showed both his natures.

u That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he took upon him all our whole nature, that is to say, a true body, and a true soule.

x For a season, and when that was ended, he went up into heaven: for the word which he voucheth, is taken from texts: and yet notwithstanding, his absence from us in body is not such, but that he is alwayes present with us, though not in flesh, yet by the verue of his spirit.

z Mat. 17. 2. 2. pet. 1. 17.

y The glory which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were layd open before our eyes when the Sonne of God appeared in flesh.

z This word (is) doeth not in this place betoken a likeness, but the truth of the matter, for his meaning is this: that we saw such a glorie, as befitted and was meete for the true and onely begotten Sonne of God; who is Lord and King over all the world.

a Hee was not onely a partaker of grace and truth, but was full of the very substance of grace and truth.

14 * 7 And that Worde was made a flesh, and dwelt among us, (and wee sawe the y glorie thereof, z as the glorie of the onely begotten Sonne of the Father) a full of grace and trueth.

15 * 8 John bare witness of him, and cryed, saying, This was he of whom I said, He that cometh after me, was before me: for he was better then I.

16 * 9 And of his fulnesse have all we received, and grace for grace.

17 For the Law was given by Moses, but grace and trueth came by Iesus Christ.

18 * 10 No man hath seene God at any time: that onely begotten Sonne, which is in the e bowe of the Father, he hath declared him.

19 * 11 Then this is the record of John, when the Jewes sent Priests and Levites from Hierusalem to aske him, Who art thou?

20 And hee confessed and denied not, and said plainly, I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that Prophet? And he answered, No.

22 Then saide they unto him, Who art thou, that wee may give answer to them that sent us? What sayest thou of thy selfe?

23 He said, I am the voice of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.

24 * 12 Now they which were sent, were of the Pharises.

25 And they asked him, and saide unto him, Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 John answered them, saying, I baptize with water: but there is one among you, whom yee

know not.

27 * Hee it is that cometh after me, which was before me, whose shoe latcher I am not worthy to unloose.

28 Those things were done in Bethabara beyond Iordan, where John did baptize.

29 * 13 The next day John seeth Iesus coming unto him, and sayeth, Beholde that Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me cometh a man, which was before me: for he was better then I.

31 And I knewe him not, but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 * 14 So John bare recorde, saying, I behelde that Spirit come downe from heaven, like a done, and it abode upon him,

33 And I knewe him not: but he that sent me to baptize with water, hee saide unto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is that Sonne of God.

35 * 15 The next day, John stood againe, and two of his disciples.

36 * 16 And he beheld Iesus walking by, and said, Behold that Lambe of God.

37 * 17 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and saide unto them, What seeke yee? And they said unto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 Hee saide unto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of John, and that followed him.

41 The same found his brother Simon first, and said unto him, We have found that Messias which is by interpretation, that is Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation a stone.

43 * The day following, Iesus would goe into Galile, and found Philip, and said unto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 * 18 Philip founde Nathanael, and sayde unto him, wee haue founde him of whome

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18 The night grew on. u That is, anonymed; and King after the manner of the Iewish people.

19 The good endeavours even of the unlearned, God doeth so allowe, that he maketh them masters to the learned.

20. deut. 18. 18. * Iesai. 4. 2, and 40. 10, and 45. 8. iere. 23. 5. and 33. 14. ezech. 34. 43. and 37. 19. Dan. 9. 24.

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* Mat. 3. 11. marke 1. 7. luke 3. 16. acts 1. 5. and 11. 16. and 19. 4.

13 The bodie and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ.

n This word (that) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from all other sacrifices of the Law, but also to bring into our mind the Prophecies of Esay and others.

o This word of the present time signifies a continual act, for the Lambe hath this vertue proper unto him, and for ever, to take away the sinnes of the world.

p That is, that root of sinnes, to wit, our corruption, and so consequently the fruits of sinne, which are commonly called in the plural number sinnes.

q I never knew him by face before.

14 Christ is proved to be the Sonne of God, by the coming downe of the holy Ghost, by the Fathers voice, and by Iohans testimonie.

* Mat. 3. 16. marke 1. 10. luke 3. 22.

r This word (That) pointeth out unto us some excellent thing, and maketh a difference betwene Christ and other whome Moses and the Prophets commonly call the sonnes of God, or

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19 We must especially take heede of false presumptions, which shut up against us the entrance to Christ.
20 Simple uprightnesse discerneth the true Israelites from the false.
21 The ende of miracles is to set before us Christ the Almighty, and also the onely author of our salvation, that wee may apprehend him by faith.
* Gen. 28, 12.
x By these wordes, the power of God is signified which should appeare in his ministerie by the angels serving him as the head of the Church.

46 19 Then Nathanael sayd unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.
47 20 Iesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.
48 21 Nathanael said unto him, Whence knewest thou me? Iesus answered, and said unto him, Before that Philip called thee, when thou wast under the figge tree, I saw thee.
49 Nathanael answered, and said unto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.
50 Iesus answered, and said unto him, Because I said unto thee, I sawe thee under the figge tree, beleevest thou? thou shalt see greater things then these.
51 And he said unto him, Verely, verely, I say unto you, Hereafter shall ye see heaven open, and the Angels of God ascending, and descending upon that Sonne of man.

CHAP. II.

* Christ turneth water into Wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth up to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed of the Iewes. 23 Many beleeve in him, seeing the miracles which he did.

And the third day, was there a mariage in Cana a towne of Galile, and the mother of Iesus was there.
2 And Iesus was called also, and his disciples unto the mariage.
3 Now when the wine failed, the mother of Iesus sayd unto him, They have no wine.
4 Iesus sayd unto her, Woman, what have I to doe with thee? mine houre is not yet come.
5 His mother sayd unto the servants, Whatsoever he sayth unto you doe it.
6 And there were set there, sixe waterpots of stone, after the maner of the purifying of the Iewes, containing two or three firkins a peece.
7 And Iesus sayd unto them, Fill the waterpots with water. Then they filled them up to the brimme.
8 Then he sayd unto them, Draw out now, and beare unto the governour of the feast. So they beare it.
9 Now when the governour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the servants, which drew the water, knew) the governour of the feast called the bridegrome.
10 And sayd unto him, All men at the beginning set forth good wine, and when men have well drunke, then that which is worse: but thou hast kept backe the good wine untill now.
11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forth his glorie: and his disciples beleeved on him.
12 After that, he went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.
13 For the Iewes Paschever was at hand. Therefore Iesus went up to Hierusalem.
14 And hee found in the Temple those that sold oxen, and sheepe, and doves, and changers of money sitting there.

money sitting there.
15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the sheepe and oxen, and powred out the changers money, and overthrew their tables.
16 And said unto them that sold doves, Take these things hence: make not my fathers house an house of merchandise.
17 And his disciples remembred, that it was written, * The zeale of thine house hath eaten me up.
18 Then answered the Iewes, and sayd unto him, What signe shewest thou unto us, that thou doest these things?
19 Iesus answered and said unto them, * Destroy this Temple, and in three dayes I will raise it up againe.
20 Then said the Iewes, Fourtie and sixe yeeres was this Temple a building; and wilt thou reare it up in three dayes?
21 But he spake of the temple of his body.
22 As soone therefore as hee was risen from the dead, his disciples remembred that he thus said unto them: and they beleeved the Scriptures, and the word which Iesus had said.
23 Nowe when hee was at Hierusalem at the Paschever in the feast, many beleeved in his Name, when they saw his miracles which he did.
24 But Iesus did not commit himselfe unto them, because he knew them all.
25 And had no neede that any should testifie of man, for he knew what was in man.
verth thee authoritie to speake and doe thus? * Mat. 26, 61. and 27, 40. mar. 14, 58. and 15, 29. i That is, of his bodie. 6 It is not good crediting them, which stand onely upon miracles. 7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

* Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wilderness. 23 Iohn baptizeth, 27 and teacheth his, that he is not Christ.
There was nowe a man of the Pharises, named Nicodemus, a ruler of the Iewes.
2 This man came to Iesus by night, and sayd unto him, Rabbi, wee knowe that thou art a teacher come from God, for no man could doe these miracles that thou doest, except God were with him.
3 Iesus answered and said unto him, Verely, verely I say unto thee, Except a man be borne againe, he cannot see the kingdome of God.
4 Nicodemus said unto him, How can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?
5 Iesus answered, Verely, verely I say unto thee, except a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.
6 That which is borne of the flesh, is flesh: and that which is borne of the Spirit, is spirit.
7 Marvaile not that I said to thee, Ye must be borne againe.
8 The winde bloweth where it listeth, and thou canst not heare the sound thereof, neither canst thou see whence it cometh, neither whither it goeth: so is every one that is borne of the Spirit.
9 Nicodemus answered and said unto him, How can these things be?
10 Iesus answered and said unto him, Thou art a Master of Israel, and these things sayest thou? I have said unto thee, and thou dost not beleeve: how can I say to thee, and thou wilt not beleeve?
11 And hee saith unto him, Our lawe hath testimonie, that Christ cometh in the flesh.
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thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 Nicodemus answered, and sayd unto him, How can these things be?

10 Iesus answered, and sayd unto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say unto thee, We speake that we know, and testifie that we have seene: but ye receive not our witness.

12 If when I tell you earthly things, ye beleieve not, how should ye beleieve, if I shall tell you of heavenly things?

13 For no man ascendeth up to heaven, but he that had descended from heaven, that Sonne of man which is in heaven.

14 And as Moses lift up the serpent in the wilderness, so must that Sonne of man be lift up,

15 That whosoever beleieveth in him, should not perish, but have eternall life.

16 For God so loveth the world, that hee hath given his onely begotten Sonne, that whosoever beleieveth in him, should not perish, but have everlasting life.

17 For God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saved.

18 He that beleieveth in him is not condemned: but he that beleieveth not, is condemned already, because hee hath not beleived in the Name of that onely begotten Sonne of God.

19 And this is the condemnation, that that light came into the world, and men loved darkness rather than that light, because their deedes were evill.

20 For every man that evill doeth, hateth the light, neither cometh to light, least his deedes should be reprovved.

21 But he that doth trueth, cometh to the light, that his deedes might be made manifest, that they are wrought according to God.

22 After these things came Iesus, and his disciples into the land of Iudea, and there taried with them, and baptized.

23 And Iohn also baptized in Enon besides Salem, because there was much water there: and they came and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about purifying.

26 And they came unto Iohn, and said unto him, Rabbi, he that was with thee beyond Iordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.

The communicating of proprieties. Num. 21. 9. chap. 12. 32. 1. Iohn. 4. 9. Nothing els but the free love of the Father, is the beginning of our salvation, and Christ is he in whom our righteousness and salvation is resident: and faith is the instrument or meane whereby we apprehend it, and life everlasting is that which is set before vs to apprehend. It is not all one to beleieve in a thing, and to beleieve of a thing, for we may not beleieve (in any thing) save onely in God, but we may beleieve (of any thing) whatsoever, this saith Nazianzen in his oration of the Spirit. Chap. 12. 19. and 12. 47. 6 Not Christ, but the despising of Christ doeth condemne. p That is, to be the cause of the condemning of the world, for indeede sinners are the cause of death, but Christ shall iudge the quicke and the dead. 9 Not onely the people of the Iewes, but whosoever shall beleieve in him. Chap. 1. 9. 7 Onely wickedness is the cause, why man refuse the light that is offered them. 8 That is the cause of condemnation, which sticketh fast in men, unles through Gods great benefite they be delivered from it. f That is, he that leadeth an honest life, and is void of all craft and deceit. t That is, with God, God as it were going before.

8 Saran inflameth the disciples of Iohn with a emulation of their master, to hinder the course of the Gospel: but Iohn being mindfull of his office, doeth not onely breake off their enderours, but also taketh occasion thereby to give testimony of Christ, howe that to him onely the Father hath set forth life everlasting.

8 Chap. 4. 1. 8 Saran inflameth the disciples of Iohn with a emulation of their master, to hinder the course of the Gospel: but Iohn being mindfull of his office, doeth not onely breake off their enderours, but also taketh occasion thereby to give testimony of Christ, howe that to him onely the Father hath set forth life everlasting.

8 Chap. 4. 1. 8 Saran inflameth the disciples of Iohn with a emulation of their master, to hinder the course of the Gospel: but Iohn being mindfull of his office, doeth not onely breake off their enderours, but also taketh occasion thereby to give testimony of Christ, howe that to him onely the Father hath set forth life everlasting.

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27 Iohn answered, and said, A man can receive nothing, except it be given him from heaven.

28 Ye your selves are my witnesses, that I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voice. This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on hie, is about all: he that is of the earth, is of the earth, and speaketh of the earth: hee that is come from heaven, is above all.

32 And what he hath seene and heard, that he testifieth: but a no man receiveth his testimonie.

33 He that hath receiveth his testimonie, hath sealed that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth him not the Spirit by measure.

35 The Father loveth the Sonne, and hath given all things into his hand.

36 Hee that beleieveth in the Sonne, hath everlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

C. H. A. P. I I I I.

6 Iesus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messias. 32 His meat. 39 The Samaritans beleieve in him. 45 He healeth the rulers senn.

Now when the Lord knew, how the Pharises had heard, that Iesus had and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not, but his disciples.)

3 Hee left Iudea, and departed againe into Galile.

4 And he must needs goe thorow Samaria.

5 Then came he to a citie of Samaria called Sychar, neere unto the possession that Iacob gave to his sonne Ioseph.

6 And there was Iacobs Well. Iesus then wearied in the iourney, sate thus on the Well: it was about the sixt houre.

7 There came a woman of Samaria to drawe water. Iesus said unto her, Give me drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria unto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes meddle not with the Samaritans.

10 Iesus answered and said unto her, If thou knewest that gift of God, and who it is that saith to thee, Give mee drinke, thou wouldest have asked of him, and he would have give thee water of life.

11 The woman said unto him, Sir, thou hast nothing to draw with, and the Well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gave us the Well, and he himselfe dranke

noone.

c There is no familiaritie nor friendship, betwene the Iewes and the Samaritanes.

d By this word (That) we are given to understand, that Christ speaketh of some excellent gift, that is to say, even of himselfe, whom his Father offered to this woman.

e This everlasting water, that is to say, the exceeding love of God, is called living, or of life, to make a difference betweene it, and the water that should be drawne out of a well: and these metaphores are very much used of the Iewes, Iere. 2. 23. Zeel 3. 18, Zech. 13. 1.

u What meane you to goe about to better my state: this is every mans lot and portion that they cannot better themselves one iote.

Chap. 1. 20.

x Is nothing else but man, a piece of worke and of the slime of the earth. y Savoureth of nothing but corruption, ignorance, dullnesse, &c.

z What he knoweth fully and perfectly. a That is, very few. Rom. 3. 9.

* Matth. 12. 27. b Committed them to his power and will.

* Apoc. 2. 4. 1. Iohn 5. 10. c Shall not enioy?

x This measure is to be kept in doing of our dutie, that neither by feare we be terrified from going forward, neither by rashnesse procure or plucke dangers upon our heads.

* Chap. 3. 22.

a Christ leaving the proud Pharises, communicateth the treasures of everlasting life with a poore sinfull woman, and stranger, refelling the grosse errors of the Samaritans, and defending the true service of God, which was delivered to the Iewes, but yet so, that he calleth both of them back to himselfe as one whom onely all the fathers, and also all the ceremonies of the Law did regard, and had a respect unto.

* Gen. 33. 19. and 40. 22.

a Even as he was wearie, or because he was wearie.

b It was almost noone.

c There is no familiaritie nor friendship, betwene the Iewes and the Samaritanes.

d By this word (That) we are given to understand, that Christ speaketh of some excellent gift, that is to say, even of himselfe, whom his Father offered to this woman.

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thereof,

her of, and his sonnes, and his cattell.

13 Iesus answered, and sayd unto her, Whosoever drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall give him, shall never be more athirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

15 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said unto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayd, I have no husband. Iesus sayd unto her, Thou hast well sayd, I have no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saydest thou truly.

19 The woman sayd unto him, Sir, I see that thou art a Prophet.

20 3 Our fathers worshipped in this mountaine, and yee say, that in ^{*} Ierusalem is the place where men ought to worship.

21 Iesus sayd unto her, Woman, beleeve me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye ^g know not: we worship that which wee know: for salvation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in ^g Spirit and Truth: for the Father requireth even such to worship him.

24 ^{*} God is a ^b Spirit, and they that worship him, must worship him in Spirit and Truth.

25 The woman sayd unto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell us all things.

26 Iesus sayd unto her, I am he that speake unto thee.

27 9 And upon that, came his disciples, and marvelled that hee talked with a woman: yet no man sayd unto him, What askest thou? or why talkest thou with her.

28 The woman then left her waterpot, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told mee all things that ever I did: is not he that Christ?

30 Then they went out of the citie, and came unto him.

31 4 In the meane while, the disciples prayed him, saying, Master, eat.

32 4 But hee sayd unto them, I have meat to eat, that ye know not of.

33 Then sayd the disciples betweene themselves, Hath any man brought him meat?

34 Iesus sayd unto them, My meat is that I may doe the will of him that sent mee, and finish his worke.

35 5 Say not ye, There are yet foure moneths, and then commeth harvest? Behold, I say unto you, Lift up your eyes, and looke on the regions: ^g for they are white already unto harvest.

36 6 And hee that reapeth, receiveth reward, and gathered fruit unto life eternall, that both he that soweth, and he that reapeth might reioyce together.

37 6 And hee that soweth, and he that reapeth, shall be as one.

38 6 And hee that soweth, and he that reapeth, shall be as one.

39 6 And hee that soweth, and he that reapeth, shall be as one.

40 6 And hee that soweth, and he that reapeth, shall be as one.

41 6 And hee that soweth, and he that reapeth, shall be as one.

42 6 And hee that soweth, and he that reapeth, shall be as one.

37 For herein is the saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 7 Now many of the Samaritanes of that citie beleaved in him, for the saying of the woman which testified, He that tolde me all things that ever I did.

40 Then when the Samaritans were come unto him, they besought him, that he would tary with them: and he abode there two dayes.

41 And many moe beleaved because of his owne word.

42 And they sayd unto the woman, Now we beleeve, not because of thy saying: for wee have heard him our selves, and know that this is indeed that Christ the Saviour of the world.

43 8 So two dayes after he departed thence, and went into ^k Galile.

44 For Iesus himselfe had ^{*} testified, ^a a Prophet hath none honour in his owne contrey.

45 Then when hee was come into Galile, the Galileans received him, which had seene all the things that he did at Hierusalem at the feast: for they went also to the feast.

46 9 And Iesus came againe into ^g Cana a towne of Galile, where he had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, hee went unto him, and besought him that he would goe downe, and heale his sonne: for he was even readie to die.

48 Then sayd Iesus unto him, Except yee see signes and wonders, ye will not beleeve.

49 The ruler sayd unto him, Sir, go downe before my sonne die.

50 Iesus sayd unto him, Goe thy way, thy sonne liveth: and the man beleaved the word that Iesus had spoken unto him, and went his way.

51 And as hee was now going downe, his servants met him, saying, Thy sonne liveth.

52 Then enquired he of them the houre when he began to amend. And they sayd unto him, Yesterday the seventh houre the fever left him.

53 Then the father knew that it was the same houre in the which Iesus had sayd unto him, Thy sonne liveth. And he beleeve, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

1 One lying at the poole, is healed of Christ on the Sabbath.

2 The Iewes that rashly finde fault with that his deed.

3 hee contendeth with the authority of his Father.

4 Hee prooveth his divine power by mans reasons,

5 and with Moses testimony.

6 After that, there was a feast of the Iewes, and Iesus went to Hierusalem.

7 And there is at Hierusalem by the place of the sheepe, a poole called in Hebrew ^b Bethesda, having five porches:

8 In that which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the mooving of the water.

9 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

10 And a certaine man was there, which had bene

i That proverbe.

7 The Samaritans doe most ioyfully embrace that which the Iewes most stubbornly rejected.

8 The disciples of Christ deprive themselves of his benefit: yet Christ prepareth a place for himselfe.

k Into the towne and villages of Galile: for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits was hindered through their malicious risneckednesse.

9 Although Christ be absent in body, yet hee worketh mightily in the believers by his word.

10 Some of Herods courtiers, for though Herod was not a king, but a Tetrarch, yet the best name only except hee was a king, or at least the people called him a king.

11 There is no disease so old, which Christ can not heale.

a Therefore cattell drinke, and feed to be plunged in, whereof there could not be but great store at Hierusalem.

b That is to say, the house of pouring out, because great store of water was poured out into that place.

bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long-time had beene diseased, hee sayd unto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

8 Iesus sayd unto him, Rise: take up thy bed, and walke.

9 And immediatly the man was made whole, and tooke up his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore sayd to him that was made whole, It is the Sabbath day: it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole he sayd unto me, Take up thy bed, and walke.

12 Then asked they him, What man is that which sayd unto thee, Take up thy bed, and walke?

And he that was healed, knew not who it was: for Iesus had conveyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd unto him, Beholde, thou art made whole: sinne no more, least a worse thing come unto thee.

15 The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but sayd also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and sayd unto them, Verely, verely I say unto you, The Sonne can doe nothing of himselfe, save that he seeth the Father doe: for whatsoever things he doeth, the same things doth the Sonne in like maner.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater workes then these, that ye should marveil.

21 For likewise as the Father raised up the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all iudgement unto the Sonne.

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say unto you, he that heareth my word, and beleeveth him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.

25 Verely, verely I say unto you, the houre

shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it shall live.

26 For as the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe.

27 And hath given him power also to execute iudgement, in that he is the Sonne of man.

28 Marveil not at this: for the houre shall come, in the which all that are in the graves, shall heare his voice.

29 And they shall come forth, that have done good, unto the resurrection of life: but they that have done evill, unto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witnesse of my selfe, my witnesse were not true.

32 There is another that beareth witnesse of me, and I know that the witnesse, which he beareth of me, is true.

33 Ye sent unto Iohn, and he bare witnesse unto the trueth.

34 But I receive not the record of man: nevertheless these things I say, that ye might be saved.

35 He was a burning and a shining candle: and ye would for a season have reioyced in his light.

36 But I have greater witnesse then the witnesse of Iohn: for the works which the Father hath given me to finish, the same works that I do, beare witnesse of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, beareth witnesse of me. Ye have not heard his voice at any time, neither have yee seene his shape.

38 And his word have you not abiding in you: for whom he hath sent, him ye beleeveth not.

39 Search the Scriptures: for in them yee thinke to have eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you; that ye have not the love of God in you.

43 I am come in my Fathers Name, and ye receive me not: if another shall come in his owne name, him will ye receive.

44 How can ye beleieve, which receive no honour one of another, and seeke not the honour that cometh of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleeveth Moses, ye would have beleeveth me: for he wrote of me.

47 But if ye beleieve not his writings, how shall yee beleieve my words?

Love toward God. Chap. 2, 43. This deniall doth not put away that which is here said, but correcteth it, as if Christ said, the Iewes shall have no forer an accuser then Moses. Gen. 3, 15. and 22, 18. and 49, 10. deut. 18, 15.

CHAP. VI.

Five thousand are fed with five loaves and two fishes.

15 Christ gooth apart from the people. 17 As his disciples were rowing, 19 he cometh to them walking on the water. 26 Hee reasoneth of the true bread of life. 42. 52 The Iewes murmure, 60 and many of the disciples, 66 depart from him. 69 The Apostles confesse him to be the Sonne of God.

i That is, high and soverain power, to rule and governe all things, in so much that he hath power of life and death.

k That is, he shall not onely iudge the world as he is God, but also as he is man, he received this of his Father to be iudge of the world.

7 All shall appeare before the iudgement seat of Christ at length to be iudged.

8 Faith and infidelity shall be iudged by their fruits. 1 Or their graves.

* Matth. 25, 41. In To that resurrection which had life everlasting following it: and in which is set the resurrection of condemnation: that is, which condemnation followeth.

9 The father is the author and approver of all things which Christ doth.

n Looke vers. 21. o As my father directeth me, who dwelleth in me.

* Chap. 8, 14. p Faithfull, hat is, worthy to be credited, looke Chap. 8, 14.

* Matth. 3, 17.

* Chap. 1, 27.

1 Christ is declared to be the onely Saviour by Iohns voice, and infinite miracles, and by the testimonies of all the Prophets.

But the world notwithstanding being added to false prophets, and desirous to see some religious, seeth none of all these things.

q A little while.

* Matth. 3, 15. and 17, 5.

* Deut. 4, 12.

* Acts 17, 11.

For that he cut
the lake of Tibe-
rias, but by rea-
son of the large
cakes, his saying
of his journey
shorter: there-
fore he is said to
be gone over the
sea, when as he pass-
ed over from one
side of a creeke to
the other.

Levit. 23. 7.
Mat. 13. 16.
Mat. 14. 16.
Mat. 15. 7.
Mat. 15. 13.
They that fol-
low Christ doe
not hunger,
they are ne-
ver destitute of
food.

Christ is not en-
tirely satisfied, but
is greatly offend-
ed with a prepo-
sition of worship.
The godly are
in perill and
danger, but Christ
hath come to them
alone, even in
the midst of the
perills, and bring-
eth them to the
view.

Mat. 14. 25.
Mat. 14. 27.
In Mat. 14. 25.
they were afraid
before to Beth-
saida, for Bethsaida
as in the way to
Capernaum.
They were afraid
the first, but
when they knew his
power, they became
brave men, and took
him willingly into
the ship, when they
saw him and fled
before.

After these things, Iesus went his way, over the sea of Galilee, which is Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went up into a mountaine, and there he sate with his disciples.

4 Nowe the Pascheover, a feast of the Iewes was neere.

5 ¶ Then Iesus lift up his eyes, and seeing that a great multitude came unto him, he said unto Philip, Whence shall we buy bread, that these might eat?

6 (And this hee sayd to proove him: for hee himselfe knew what he would do.)

7 Philip answered him, Two hundreth pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 Then sayd unto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe, in number about five thousand.

11 And Iesus tooke the bread, and gave thanks, and gave to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelve baskets with the broken meate of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had seene the miracle that Iesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Iesus therefore perceived that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.

16 ¶ When even was now come, his disciples went downe unto the sea,

17 ¶ And entred into a ship, and went over the sea, towards Capernaum: and now it was darke, and Iesus was not come to them.

18 And the Sea arose with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing neere unto the ship: so they were afraid.

20 But he said unto them, It is I: be not afraid.

21 Then willingly they received him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, save that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias neere unto the place where they ate the bread, after the Lord had given thanks.

24 Nowe when the people saw that Iesus was not there, neither his disciples, they also tooke

shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when comest thou hither?

26 ¶ Iesus answered them, and saide, Verely, verely I say unto you, Ye seeke me not, because yee saw the miracles, but because ye ate of the loaves, and were filled.

27 ¶ Labour not for the meate which perisheth, but for the meate that endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might worke the workes of God?

29 ¶ Iesus answered, & said unto them, ¶ This is the worke of God, that ye beleve in him, whom he hath sent.

30 ¶ They said therefore unto him, What signe shewest thou then, that we may see it, and beleve thee? what doest thou worke?

31 Our fathers did eate Manna in the desert, it is written, Hee gave them bread from heaven to eate.

32 ¶ Then Iesus sayd unto them, Verely, verely I say unto you, Moses gave you not that bread from heaven, but my Father giveth you that true bread from heaven.

33 For the bread of God is hee which cometh downe from heaven, and giveth life unto the world,

34 Then they sayd unto him, Lord, evermore give us this bread.

35 And Iesus sayd unto them, I am that bread of life: he that cometh to me, shall not hunger, and he that beleeveth in me, shall never thirst.

36 But I say unto you, that ye also have seene me, and beleve not.

37 ¶ All that the Father giveth me, shall come to me: and him that cometh to me, I cast not away.

38 For I came downe from heaven, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent mee, that of all which he hath given mee, I should lose nothing, but should raise it up againe at the last day.

40 And this is the will of him that sent me, that every man which seeth the Sonne, and beleveih in him, should have everlasting life: and I will raise him up at the last day.

41 ¶ The Iewes then murmured at him because he sayd, I am that bread, which is come downe from heaven.

42 And they sayd, ¶ Is not this Iesus that sonne of Ioseph, whose father and mother wee know? how then sayeth hee, I came downe from heaven?

feedeth unto the true and everlasting life. And as for that, that Paul 1. Cor. 10. calleth Manna spirituall food, it maketh nothing against this place, for hee signifieth the thing signified with the signe: but in this whole dispute, Christ dealeth with the Iewes after their owne opinion and conceit of the maner, and they had no further consideration of the Manna, but in that it fed the belly. ¶ Which have life, and give life. ¶ The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life. Therefore faith in Christ Iesus is a sure witness of our election, and therefore of our glorification, which is to come. ¶ See above Chap. 5. verse 22. ¶ Seeing and beleiving are ioined together: for there is another kinde of seeing, which is generall, which the devils have, for they see: but here he speaketh of that kinde of seeing, which is proper to the elect. ¶ 9 Flesh can not perceive spirituall things, and therefore the beginning of our salvation cometh from God, who changeth our nature, so that wee being inspired of him, may abide to be instructed and saved by Christ. ¶ Math. 13. 55.

4 They that seeke the kingdome of heaven lacke nothing: notwithstanding the Gospel is not the food of the belly, but of the minde.

¶ Beslow your labour and paine.

¶ Chap. 1. 32. Mar. 3. 17. and 17. 34

¶ That is, whom God the Father hath distinguished from all other men by planting his own

vertue in him, as though he had sealed him with his

seale, that he might be a lively paterna

and representor of him: and that more

is, inslated him to this office, to recon-

ile us men to God, and bring us to everlasting life,

which is onely proper to Christ.

¶ Which please God: for they think that everlasting

life hangeth upon the condition of fulfilling the Law: therefore Christ

callethe them backe to faith.

¶ Men torment themselves in vaine, when they go about to please

God without faith. ¶ 1. Iohn 3. 23.

¶ That is, this is the worke that God requireth that ye

beleve in me, and therefore he calleth them backe to faith.

¶ The spirituall vertue of Christ is condemned of them which are desirous of earthly

miracles. ¶ Exo. 16. 14 num. 11. 7. psal. 78. 25.

¶ Christ who is the true and onely without and giver of eternall life,

was signified unto the fathers in Manna.

¶ He denieth that Manna was that true heavenly bread,

and sayeth that he himselfe is that true bread, because hee

43 Iesus then answered, and sayde unto them, Murmure not among your selves.

44 No man can come to me, except the Father, which hath sent mee, draw him: and I will raise him up at the last day.

45 It is written in the ⁱⁿ Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, commeth unto me:

46 ¶ Not that any man hath seene the Father, save hee which is of God, he hath seene the Father.

47 Verely, verely I say unto you, he that beleeueth in me, hath everlasting life.

48 I am that bread of life.

49 * Your fathers did eate Manna in the wilderness, and are dead.

50 ¶ That is that bread, which commeth downe from heaven: that he which eateth of it, should not die.

51 I am that living bread, which came downe from heaven: If any man eate of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 Then the Iewes strove among themselves, saying, How can this man give us his flesh to eate?

53 Then Iesus sayd unto them, Verely, verely I say unto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye have no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As that living Father hath sent me, so live I by the Father, and he that eateth me, even hee shall live by me.

58 This is that bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake hee in the Synagogue as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said unto them, Doeth this offend you?

62 What then if yee should see that Sonne of man ascend up: where he was before?

63 It is the spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake unto

you, are spirit and life.

64 But there are some of you that beleeve not: for Iesus knewe from the beginning, which they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelve, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And wee beleeve and knowe that thou art that Christ that Sonne of the living God.

70 Iesus answered them, Have not I chosen you twelve, and one of you is a devill?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelve.

CHAP. VII.

2 Christ, after his cousins were gone up to the feast of Tabernacles, 10 goeth thither privately. 12 The peoples sundry opinions of him.

14 He teacheth in the Temple: 32 The Priests command to take him. 41 Strife among the multitude about him, 47 and betwene the Pharisees and the officers that were sent to take him, 50 and Nicodemus.

After these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ^a a feast of the Tabernacles was at hand.

3 His brethren therefore sayd unto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, &c he himselfe seeketh to be famous. If thou doest these things, shew they selfe to the world.

5 For as yet his brethren beleeved not in him.

6 Then Iesus sayd unto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testify of it, that the works thereof are evill.

8 Go ye up into this feast: I will not go up yet unto this feast: * for my time is not yet fulfilled.

9 These things he sayd unto them, and abode still in Galile.

10 But alfoone as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiveth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when halfe the feast was done, Iesus went up into the Temple, and taught.

15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he never learned!

Some also that know him condemne him rashly: a very few thinke well of him, and that in secret.

c Or, boldly, and freely: for the chiefs of the Iewes for him nothing so much, as to bury his fame and name.

4 Christ striveth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence even by that same, whereby they ought to have bene stirred up to embrace Christ.

d About the fourth day of the feast.

15 Such is the malice of men, that they take occasion of their owne destruction, even of the very doctrine of salvation (unless it be a few, which beleeve through the singular gift of God.) 16 The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse then all other.

* Matth. 26, 16.

* Levit. 13, 34.

a This feast was so called, because of the booths, and tents which they pitch of divers kinds of bogges, and sate under them seven dayes together, all which time the feast lasted.

1 The grace of God cometh not by inheritance, but it is a gift that cometh otherwayes, whereby it cometh to passe, that often times the children of God suffer more affliction by their owne kindred then by strangers.

b His kindred: for so use the Hebrewes to speake.

2 We must not follow the foolish desires of our friends.

* Chap. 8, 20.

3 An example of horrible confusion in the very bosom of the Church. The Pastors oppress the people with tedious and feare: the people seeke Christ when he appeareth not, when he offends himselfe, they neglect him.

* Isa. 54, 13. Jerem. 31, 13. in the booke of the Prophets, for the old Testament was divided by them into three severall parts, into the Law, the Prophets, and the Holy writ. To wit, they shall be children of the Church, for so the Prophet Esai expoundeth it, chap. 54, 13. that is to say, ordained to life, Actes 13, 48. and therefore the knowledge of the heavenly truth, is the gift and worke of God, and standeth not in any power of man. * Matth. 11, 17. If the sonne only hath seene the Father, then it is he only that can teach and instruct us truly.

10 The true use of Sacraments, is to ascend from them to the thing it selfe, that is to Christ: by the partaking of whom only, we get everlasting life. * Exod. 16, 15.

p He pointed out himselfe when he spake the words.

11 Christ being sent from the Father, is the selfe same unto us for the getting and keeping of everlasting life, that bread and flesh, yea meate and drinke are to the use of this transitory life.

q Which giveth life to the world.

r That is to say, whosoever is partaker of Christ indeed, who is our food.

12 Flesh cannot put a difference betwene fleshly eating which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore is condemneth that which it understandeth not: yet notwithstanding the truth must be preached and taught.

f If Christ be present, life is present, but when Christ is absent, then is death present, 1. Cor. 11, 27. t In that that Christ is man, he receiveth that power which quickeneth and giveth life to them that are his, of his Father: and hee addeth this word (That) to make a difference betwene him and all other fathers.

u Christ his meaning is, that though he be man, yet his flesh can give life, not of the owne nature, but because that flesh of his liveth by the Father, that is to say, doeth sucke and drawe out of the Father, that power which is able to give life.

13 The reason of man cannot comprehend the uniting of Christ and his members: therefore let it worship and reverence that which is better then it selfe.

* Chap. 3, 3. 14 The flesh of Christ doeth therefore quicken us, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect.

x Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, but to live in it selfe, and to give life to us.

16 Iesus answered them, and sayd, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him.

19 Did not Moses give you a Law, and yet none of you keepeth the Law? Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a devill: who goeth about to kill thee?

21 Iesus answered, and sayd unto him, I have done one worke, and ye all marveile.

22 Moses therefore gave unto you circumcision. (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumsise a man.

23 If a man on the Sabbath receive circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I have made a man every whit whole on the Sabbath day?

24 Iudge not according to the appearance, but iudge righteous iudgement.

25 Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 Howbeit we know this man whence hee is: but when that Christ commeth, no man shall know whence he is.

28 Then cryed Iesus in the Temple as hee taught, saying, Ye both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleevd on him, and sayd, When that Christ commeth, will he doe moe miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Iesus unto them. Yet am I a little while wth you, and then goe I unto him that sent me.

34 Ye shall seeke me, and shall not find mee, and where I am, can ye not come.

35 Then sayde the Iewes among themselves, Whither will hee goe, that we shall not find him? Will hee goe unto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke mee, and shall not find mee? and where I am, can ye not come?

g I by the shew that I make: for I seeme to be but an abieft and rase all of Galile, and a carpenters sonne, whom no man maketh account of: but marke the matter it selfe well, and iudge the tree by the fruite. 10 Many doe marveile that the endevours of the enemies of God have no success: yet in the meane season they doe not acknowledge the vertue and power of God. 11 Men are very wise to procure stops and stayes to themselves. 12 The truth of Christ doeth not hang upon the iudgement of man. 13 The wicked can not doe what they list, but what God hath appointed. 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they despised when they were present. Chap. 33. 33. h Word for word (to the dispersion of the Gentiles or Grecians) and under the name of the Grecians he understandeth the Iewes which were dispersed among the Gentiles, 1. Pet. 1. 1.

37 Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come unto me, and drinke.

38 He that beleeveth in mee, as sayth the Scripture, out of his belly shall flow rivers of water of life.

39 (* This spake hee of the Spirit, which they that beleevd in him, should receive: for the Holy Ghost was not yet given, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, sayd, Of a truerh this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 Saith not the Scripture that that Christ shall come of the feede of David, and out of the towne of Bethleh^{em}, where David was?

43 So was there division among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 Then came the officers of the hie Priests and Pharises, and they sayd unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharises, Are ye also deceived?

48 Doeth any of the rulers, or of the Pharises beleve in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd unto them, (* he that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, and know what he hath done?

52 They answered, and said unto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 And every man went unto his own house.

15 There are two principles of our salvation: the one is to be thoroughly touched with a true feeling of our extreme povertie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things. i The last day of the feast of Tabernacles, that is, the right day was as high a day, as the first. k Levit. 13. 5. l Deut. 18. 15. m This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Joel 2. Esa. 44. but especially in Esa. 55. n Joel 2. 28. actes 2. 17. o What is meant by the holy host, he expressed a little before, speaking of the spirit which they that beleevd in him should receive. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost. m That is, those thing were not yet scene and perceived, which were to shew and set forth the glory of the onely begotten. 16 There is contention even in the Church it selfe above the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seate of truth: yet can they not doe what they would. p Deut. 18. 15. q Mich. 5. 2. matt. 2. 5 17 God from heaven scorneth such as are his sonnes enemies. 18 False Pastours are so fond and foolish that they esteeme the Church of God according to the multitude and outward shew. r Chap. 38. s Deut. 17. 8 and 19. 15. t What he hath committed, who is accused. 19 There is no counsell against the Lord

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiven her. 12 Christ the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The devill the father of lying. 56 Abraham saw Christs day.

And Iesus went unto the mount of Olives.

2 And early in the morning came againe into the Temple, and all the people came unto him, and he sate downe and taught them.

3 Then the Scribes and the Pharises brought unto him a woman taken in adulterie, and set her in the middes,

4 And said unto him, Master, we found this woman committing adulterie even in the very act.

5 Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they said to tempt him, that they might have, whereof to accuse him. But Iesus stooped downe, & with his finger wrote on the ground.

7 And while they continued asking him, hee lift himselfe up, and sayd unto them, Let him that is among you without sinne, cast the first stone at her.

1 While the w^{oman} ked goe about to make a snare for good men, they make a snare for themselves. s Levit. 20. 19. 2 Against hypocrites which are very severie iudged against other men, and flatter themselves in their owne sinnes. t Deut. 17. 7.

3 Christ would not take upon him the civill Magistrates office: he contented himselfe to bring sinners to faith and repentance.
4 The world which is blind in itselfe, cannot come to have any light but in Christ onely.
5 Chap. 1. 9. & 9. 5. Christ is without all exception the best witnesse of the trueth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.
6 Thou bearest witnesse of thy selfe which thing by all mens opinions is naught: and for a man to commend himselfe is very commendable.
7 Chap. 5. 31. b That which he denied afore, Chap. 5. 31. must be taken by a manner of granting, for in that place he framed himselfe somewhat to the humour of his hearers, which acknowledged nothing in Christ but his humanitie, and therefore he was content they should see light by his owne witnesse, unless it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witnesse, and agreeth with him.
8 I doe now onely teach you, I condemn no man: but yet if I lust to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.
9 Deut. 17. 6. and 19. 15. mat. 18. 16. a cor. 13. 1. heb. 10. 29.
10 The Godhead is plainly distinguished from the manhood: else there were not two witnesses: for the partie accused is not taken for a witness.
11 No man can know God but in Christ onely. e This was some place appointed for the gathering of the offerings.
12 We live and die at the pleasure of God and not of men: Therefore this one thing remaineth that wee goe forward constantly in our vocation.
13 Because that men doe naturally abhorre heavenly things, no man can be a fit disciple of Christ, unless the spirit of God frame him: in the meane season notwithstanding the world, must of necessity perish, because it refuseth y^e life that is offered unto it.
14 He shall at length know who Christ is, which will diligently heare, what he saith.
15 That is, I am Christ, and the saviour, for so I told you from the beginning that I was.
16 God is the revenger of Christs doctrine despised.
17 Even the contempt of Christ maketh for his glory: which thing his enemies shall see at length to their great smart.

8 And againe hee stouped downe, and wrote on the ground.
9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest even to y^e last: so Iesus was left alone, and the woman standing in the mids.
10 3 When Iesus had lift up himselfe againe, & saw no man, but the woman, hee sayd unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.
12 4 Then spake Iesus againe unto them, saying, I am that light of the world: hee that followeth me, shall not walke in darkenesse, but shall have that light of life.
13 5 The Pharises therefore sayde unto him, a Thou bearest record of thy selfe: thy record is not true.
14 6 Iesus answered & sayd unto the, b Though I beare record of my selfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whether I goe.
15 Ye iudge after the flesh: I iudge no man.
16 And if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.
17 And it is also written in your Law, * that the testimonie of two men is true.
18 d I am one that beare witnesse of my selfe, and the Father that sent me beareth witnesse of me.
19 6 Then sayd they unto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor the Father of mine. If ye had knowen me, ye should have knowen that Father of mine also.
20 These words spake Iesus in the treasure, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.
21 8 Then sayd Iesus againe unto them, I goe my way, and ye shall seeke me, and shall die in your sinnes. Whither I goe, can ye not come.
22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?
23 And he sayd unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.
24 I sayd therefore unto you, That ye shall die in your sinnes: for except ye beleve, that I am he, ye shall die in your sinnes.
25 9 Then sayd they unto him, Who art thou? And Iesus sayd unto them, Even the same thing that I sayd unto you from the beginning.
26 10 I have many things to say, and to iudge of you, but he that sent me, is true, and the things that I have heard of him, those speake I to the world.
27 11 They understood not that hee spake to them of the Father.
28 Then sayd Iesus unto them, When yee have lift up the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe, but as

my Father hath taught me, so I speake these things.
29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.
30 11 As he spake these things, many beleevd in him.
31 12 Then sayd Iesus to the Iewes which beleevd in him, If ye continue in my word, yee are verely my disciples,
32 And shall know the trueth, and the trueth shall make you free.
33 b They answered him, We be i Abrahams feede, and were never bond to any man: why sayest thou then, Ye shall be made free?
34 Iesus answered them, Verely, verely I say unto you, that whosoever committeth sinne, is the servant of sinne.
35 And the servant abideth not in the house for ever: but the Sonne abideth for ever.
36 If that Sonne therefore shall make you free, ye shall be free indeed.
37 13 I know that you are Abrahams feede, but yee seeke to kill mee, because my word hath no place in you.
38 I speake that which I have seene with my Father: and ye doe that which yee have seene with your Father.
39 They answered, and sayd unto him, Abraham is our father. Iesus sayd unto them, If ye were Abrahams children, ye would doe the workes of Abraham.
40 But now ye goe about to kill mee, a man that have tolde you the trueth, which I have heard of God: this did not Abraham.
41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we have one Father, which is God.
42 Therefore Iesus sayd unto them, If God were your Father, then would yee love me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.
43 Why doe ye not understand my talke? because ye cannot heare my word.
44 14 Ye are of your father the devill, and the lustes of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and the father thereof.
45 And because I tell you the trueth, yee beleve me not.
46 14 Which of you can rebuke me of sinnes? and if I say the trueth, why do ye not beleve me?
47 * He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.
48 15 Then answered the Iewes, and sayd unto him, Say we not well that thou art a Samaritane, and hast a devill?
49 Iesus answered, I have not a devill, but I honour my Father, and ye have dishonoured me.
50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.
51 16 Verely, verely I say unto you, If a man keepe my word, he shall never see death.

12 The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the trueth, they may be delivered from the most grievous burden of sinne, into the true liberrie of righteousness and life.
13 From the slaverye of sinne.
14 Some of the multitude, not they that beleevd: for this is not the speech of men that consent unto him, but of men that are against him.
15 Borne and begotten of Abraham.
16 Rom. 6. 20. 2. pet. 2. 19.
17 Our wicked manners declare, that we are plainly borne of a devilish nature. But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ onely, apprehended and layd hold on by faith: which faith is knowen by a godly and honest life.
18 Or, language: as though he sayd, you doe no more understand what I say, then if I spake in a strange and unknown language to you.
19 1 Iohn 3. 8. I From the beginning of the world: for as soone as man was made, the devill cast him headlong into death.
20 That is, continued not constantly, or remained not.
21 That is, in faithfulness, & uprightness: that is, kept not his creation.
22 Even of his owne head, & of his owne brain or disposition.
23 The author thereof.
24 Christ did thoroughly execute the office, that his Father joynted him. * Iohn 4. 6. 15 The enemies of Christ make their braverie for a while, but the Father will appeare at his time to revenge the reproach that is done unto him in the person of his sonne.
25 That is, that will revenge both your despising of me, and of him.
26 The onely doctrine of the Gospell apprehended by faith, is a sure remedy against death.
27 That is, he shall not see it: for even in the midst of death, the faithfull see life.

17 Against them which abuse the glorie of the Saints, to darken Christes glory. 18 There is nothing farther off from all ambition then Christ, but his Father hath set him above all things. f This is spoken by manner of a graunt: as if he had sayd, Be it so, let this report which I give of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name. 19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word. 20 The vertue of Christ shewed it selfe through all former ages in the Fathers, for they saw in the promiser, that hee should come, and did very ioyfully lay hold on him with a lively faith. r Was very desirous. u A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing. x With the eyes of faith, Hebr. 11, 13. y Christ as hee was God, was before Abraham: and he was the Lambe slaine from the beginning of the world. z Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

52 17 Then said the Iewes to him, Now know wee that thou hast a devill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall never taste of death. 53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? 54 18 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God. 55 19 Yet yee have not knowen him: but I know him, and if I should say I know him not, I should be a liar like unto you: but I know him, and keepe his word. 56 20 Your father Abraham, reioyced to see my u day, and he saw it, and was glad. 57 Then sayd the Iewes unto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham? 58 Iesus said unto them, Verely, verely I say unto you, before Abraham was, I y am. 59 21 Then tooke they up stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

CHAP. IX.

1 Christ giveth sight on the Sabbath day, to him that was borne blinde. 13 Whom, after he had long reasoned against the Pharisees, 22, 35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the everlasting light.

AND 1 as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 2 I must worke the workes of him that sent me, while it is b day: the night cometh when no man can worke.

5 As long as I am in the world, c I am the light of the world.

6 3 As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay.

7 And said unto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.

8 4 Now the neighbours and they that had seene him before, when he was blinde, sayd, Is not this he that sat and begged?

9 Some said, This is he: and other said, He is like him, but he himselfe sayd, I am he.

10 Therefore they said unto him, How were

thine eyes opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said unto mee, Goe to the poole of Siloam and wash. So I went and washed, and received sight.

12 Then they sayd unto him, Where is hee? He said, I cannot tell.

13 1 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and openeth his eyes.

15 Then againe the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon mine eyes, and I washed, and doe see.

16 2 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they unto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Iewes did not beleewe him (that he had bene blinde, and received his sight) untill they had called the parents of him that had received sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and sayd, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said unto him, d Give glory unto God: we know that this man is a e sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I have tolde you already, and ye have not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 6 Then reviled they him, and said, Be thou his disciples: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd unto them, Doubtlesse, this is a marveilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde.

c This is an Hebrew kind of speech, for they call a mans eyes shut, when they cannot receive any light: And therefore they are sayd to have their eyes opened which of blinde men are made to see.

f Religion is not assaulted by any meanes more then by pretence of Religion: but the more it is pressed downe, the more it riseth up.

d A solemn order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reverence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Iosh. 7, 19.

e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arte of sinnes.

6 Proud wickednesse must needs at length breake forth which in vaine lieth hid under a zeale of godlinesse.

f Thou art naught even from the cradle, and as we use to say, there is nothing in thee but sinne.

7 Most happy is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselves of the name of the Church) that Christ may come never to them.

8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darkenesse, but

such as seeme to themselves to see carefully ynough, those he altogether blindeth: of which sort are they

often times, which have the best place in the Church. g With great power and authoritie, to doe what is righteous and iust. as if he said, These men take upon them to governe the people of God after their owne lusts, as though they saw all things, and no man but they: but I will rule farre otherwise then these men doe: for whom they account for blinde men, them will I lighten, and such as take themselves to be wisest, them will I drowne in most grosse darkenesse of ignorance. h In these words (of seeing and not seeing) there is a secret taunting and cheek to the Pharises: for they thought all men blinde but themselves. * Chap. 3. 17. and 12. 47.

C H A P. X.

Christ prooveth that the Pharises are the evill shepheards, 8 and by many reasons, that himselfe, 11, 14 is the good shepheard: 19 And thereof dissension ariseth. 31 They take up stones, 39 and goe about to take him, but he escapeth.

Seeing that by Christ onely we have access to the Father, there are neither other true shepheards, then those which come to Christ themselves, and bring other thither also, neither is any to be thought the true shepefold, but that which is gathered to Christ.

In those dayes they used to have a servant alwayes sitting at the doore, & therefore he speaketh after the manner of those dayes. b This word (parable) which the Evangelist useth here, signifieth a darke kinde of speech, when words are taken from their naturall meaning, to signifie another thing to us.

It maketh no matter, how many, neither how old

the false teachers have bene. c These large tearmes must be applyed to the matter hee speaketh of. And therefore when he calleth himselfe the doore, he calleth all them theeves and robbers which take upon them this name of Doore, which none of the Prophets can, for they shewed the sheepe, that Christ was the doore. 3 Onely Christ is the true Pastor: and that onely is the true Church, which acknowledgeth him to be properly their onely Pastor: To him are opposit theeves which feede not the sheepe, but kill them: and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their owne profite and gaines. d That is, shall live safely: So use the Jewes to speake, as Deut. 26, 6. and yet there is a peculiar alluding to the shepheards office.

33 If this man were not of God, he could have done nothing.

34 They answered and sayd unto him, f Thou art altogether borne in sinnes, and doest thou teach us? so they cast him out.

35 7 Iesus heard that they had cast him out: and when hee had found him, he sayd unto him, Doest thou beleve in the Sonne of God?

36 He answered, and sayd, Who is he, Lord, that I might beleve in him?

37 And Iesus sayd unto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord I beleve, and worshipped him.

39 8 And Iesus sayd, I am come unto g iudgement unto this world, that they h which see not, might see: and that they * which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said unto him, Are we blinde also?

41 Iesus sayd unto them, If ye were blinde, ye should not have sinne: but now ye say: Wee see: therefore your sinne remaineth.

10 The thiefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might have life, and have it in abundance.

11 * I am that good shepheard: that good shepheard giveth his life for his sheepe. * Iesai. 40, 11. ezech. 34, 23.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaveth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe. e Loveth me, and I will love him, and will loweth me. 4 The calling of the Gentiles: 1 Ezech. 37, 22. f The certaine marke of the Catholike Church throughout all the world, which hath one head, that is Christ, the onely keeper and onely shepheard of it. 5 Christ is by the decree of the Father the onely true shepheard of the true Church, for he willingly gave his life for his sheepe, and by his owne power rose againe to life. * Iesai. 53, 7.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, and know mine, and am know of mine.

15 As the Father * knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 4 Other sheepe I have also, which are not of this fold: them also must I bring, and they shall heare my voyce: and * there shall be f one shepefold, and one shepheard.

17 5 Therefore doeth my Father love mee, because * g I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I have power to lay it downe, and have power to take it againe: this * commandement have I received of my Father.

19 6 Then there was a dissension againe among the Jewes for these sayings,

20 And many of them said, He hath a devill, and is mad: why heare ye him?

21 Others said, These are not the words of him that hath a devill: can the devill open the eyes of the blinde?

22 And it was at Hierusalem the feast of the b Dedication, and it was winter.

23 6 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Jewes round about him, and sayd unto him, How long doest thou make us to doubt? If thou be that Christ, tell us plainly.

25 8 Iesus answered them, I tolde you, and yee beleve not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 9 But ye beleve not: i for ye are not of my sheepe, as I said unto you.

27 My sheepe heare my voyce, and I know them, and they follow me.

28 And I give unto them eternall life, and they shall never perishe, neither shall any pluck them out of mine hand.

29 My Father which gave them mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * 10 Then the Jewes againe tooke up stones, to stone him.

32 Iesus answered them, Many good workes have I shewed you from my k Father: for which of these workes doe ye stone me?

33 The Jewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man, madest thy selfe God.

34 Iesus answered them, If it not written in your Law, * I sayd, Ye are gods?

35 If hee calleth them gods, unto whom the

against the crueltie of all wild beastes. i He giveth a reason why they beleved not to wit, because they are none of his sheepe. * Chap. 8, 59. 30 Christ prooveth his dignitie by divine workes, k Through my Fathers authoritie and power. * Ps. 82, 6.

word

word of God was *given*, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeve me not.

38 But if I doe, then though yee beleeve not me, yet beleeve the workes, that ye may know and beleeve, that the Father *is* in me, and I in him.

39 Again they went about to take him: but he escaped out of their hands.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted unto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeved in him there.

C H A P. XI.

Christ, to shewe that hee is, 25 the life and the resurrection, 14 commeth to Lazarus being dead, 27, 34 and buried, 43 and raiseth him vp. 47 As the Priests were consulting together, 49 Caiaphas 50 prophesieth that one must die for the people. 56, 57 They command to seeke Christ out, and to take him.

And a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sicke.

4 When Iesus heard it, he sayd, This sicknesse is not unto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 Now Iesus loved Martha and her sister, and Lazarus.

6 And after he had heard that hee was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let us goe into Iudea againe.

8 The disciples said unto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelve hours in the day? If a man walke in the day, he stumbleth not, because hee seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, and after, he said unto them, Our friend Lazarus sleepeth: but I goe to wake him up.

12 Then sayd his disciples, Lord, if he sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeve: but let us go unto him.

16 Then sayd Thomas (which is called Didymus) unto his fellow disciples, Let us also goe, that we may die with him.

17 Then came Iesus, and found that he had lien in the grave foure dayes already.

18 (Now Bethania was neere unto Hierusalem, about fifteene furlongs off.)

19 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

tha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meete him: but Mary sate still in the house.

21 Then said Martha unto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoever thou askest of God, God will give it thee.

23 Iesus sayd unto her, Thy brother shall rise. *That is, shall recover life againe.*

24 Martha sayd unto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said unto her, I am the resurrection and the life: hee that beleeueth in me, though he were dead yet shall he live.

26 And whosoever liveth, and beleeueth in me, shall never die: Beleevest thou this?

27 She sayd unto him, Yea, Lord, I beleeve that thou art that Christ that Sonne of God, which should come into the world.

28 And when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came unto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out followed her, saying, She goeth unto the grave, to weepe there.

32 Then when Marie was come where Iesus was, and saw him, shee fell downe at his feete, saying unto him, Lord if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee groined in the spirit, and was troubled in himselfe,

34 And sayd, Where have yee layd him? They sayd unto him, Lord come and see.

35 And Iesus wept.

36 Then sayd the Iewes, behold, how he loved him.

37 And some of them sayd, Could not hee which opened the eyes of the blind, have made also, that this man should not have died?

38 Iesus therefore againe groined in himselfe, and came to the grave. And it was a cave, and a stone was layd upon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd unto him, Lord he stinketh already, for hee hath bene dead foure dayes.

40 Iesus sayd unto her, Sayd I not unto thee, that if thou diddest beleeve, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lit up his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleeve, that thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voyce, Lazarus come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayd unto them, Loose him, and led him goe.

45 Then many of the Iewes, which came to Mary,

8 The last point of hard and yron like stubbornesse is this, to proclame open warre against God, and yet cease not to make a pretence both of godlinesse and of the profite of the common-wealthe. 9 The Iewes called the councill Sanhedrin: and the word that Iohn useth is Synedrion. That is, take away from vs by force: for at that time, though the hie Priests authoritie was greatly lessened and decayed, yet there was some kind of government left among the Iewes. 7 The raging and mad company of the false Church, perswade themselves that they cannot be in safety, vnlesse be taken away, who onely upholdeth the Church: And so likewise iudgeth the wisdom of the flesh in worldly affaires, which is governed by the spirit of giddinesse or madness.

4 Chap. 13. 14.

8 Christ doeth sometime so turne the tongues, even of the wicked, that in cursing, they blesse. i For they were not gathered together in one country, as the Iewes were, but to be gathered from all quarters, from the East to the West. 9 Wee may give place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee swarve not from Gods vocation.

CHAP. XII.

1 As Christ is at supper with Lazarus. 3 Marie anointeth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Hierusalem. 13 The people meet him. 22 The Grecians desire to see him. 42 The chiefe rulers that beleue in him, but for feare doe not confesse him. 44 hee exhorteth to faith.

4 Chap. 26. 17. marke 14. 3.

Then 3 Iesus, sixe dayes before the Passeover, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the savour of the ointment.

4 Then sayd one of his disciples, even Iudas Iscariot, Simons sonne, which should betray him:

5 Why was not this ointment sold for three hundred pence, and given to the poore?

6 Now he sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was given.

7 Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee have with you, but me yee shall not have alwayes.

1 An horrible example in Iudas of a rinde blinded by couetousnes, and yet pretending godlinesse.

2 Chap. 13. 29.

3 This Extraordinary anointing which was for a signe, is so allowed of God, that hee witnesseth how he will not be worshipped with outward pompe, or costly service, but with almes.

9 3 Then much people of the Iewes knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Iewes went away, and beleaved in Iesus.

12 4 On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme-trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written.

15 5 Feare not, daughter of Sion: behold, thy King cometh sitting on an asses colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things unto him,

17 The people therefore that was with him, bare witness that hee called Lazarus out of the grave and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 4 And the Pharises said among themselves, Perceive ye how ye prevaile nothing? Behold, the world goeth after him.

20 5 Now there were certaine Greekes among them that came up to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 5 Verely, verely I say unto you, Except the wheat corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loveth his life, shall lose it, and he that hateth his life in this world, shall keepe it unto life eternall.

26 * If any man serve me, let him follow me: for where I am, there shall my servant be: and if any man serve me, him will my father honour.

27 6 Now is my soule troubled: and what shall I say? Father, save me from this houre: but therefore came I unto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heaven, saying, I have both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 7 Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

out and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven. c To wit, of death that is now at hand. d So then the Fathers glory is Christ his glory. 7 Christ foretelleth to the deafe, the manner of his death, the overcoming of the devill and the world, and in conclusion his triumph.

32 8 And...

3 When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few doe so reverently receive him as they ought: Notwithstanding Christ beginneth his spirituall kingdome in the midst of his enemies. 4 Mat. 21. 8. marke 11. 8. Luke 19. 35. 5 Ezech. 9. 9. 6 Even they which goe about to oppress Christ, are made instruments of his glory. a After the solemn custome: the Grecians were first so called by the name of the country of Greece: where they dwelt: but afterward, all that were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name. 5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne: but indeed is the cause of a far greater harvest: and such as is the condition of the head, so shall it be of the members. b A wheat corne dieth when it is charged by vertue of the ground, and becometh a roote of a fruitfull blade. 6 Mat. 10. 39. and 16. 25. marke 8. 35. Luke 9. 24. and 17. 33. 7 Chap. 17. 34. 8 Whilest Christ went about to suffer all the punishment which is due to our sinners, and whilest his divinitie did not yet shew his might and power so farre as this satisfaction might be thoroughly wrought, now when he is striken with the great feare of the curse of God, he crieth

Chap. 3, 14. Christ used a sword, which hath a double meaning: for it signifieth either to lift up, or to rid out of the way, for his meaning was to put them in minde of his death, but the Jewes seeme to take it another way.
Chrysost. and Theophil. referre this word, All, to all nations: that is, not to the Jewes onely.
Psal. 89, 36. and 110, 4. & 117, 2. Isai. 40, 8. ezech. 37, 25.
8 Vnmeasurable in the mercie of God, but an horrible iudgement followed, if it be contemned.
Chap. 1, 9. That is, partakers of light.
9 Faith is not of nature, but of grace.
Isai. 53, 1. rom. 10, 16.
h The arme of the Lord, is the Gospel, which is the power of God to salvation to all that beleeve: And therefore the arme of the Lord is not revealed to them, whose hearts the Lord hath not opened.
Isai. 6, 9. math. 13, 14. mat. 4, 12 luk. 8, 10. act. 28, 26. rom. 11, 8.
10 Such as beleeve, are not onely ewe in number, if they be compared with the unbelievers, but also the most of those fewe (yea and that especially the chiefe) doe feare men more then God.
Chap. 5, 44.
11 The summe of the Gospel, and therefore the salvation, which Christ witnessed in the midst of Hierusalem, by his crying out, is this: to rest upon Christ through faith, as the only saviour appointed and given us of the Father. i This word Not, doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that beleeueth in me, doth not so much beleeve in me, as in him that sent me. So is it in Marke 9, 37. Chap. 3, 19. and 9, 39. Chap. 3, 17. * Marke 16, 16.

32 * And I, if I were lift up from the earth, will draw all men unto me.

33 Now this said he, signifying what death he should die.

34 The people answered him, We have heard out of the Law, that that Christ bideth for ever: and how faiest thou, that that Sonne of man must belift up? Who is that Sonne of man?

35 8 Then Iesus saide unto them, Yet a little while is * the light with you: walke while ye have that light, lest the darkenesse come upon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye have that light, beleve in that light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 9 And though he had done so many miracles before them, yet beleeved they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleeved our report? and to whom is the arme of the Lord revealed?

39 Therefore could they not beleeve, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be converted, and I should heale them.

41 These things said Esaias when he sawe his glory, and spake of him.

42 10 Neverthelesse, even among the chiefe rulers, many beleeved in him: but because of the Pharises they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loved the praise of men, more then the prayse of God.

44 11 And Iesus cryed, and said, He that beleeueth in me, beleeueth in me, but in him that sent me,

45 And he that seeth mee, seeth him that sent mee.

46 I * am come a light into the world, that whosoever beleeueth in me, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleeve not, I iudge him not: for I came not to iudge the world, but to save the world.

48 He that refuseth me, and receiveth not my wordes, hath one that iudgeth him: * the word that I have spoken, it shall iudge him in the last day.

49 For I have not spoken of my selfe: but the Father which sent mee, he gave me a commandement what I should say, and what I should speake.

50 And I know that his commandement is life everlasting: the thinges therefore that I speake, I speake them so as the Father saide unto me.

i This word Not, doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that beleeueth in me, doth not so much beleeve in me, as in him that sent me. So is it in Marke 9, 37. Chap. 3, 19. and 9, 39. Chap. 3, 17. * Marke 16, 16.

CHAP. XIII.

Christ rising from supper, 15 to command humilitie to his Apostles, washeth their feete. 21 He noteth the traitour Judas 16 with an evident token. 34 He commendeth charitie. 37, 39 He foretelleth Peter of his denial.

N Owe *, before the feast of the Paschever, * Math. 26, 2. when Iesus knewe that his houre was come, marke 14, 1. luke 22, 1. that he should depart out of this world unto the Father, forasmuch as he loved his owne which were in the world, unto the end he loved them.

2 And when supper was done (and that the devill had now put in the heart of Judas Iscariot, Simons sonne, to betray him,) certaine of the viatorie, then of the combat which was at hand, using the signe of washing the feete, doth partly thereby give an example of singular modestie, and his great love toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth unto them, that it is he onely which washeth away the filth of his people, and that by little and little, in their time and season.

3 Iesus knowing that the Father hath given all things into his hands, and that he was come forth from God, and went to God,

4 He * riseth from Supper, and laieth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a basen, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feete?

7 Iesus answered, and said unto him, What I doe thou knowest not now: but thou shalt know it hereafter;

8 Peter said unto him, Thou shalt never wash my feete. Iesus answered him, If I wash thee not, thou shalt have no part with me.

9 Simon Peter said unto him, Lord, not my feete onely, but also the hands and the head.

10 Iesus said to him, He that is washed, needeth not, save to wash his feete, but is cleane every whit: and ye are * cleane, but not all.

11 For hee knewe who should betray him: therefore said he, ye are not all cleane.

12 9 So after he had washed their feet, and had taken his garments, and was set down againe, he said unto them, Know ye what I have done to you?

13 Ye call mee Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, have washed your feete, ye also ought to wash one anothers feete.

15 For I have given you an example, that ye should doe, even as I have done to you.

16 Verely, verely I say unto you, * The servant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 12 I speake not of you all: I know whom I have chosen: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath lift up his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeve that I am hee.

20 * Verely, verely I say unto you, If I send any, he that receiveth him, receiveth me, and hee that receiveth me, receiveth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit, and testified, and said, Verely, verely I say unto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus bosome, whom Iesus loved.

* Math. 26, 21. marke 14, 18. luke 22, 21. f John his leaning was such, that sitting downe in his bed, his head was toward Iesus his head: so that it was an ealie matter for him to touch Iesus his bosome; for it is certaine that in olde time men used not to sit at the table, but to lie downe on the one side.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then as he leaned on Iesus breast, said unto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall give a soppe, when I have dipt it: and he wet a sop, and gave it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then sayd Iesus unto him, that thou doest, doe quickly.

28 But none of them that were at table, knew, for what cause he spake it unto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said unto him, Buy those things that we have neede of against y feast: or that he should give some thing to the poore.

30 Aftoone then as he had received the soppe, he went immediatly out, and it was night.

31 ¶ When hee was gone out, Iesus said, g Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.

33 ¶ Little children, yet a litle while am I with you: yee shall seeke mee, but as I said unto the Jewes, Whither I goe, can ye not come: also to you say I now.

34 ¶ A new commandement give I unto you, that yee love one another: as I have loved you, that ye also love one another.

35 By this shall all men knowe, that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter said unto him, Lord, why can I not follow thee now? ¶ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say unto thee, The cocke shall not crowe, till thou have denied me thrise.

CHAP. XIV.

a Hee comforteth his disciples, 2, 7 declaring his divinitie and the fruit of his death, 16 promising the comforter, 27 even the holy Spirit, 26 whose office he setteth out.

27 He promisth his peace.

L Et not your heart be troubled: ye beleve in God, beleve also in me.

2 In my Fathers house are many dwelling places: if it were not so, a I would have told you: I goe to^b prepare a place for you.

3 ¶ And if I goe to prepare a place for you, I will come againe, and receive you unto my selfe, that were I am, there may ye be also.

4 ¶ And whither I goe, ye know, and the way ye know.

5 Thomas said unto him, Lord, we know not whither thou goest: how can we then know y way?

6 ¶ Hee that loveth mee, keepeth my words, and I will come unto him, and will dwell with him, and will keep him from sinning.

7 ¶ The Spirit of truth, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

8 ¶ He that receiveth his testimony, that he hath made true, that he is the Son of God, and that he that beleeveth in him, shall have everlasting life.

9 ¶ He that denieth his testimony, that he hath made true, that he is the Son of God, shall have his part with him that denieth him, and shall have his portion with him.

6 Iesus said unto him, I am that Way, and that Truth, and that Life. No man cometh unto the Father, but by me.

7 ¶ If ye had knowen mee, yee should have knowen my Father also: and from hencefoorth ye know him, and have seene him.

8 Philip said unto him, Lord, shew us thy Father, and it sufficeth us.

9 Iesus said unto him, I have bene so long time with you, and hast thou not knowen mee, Philip? hee that hath seene mee, hath seene my Father: how then sayest thou, Shew us thy Father?

10 ¶ Beleevest thou not, that I am in the Father, and the Father is in me? The wordes that I speake unto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeve me, that I am in the Father, and the Father is in mee: at the least, beleeve me for the very workes sake.

12 ¶ Verely, verely I say unto you, he that beleeveth in me, the workes that I doe, he shall doe also, and greater then these shall hee doe: for I goe unto my Father.

13 ¶ And whatsoever yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 ¶ If ye love me, keepe my commandements.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shall be in you.

18 I will not leave you fatherlesse: but I will come to you.

19 Yet a litle while, and the world shall see me no more, but ye shall see me: because I live, ye shall live also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them: is he that loveth me: and hee that loveth me, shall be loved of my Father: and I will love him, and will shew mine owne selfe to him.

22 ¶ Iudas said unto him, (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe unto us, and not unto the world?

23 Iesus answered, and said unto him, If any man love mee, he will keepe my word, and my Father will love him, and he will come unto him, and will dwell with him.

24 Hee that loveth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 ¶ These things have I spoken unto you, being present with you.

26 ¶ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

27 ¶ He that receiveth his testimony, that he hath made true, that he is the Son of God, and that he that beleeveth in him, shall have everlasting life.

28 ¶ He that denieth his testimony, that he hath made true, that he is the Son of God, shall have his part with him that denieth him, and shall have his portion with him.

29 ¶ He that receiveth his testimony, that he hath made true, that he is the Son of God, shall have everlasting life.

30 ¶ He that denieth his testimony, that he hath made true, that he is the Son of God, shall have his part with him that denieth him, and shall have his portion with him.

d This saying sheweth unto us both the nature, the will, and office of Christ. e It is plaine by this place, that to know God, and to see God, is all one: None whereas he said before, that no man sawe God at any time, that is to be understood thus, without Christ: or were it not through Christ, no man could ever see, nor saw God at any time: for as Christe same saith, the Sonne is a very short and easie setting forth of the fathers nature unto us. 4 The maiestie of God sheweth it selfe most evidently, both in Christes doctrine and deedes. 5 The approving of the verue of Christ is not included within his owne person, but it is spred through the body of his whole Church. f That is, not I only doe them, but I can also give other men power to do greater. ¶ Chap. 16, 13. matth. 7, 7. mar. 12, 24. iames 1, 5. 6 He loveth Christ aright, which obeyeth his commandements: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doeth he comfort his with the present verue of the holy Ghost, whom the world despiseth, because it knoweth him not. 7 The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into us, whereas otherwise he hath truth in himselfe. 8 Worldly men. 9 The Sonne is in the Father after such sort, that he is of one selfsame substance with the Father, but he is in his disciples in a certaine respect as an ayder and helper of them. 10 I will shew myselfe to him, and he knowne of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yet so plaine as none can be more. 11 Wee must not aske why the Gospel is revealed to some rather then to other, but we must rather take heede, that we embrace Christ who is offered unto us, and that we truly love him, that is to say, that we give our selves wholly to his obedience. 12 It is the office of the holy Ghost to imprint in the midst of the elect in their times and seasons, that which Christ once spake. ¶ Chap. 15, 26.

3 We have to consider the glorifying of Christ in his ignominie. 3 This verse and the next following, are a most plaine and evident testimony of the divinitie of Christ. 4 The eternall glory shall flow by litle and litle from the head into the members. But in the meane time, we must take good heede that wee passe over the race of this life in brotherly love. ¶ Chap. 7, 34. ¶ Levit. 19, 18. matth. 22, 39. chap. 15, 12. 1. iohu. 4, 21. 5 An heavey example of rash trust and confidence. ¶ Matth. 26, 33. marke 14, 29. luke 22, 33.

2 He beleeveeth in God that beleeveeth in Christ, and there is no other way to confirme our mindes in greatest distresses. a That is, if it were not so as I tell you, to wit, unless there were place yough not onely for me, but for you also, in my fathers house, I would not thus deceive you with a vaine hope, but I would have tolde you so plainly. b All the speech is by way of an allegorie, whereby the Lord comforteth his owne, declaring unto them his departure into heaven, which is, not to reigne there alone, but goe before, and prepare a place for them. 2 Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven. c These wordes are to be referred to the whole Church, & therefore the Angels sayd to y disciples when they were astonied, What stand you gazing up into heaven? This Iesus shall so come as you saw him goe up, Actes 1, 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption. 3 Christ onely is the way to true and everlasting life, for he it is in whom the Father hath revealed himselfe.

9 All true felicity cometh to us by Christ alone.

10 So late is it, that we should be sorry for the departing of Christ, from us according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

11 This is spoken in that, that he is Mediatour, for so the Father is greater then he, in as much as the person to whom request is made, is greater then he that maketh the request.

12 Christ goeth to death not unwillingly, but willingly, not as yeelding to the devil, but obeying his Fathers decreet. As who would say, Satan will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me as he thinketh he shall.

CHAP. XV.

2 By the parable of the vine, 2 and the branches, 3, 6 hee declareth how the disciples may beare fruit. 11, 17 He commendeth mutuall love. 18 He exhorteth them to beare afflictions patiently, 20 by his owne example.

3 We are of nature drie and fit for nothing, but the fire: Therefore that we may live and be fruitfull, we must first be grafted into Christ, as it were into a vine by the Fathers hand: and then he daily shred with continuall meditation of the word and the crosse; otherwise it shall not avails any man at all to have bene grafted, unlesse he cleave fast unto the vine, and so draw iuice out of it.

4. Matth. 15, 13.

5. Chap. 13, 10.

6. Coloss. 2, 13.

7. 1 John. 3, 12.

8 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such an one nothing.

9 As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

10 The love of the Father towards the Sonne, & of the Sonne towards us, and ours towards God & our neighbour, are ioyned together with an unseparable knot: and there is nothing more sweet and pleasant then it is. Now this love sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibited unto us.

11 That is, in that love, wherewith I love you: which love is on both parts. * Chap. 13, 34. 1. thess. 4, 9. 1. John. 3, 11. and 4, 21. 4 The doctrine of the Gospell (as it is uttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our salvation, and is committed unto the Apostles.

27 9 Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, nor feare.

28 10 Yee have heard how I said unto you, I goe away, and will come unto you. If ye loved me, ye would verely reioyce, because I said, I go unto the Father: for the Father is greater then I.

29 And now have I spoken unto you, before it come, that when it is come to passe, yee might beleve.

30 11 Hereafter will I not speake many things unto you: for the prince of this world cometh, and hath nought in mee.

31 But it is that the world may know that I love my Father: and as the Father hath commanded me, so I doe. Arise, let us goe hence.

12 Christ goeth to death not unwillingly, but willingly, not as yeelding to the devil, but obeying his Fathers decreet. As who would say, Satan will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me as he thinketh he shall.

1 I Am that true vine, and my Father is that husbandman.

2 4 Every branch that beareth not fruit in mee, hee takerth away: and every one that beareth fruit, hee purgeth it, that it may bring forth more fruit.

3 5 Now are ye cleane through the word, which I have spoken unto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine, ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 6 * If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 7 * If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.

8 8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 9 As the Father hath loved me, so have I loved you: b continue in that my love.

10 10 If ye shall keepe my commandments, yee shall abide in my love, as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my ioy might remaine in you, and that your ioy might be full.

12 12 * This is my commandment, that ye love one another, as I have loved you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoever I command you.

15 4 Henceforth call I you not servants: for the

servant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made knowne to you.

16 5 Ye have not chosen me, but I have chosen you, and ordained you, 4 that ye goe and bring forth fruits, and that your fruit remaine, that whatsoever ye shall aske of the Father in my Name, hee may give it you.

17 These things command I you, that ye love one another.

18 6 If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would love his owne: but because ye are not of the worlde, but I have chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the word that I said unto you, 5 The servant is not greater then his master. * If they have persecuted me, they will persecute you also: if they have kept my worde, they will also keepe yours.

21 7 But * all these things will they doe unto you for my Names sake, because they have not known him that sent me.

22 8 If I had not come and spoken unto them, they should not have had sinne: but now have they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now have they both seene, and have hated both me, and my Father.

25 But it is that the worde might bee fulfilled, that is written in their Lawe, * They hated mee without a cause.

26 8 But when that Comforter shall come, * whom I will sende unto you from the Father, even the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye have seen with me from the beginning.

28 I have said this, that they are religious, and void of sinne: but seeing I come to them, and they cleane refuse me, they can have no cloake for their wickednesse.

29 Some time by this word, Law, are meant the five bookes of Moses, but in this place the whole Scripture: for the place alledged is in the Psalmes. * Psal. 35, 19.

30 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. * Chap. 14, 26. Luke 24, 49.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 Hee promisseth the Comforter, and declareth his office. 21 Hee compareth the affliction of his, to a woman that travaileth with child.

These 1 things have I saide unto you, that yee should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoever killeth you, will thinke that he doth God service.

3 And these things will they doe unto you, because they have not knownen the Father, nor me.

4 4 But these things have I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things saide I not unto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorow.

7 5 Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you.

4 Christ is the author and preserver of the ministration of the Gospell, even to the world's end, but the ministers have above all thing need of prayer and brotherly love.

5 This place teacheth us plainly, that our salvation cometh from the onely favour and gracious goodnesse of the everlasting God towards us, and of nothing that we doe or can deserve.

6 It ought not onely not to feare, but rather confirme the faithfull ministers of Christ, when they shall be hated of the world as their Master was.

7 Chap. 13, 16. Matth. 10, 24.

* Matth. 24, 9.

8 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntarie blind, so that the world can pretend no excuse to cover their fault.

* Chap. 16, 4.

9 As who would say, If I had not come, these men would not have stuck to have said

of sinne: but seeing I come to them, and they cleane refuse me, they can have no cloake for their wickednesse.

10 Some time by this word, Law, are meant the five bookes of Moses, but in this place the whole Scripture: for the place alledged is in the Psalmes.

* Psal. 35, 19.

11 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles.

* Chap. 14, 26. Luke 24, 49.

12 Hee foretelleth the disciples of persecution. 7 Hee promisseth the Comforter, and declareth his office. 21 Hee compareth the affliction of his, to a woman that travaileth with child.

1 The ministers of the Gospell must looke for all manner of reproaches, not onely of them which are open enemies, but even of them also which seeme to be of the same household, and the verie pillars of the Church.

2 They shall excommunicate you: yea the time shall come, that whosoever killeth you, will thinke that he doth God service.

3 And these things will they doe unto you, because they have not knownen the Father, nor me.

4 4 But these things have I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things saide I not unto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorow.

7 5 Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you.

8 5 And

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, will it, to confesse it owne unrighteousnesse, and Christs righteousness and almightinesse.

a He will so reprove the world, that the worldlings shall be able to pretend no excuse.

b He respecteth the time that followed his ascension, when as all gainesayers were manifestly reproved through the pouring out of the holy Ghost upon the Church: So that the very enemies of Christ were reproved of sinne, in that they were constrained to confesse that they were deceived, in that they beleevd not, and therefore they said to Peter, Acts 2.

c Of Christ himselfe: For when the world shall see, that I have poured out the holy Ghost, they shall be constrained to confesse that I was it, and was not condemned of my Father, when I went out of this world.

d Of that authority and power, which I have both in heaven and earth.

e That is, because they shall then understand and know indeed, that I have overcome the devill, and doe governe the world, when all men shall see, that they set themselves against you in vaine, for I will arme you with that heavenly power, whereby you may destroy every high thing which is lifted up against the knowledge of God, 2. Cor. 10, 12.

4 The doctrine of the Apostles proceeded from the holy Ghost, and is most perspicue.

5 The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christs owne mouth, and imprinteth it in our mindes.

6 The grace of the holy Ghost is a most lively glasse, wherein Christ is truly beholden with the most sharpe sighted eyes of faith, and not with the beared eyes of the flesh: whereby we feelee a continuall ioy even in the midst of sorrowes.

f When a little time is once past.

g For I passe for eternall glorie, so that I shall be much more present with you, then I was before: for then you shall feelee indeede what I am, and what I am able to doe.

Chap. 14, 13. matt. 7, 7. and 11, 22. marke 12, 24. luke 11, 9. James 1, 5.

7 The holy Ghost which was poured upon y Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the Church, and will also instruct it to the end of the world.

8 The summe of the worship of God, is the invocation of the Father in the Name of the Sonne the Mediatour, who is already heard for us, for whom he both abased himselfe, and is now also glorified.

8 3 And when he is come, hee will reprove the world of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleve not in me: 10 Of righteousness, because I goe to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 4 I have yet many things to say unto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever hee shall heare, shall he speake, and he will shewe you the things to come.

14 5 He shall glorifie me: for hee shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it unto you.

16 6 A little while, and ye shall not see mee: and againe a little while, and ye shall see me: 8 for I goe to the Father.

17 Then said some of his disciples among themselves, What is this that hee saith unto us, A little while, and yee shall not see mee, and againe a little while, and yee shall see me, and, For I goe to the Father.

18 They saide therefore, What is this that hee saith, A little while? we know not what he saith.

19 Now Iesus knew that they would aske him, and said unto them, Doe yee enquire among yourselves, of that I said, A little while, and ye shall not see me: and againe, a little while, & ye shall see me?

20 Verely, verely I say unto you, that ye shall weepe and lament, and the world shall reioyce, and ye shall sorowe, but your sorow shall be turned to ioy.

21 A woman when she travaileth hath sorowe because her houre is come: but as soone as shee is delivered of the child, shee remembreth the anguish, for ioy that a man is borne into the world.

22 And yee now therefore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall yee aske me nothing. 4 Verely, verely, I say unto you, whatsoever yee shall aske the Father in my Name, hee will give it you.

24 Hitherto have yee asked nothing in my Name: aske, and ye shall receive, that your ioy may be full.

25 7 These things have I spoken unto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

26 8 At that day shall yee aske in my Name,

and I say not unto you, that I will pray unto the Father for you:

27 For the Father himselfe loveth you, because ye have loved me, 4 and have beleevd that I came out from God.

28 I am come out from the Father, and came into the world: againe I leave the world, and goe to the Father.

29 9 His disciples said unto him, Loe, now speakest thou plainly, and thou speakest no parable.

30 Nowe knowe wee that thou knowest all things, and needest not that any man should aske thee: By this wee beleve, that thou art come out from God.

31 Iesus answered them, Doe you beleve now?

32 10 Behold, the houre cometh, and is already come, that yee shall be scattered every man into his owne, and shall leave me alone: But I am not alone: for the Father is with me.

33 11 These things have I spoken unto you, that in me ye might have peace: in the world ye shall have affliction, but be of good comfort: I have overcome the world.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Fathers may be made manifest. 9 He prayeth for his Apostles, 20 and for all beleevers.

These things spake Iesus, and lift up his eyes to heaven, and saide, a Father that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 * As thou hast given him power over all flesh, that he should give eternall life to all them that thou hast given him.

3 And this is life eternall, that they know thee to be the onely very God, and whom thou hast sent, Iesus Christ.

4 I have glorified thee on the earth: I have finished the worke which thou gavest me to doe.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

6 3 I have declared thy Name unto the men which thou gavest mee out of the worlde: c thine they were, and thou gavest them mee, and they have kept thy word.

7 * Now they know that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and have beleevd that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine.

which he hath finished. * Matth. 23, 13. a Over all men.

b He calleth the Father the onely verie God, to set him against all false gods, and not to shut out himselfe & the holy Ghost. For straightwayes hee ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the father: So is the Father alone said to be King, immortall, wise, and dwelling in the light which no man can attaine unto, invisible, Rom. 16, 17. 1. tim. 1, 17.

3 First of all he prayeth for those his disciples, by whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once reiectd the whole companie of the reprobate) because hee received them of him into his custodie, and for that they embracing his doctrine, shall have so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely.

c Hee sheweth hereby that everlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our salvation. d He sheweth how that everlasting and hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if wee lay holde on him by faith, that at length we may come to the glorie of the election. * Chap. 16, 27.

* Chap. 17, 8. 9 Faith and foolish securitie differ very much.

5 Matth. 26, 31. marke 14, 27.

10 Neither the wickednesse of the world, neither the weakenesse of his owne can diminish any thing of the vertue of Christ.

11 The suretie and stay of the Church dependeth onely upon the victorie of Christ.

b That in me ye might be thoroughly quiered. For by (peace) is meant in this place, that quiet state of mind, which is cleane contrary to disquietnes and heavinesse.

1 Iesus Christ the everlasting high Priest being ready straightwayes to offer up himselfe, doth by solemne prayers consecrate himselfe so God the Father as a sacrifice: and us together with himselfe.

Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

2 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glorie in saving his elect, so he applied himselfe so that onely: and therefore desireth of the Father, that he would blesse the worke

which he hath finished.

3 First of all he prayeth for those his disciples, by whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once reiectd the whole companie of the reprobate) because hee received them of him into his custodie, and for that they embracing his doctrine, shall have so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely.

c Hee sheweth hereby that everlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our salvation.

d He sheweth how that everlasting and hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if wee lay holde on him by faith, that at length we may come to the glorie of the election.

* Chap. 16, 27.

e He prayeth that his people may peaceable agree and be ioyned together in one, that as the Godhead is one, so they may be of one mind and one consent together.

* Psal. 109. 7.

* Hee sheweth what manner of deliverance be meaneeth, not that they should be in no danger, but that they beeing preferred from all, might prove by experience that the doctrine of salvation is true, which they received at his mouth to deliver to other.

f That is, make them holy: and that is sayd to be holy, which is dedicated and made proper to God onely. * Hee addeth moreover, that the Apostles have a vocation common with him, and therefore that they must be holden up by the selfe same vertue to give up themselves wholly to God, whereby he being first, did consecrate himselfe to the Father. g The true and substantiall sanctification of Christ, is set against the outward purifying. h Secondarily hee offereth to God the Father, all his, that is, how many forever shall beleeve in him by the doctrine of the Apostles: that as he cleaueth unto the Father receiving from him all fullness, so they being ioyned with him, may receive life from him and at length being together beloved in him, may also with him enjoy everlasting glory.

* Chap. 12. 26.

7 He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

CHAP. XVIII.

1 By Christs power, whom Judas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22, 23 His answer to the officer that smote him with a rod. 28. Being delivered to Pilate, 36 he declareth his kingdome.

When Iesus had spoken these things, hee went forth with his disciples over the brooke Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas which betrayed him knewe also the place: for Iesus oft times resorted thither.

* Math. 26. 36, mar. 14. 32, luke 22. 39.

with his disciples.

3 * 2 Judas then after he had received a band of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 3 Then Iesus, knowing all things that should come unto him, went forth and said unto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth, Iesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said unto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they sayd, Iesus of Nazareth.

8 4 Iesus answered, I said unto you, that I am he: therefore if ye seeke me, let these go their way.

9 This was that the word might be fulfilled which he spake, * Of them which thou gavest me, have I lost none.

10 5 Then Simon Peter having a sword, drew it, and smote the hie Priests servant, and cut off his right eare. Now the servants name was Malchus.

11 Then said Iesus unto Peter, Put up thy sworde into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him.

13 6 And led him away to * Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest that same yeere.)

14 * And Caiaphas was hee, that gave counsell to the Iewes, that it was expedient that one man should die for the people.

15 7 * Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was knowen unto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 8 The hie Priest then asked Iesus of his disciples, and of his doctrine,

20 Iesus answered him, I speake openly to the world: I ever taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret have I said nothing.

21 Why askest thou mee? aske them which heard mee what I said unto them: beholde, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I have evill spoken, bare witnesse of the evill: but if I have well spoken, why smitest thou me?

24 * Now Annas had sent him bound unto Caiaphas the hie Priest.)

25 * 9 And Simon Peter stood and warmed himselfe, and they sayd unto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One

* Math. 26. 47.

marke 14. 43.

luke 22. 47.

2 Christ, who was innocent, was taken as a wicked person, that wee which are wicked might be let goe as innocent.

3 Christs person (but not his vertue) was bound of the adversaries, when and how he would.

4 Christ doth not neglect the office of a good pastour, no not in his greatest danger.

* Chap. 17. 12.

5 We ought to containe the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the everlasting high Priest himselfe.

* Luke 3. 2.

* Chap. 11. 30.

7 A lively example of the fragility of man even in the best, when they be once left to themselves.

* Math. 26. 58.

mar. 14. 54.

luke 22. 54.

8 Christ defendeth his cause but slenderly, notwithstanding he would withdraw himselfe from death, but to shew that he was condemned as an innocent.

* Math. 26. 57.

luke 22. 54.

* Math. 16. 69.

marke 14. 59.

luke 22. 55.

9 After that men have once fallen, they cannot onely not lift up themselves by their owne strength, but also they fall more and more into worse, untill they be raised up againe, by a new vertue of God.

* Christ goeth of his own accord into a garden, which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world the place: for Iesus oft times resorted thither by one mans rebellion, and that in a garden.

✠ Matth. 27. 2. mar. 15. 1. luke 23. 1. 10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A lively image of the wrath of God against sinne, and therewithall of his great mercie, and least of all, of his most severe iudgement against the stubburne congers of his grace when it is offered unto them. a From Caiaphas house. ✠ Acts 10. 18. and 11. 3. b For iudgements of life and death were taken from them fourtie yeeres before the destruction of the temple. ✠ Mat. 20. 19. c For Christ had foretold that hee should be crucified. ✠ Mat. 27. 11. mar. 15. 2. luke 23. 3. 11 Christ auoucheth his spirituall kingdome, but rejecteth a worldly. 12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke upon him our person) was to be condemned as a most wicked man. d He speaketh this disdainefully and scoffingly, and not by way of asking a question. ✠ Mat. 27. 15. mar. 15. 6. luk. 23. 17 ✠ Actes 3. 14. e Word for word, made a great and soule voice.

26 One of the servants of the hie Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him? 27 Peter then denied againe, and immediatly the cocke crew. 28 ✠ 10 Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselv.s went not into the common hall, least they should be s defiled, but that they might eate the Passeeover. 29 Pilate then went out unto them, and sayd; What accusation bring ye against this man? 30 They answered, and said unto him, If he were not an evill doer, wee would not have delivered him unto thee. 31 Then sayd Pilate unto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd unto him, b It is not lawfull for us to put any man to death. 32 It was that the word of Iesus * might be fulfilled which he spake, c signifying what death he should die. 33 * So Pilate entred into the common hall againe, and called Iesus, and said unto him, Art thou the king of the Iewes? 34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me? 35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priest have delivered thee unto mee. What hast thou done? 36 11 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my servants would surely fight, that I should not be delivered to the Iewes: but now is my kingdome not from hence. 37 Pilate then said unto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse unto the trueth: every one that is of the trueth, heareth my voice. 38 12 Pilate said unto him, d What is trueth? And when he had sayd that, hee went out againe unto the Iewes, and sayd unto them, I finde in him no cause at all. 39 ✠ But you have a custome that I should deliver you one loose at the Passeeover: will yee then that I loose unto you the King of the Iewes? 40 * Then e cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thornes, 4 was desirous to let him loose: 8 but being overcome with the outrage of the Iewes, 16 he delivereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Having tasted vinegar, he dieth: 34 and being dead, his side is pierced with a speare. 40 He is buried.

Then ✠ Pilate tooke Iesus, and s scourged him. 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment, 3 And said, Haile King of the Iewes. And they smote him with their rods. 4 2 Then Pilate went forth againe, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said unto them, Behold the man.

6 Then when the hie Priests and officers sawe him, they cryed, saying, a Crucifie, crucifie him. Pilate said unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We have a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 3 When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and said unto Iesus, Whence art thou? But Iesus gave him none answer.

10 Then sayd Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee?

11 Iesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliver him, thou art not Cefars friend: for whosoever maketh himselfe a King, speaketh against Cesar.

13 4 When Pilate heard this word, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the pavement, and in Hebrew, b Gabbatha.

14 And it was the Preparation of the Passeeover, and about the sixt houre: and hee said unto the Iewes, Behold your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate saide unto them, Shall I crucifie your King? The hie Priests answered, We have no King but Cesar.

16 5 Then delivered hee him unto them, to be crucified. ✠ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 6 And Pilate wrote also a title, and put it on the crosse, and it was written, IESUS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke, and Latine.

21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes.

22 Pilate answered, What I have written, I have written.

23 7 Then the souldiours, when they had crucified Iesus, tooke his garments (and made foure parts, to every souldier a part) and his coat: and the coate was without seame woven from the top thorowout.

24 8 Therefore they saide one to another, Let us not divide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, * They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.

25 9 Then stood by the crosse of Iesus his mother,

a They will have him crucified, whom by an old custome of theirs, they should have stoned and hanged up as convict of blasphemie: but they desire to have him crucified after the maner of the Romans. 3 Pilatus conscience lighteth for Christ, but straightway it yeeldeth, because it is not upholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ. b Gabbatha signifieth an high place, as iudgement seated are.

5 Christ fasteneth Satan, sinne and death to the crosse.

✠ Mat. 27. 31. mar. 15. 25. luke 23. 26.

6 Christ sitteth upon the throne of the crosse, is openly written everlasting king of all people, with his owne hand, whose mouth condemned him for usurping a kingdome.

7 Christ signifieth by the division of his garments amongst the bloodie butchers (this coat except, that had no seame) that it shall come to passe, that he will shortly divide his benefites, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole.

✠ Matth. 27. 35. mar. 15. 24.

* Psal. 22. 18.

8 Christ is a perfect example of all righteousness, not onely in the keeping of the first, but also of the second table.

✠ Matth. 27. 27. marke 15. 16. 1 The wisdom of the flesh, chuseth of two evils the least, but God cutteth that same wisdom. 2 Christ is againe quitted by the same mouth wherewith he is afterward condemned,

mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loved, he sayd unto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home unto him.

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

29 And there was set a c vessell full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope stalke, and put it to his mouth.

30 Now when Iesus had received of the vinegar, hee sayd, It is finished, and bowed his head, and gave up the ghost.

31 ¶ The Iewes then (because it was the Preparation, that the bodies should not remaine upon the crosse on the Sabbath day: for the Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 ¶ But one of the souldiers with a spear pearced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that he saith true, that ye might beleve it.

36 For these things were done, that the Scripture should be fulfilled, * Not a bone of him shall be broken.

37 And againe another Scripture saith, * They shall see him whom they have thrust thorow.

38 ¶ And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gave him licence. Hee came then and tooke Iesus body.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrre and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the maner of the Iewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was e never man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

* Math. 27. 57. marke 15. 42. luke 23. 50. 12 Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did favour Christ, in such wise, that yet before that day, they never openly followed him: so that by his buriall, no man can iustly doubt either of his death, or resurrection. ¶ Chap. 3. 2. e I had no man might cavill at his resurrection, as thou, h some other that had bene buried there, had risen. Theophyl.

CHAP. XX.

1 Marie bringeth word that Christ is risen: 7 Peter and John 4. runne to see it. 15 Iesus appeareth to Marie, 19 and to the disciples that were together in the house, 25 Thomas, before faithlesse. 29 now beleeveth.

Now ¶, the first day of the weeke came Marie Magdalene, earely when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loved, and sayd unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and the other, disciple, and they came unto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen cloathes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen cloathes lie,

7 And the kerchiefe that was upon his heade, not lying, with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleevved.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe unto their owne home.

11 ¶ But Marie stood a without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And sawe two Angels in b white, sitting the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away c my Lord, and I know not where they have layd him.

14 ¶ When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide unto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away:

16 Iesus sayth unto her, Marie. She turned her selfe, and said unto him, Rabboni, which is to say, Master.

17 ¶ Iesus saith unto her, Touch me not: for I am not yet ascended to my Father: but goe to my d brethren, and say unto them, I ascend unto e my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things unto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the f doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be unto you.

20 And when he had so sayd, he shewed unto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

their Apostleship, inspiring them with the holy Ghost, who is the director of the ministry of the Gospel. f Either the doores opened to him of their owne accord, or the very walles themselves were a passage for him.

21 ¶ Then

* Marke 16. 1. luke 24. 1. i Marie Magdalene, Peter and John are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselves could scarcely be persuaded of it, so farre is it off; that they should invent it of set purpose.

* Matth. 28. 1. marke 16. 5. a That is, without the cave, which the sepulchre was cut out of. b Two Angels are made witnesses of the Lords resurrection. c Many speake as the common people use to speake: a dead carkeise, as they doe of a whole man.

3 Iesus witnesseth by his presence, that he is truly risen. 4 Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whither he is gone before us.

d By his brethren he meaneth his disciples: for in the next verse following, it is said, that Mary told his disciples. e He calleth God his Father because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking us of his free grace to be his sonnes: Epiphanius.

* Marke 16. 24. luke 24. 36. ¶ 15. 5. Christ in that that he presented himselfe before his disciples suddenly through his divine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of

✠ Math. 28, 18.

✠ The publishing of the forgiveness of sinnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sinnes of the unbelievers, is the summe of the preaching of the Gospel.

✠ Christ draweth out of the unbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

✠ True faith dependeth upon the mouth of God, and not upon fleshly eyes.
✠ Chap. 21, 25.
✠ To beleeve in Christ the Sonne of God, and our onely Saviour, is the ende of the doctrine of the Gospel, and especially of the history of the resurrection.

✠ In that, that Christ here is not onely present, but also eateth with his disciples, he giveth a most full assurance of his resurrection.

✠ It was a linnen garment, which could not let his swimming.

21 ✠ Then said Iesus to them againe, Peace be unto you: as my Father sent me, so send I you.

22 And when hee had sayd that, hee breathed on them, and sayd unto them, Receive the holy Ghost.

23 ✠ Whosoever sinnes ye remit, they are remitted unto them: and whosoever sinnes ye reteine, they are reteined.

24 ✠ But Thomas one of the twelve, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said unto him, Wee have seene the Lord: but he said unto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleeve it.

26 ✠ And eight dayes after, againe his disciples were within, and Thomas with them, Then came Iesus, when the doore were shut, and stood in the mids, and sayd, Peace be unto you.

27 After said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde unto him, Thou art my Lord, and my God.

29 ✠ Iesus said unto him, Thomas, because thou hast scene me, thou beleevest: blessed are they that have not scene, and have beleeved.

30 ✠ And many other signes also did Iesus in the presence of his disciples: which are not written in this booke.

31 But these things are written that ye might beleeve, that Iesus is that Christ that Sonne of God, and that in beleeving yee might have life through his Name.

CHAP. XXI.

✠ Iesus appeareth to his disciples as they were a fishing, 6, 7. whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, 28 and foretelleth him of the manner of his death.

After these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said unto them, I goe a fishing. They sayd unto him, Wee also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: nevertheless the disciples knew not that it was Iesus.

5 Iesus then sayd unto them, Syrs, have ye any meat? They answered him, No.

6 Then he sayd unto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to draw it, for the multitude of fishes.

7 Therefore saide the disciple whom Iesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe, (for they were not farre from lande, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to lande, they sawe hote coales, and fish layed thereon, and bread.

10 Iesus sayde unto them, Bring of the fishes, which ye have now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayde unto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gave them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ✠ So when they had dined, Iesus sayde to Simon Peter, Simon the sonne of Iona, lovest thou me more then these? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambes.

16 He sayd to him againe the second time, Simon the sonne of Iona, lovest thou me? He sayd unto him: Yea, Lord, thou knowest that I love thee. He sayd unto him, Feed my sheepe.

17 He sayd unto him the third time, Simon the sonne of Iona, lovest thou me? Peter was sorie because he said to him the third time, lovest thou me? and said unto him, Lord, thou knowest all things: thou knowest that I love thee. Iesus said unto him, Feed my sheepe.

18 Verely, verely I say unto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and lead thee whither thou wouldest not.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

20 Then Peter turned about, and sawe the disciple whom Iesus loved, following, which had also leaned on his brest at supper, and had sayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd unto him, If I will that he tarry till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this disciple shoulde not die. Yet Iesus said not to him, Hee shall not die: but if I will that hee tarry till I come, what is it to thee?

24 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 Nowe there are also many other things which Iesus did, the which if they shoulde be written every one, I suppose the worlde coulde not containe the bookes that should be written, Amen.

✠ Wee were whipped: but because this will cometh not from the flesh, but from the gift of the Spirit which is given us from above, therefore he shewed there should be a certaine striving and conflict or repugnancie, which also is in us, in all our sufferances as touching the flesh. ✠ That is, that Peter should die by a violent death. ✠ Wee must take heede, that whiles wee cast our eyes upon other, wee neglect not that which is enjoined us. ✠ Chap. 13, 23. ✠ The historie of Christ is true and warily written: not for the curiositie of men, but for the salvation of the godly. ✠ Chap. 20, 30.

✠ Peter by his triple confession is restored into his former degree from whence he fell by his triple deniall: and therefore withall is advertised, that he is indeed a pastor, which sheweth his love to Christ in feeding his sheepe. ✠ It was meet that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiveness of his so grievous a sinne, nor of his restoring to the office of the Apostleship. ✠ The violent death of Peter is foretolde. ✠ They that tooke farre journey, especially in the East countrey, and in those places were the people used long garments, had need to be girded and trussed up. ✠ He meant that kinde of girding which is used toward captives, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to go whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall lince thee with chaines, and carry thee whither thou wouldest not.

✠ Not that Peter suffered ought for the truth of God against his will: for wee read that he came with joy and gladnes when he returned from the Council where he

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EUANGELIST.

CHAP. I.

1 Luke teacheth this historie to his Gospell. 9 Christ being taken into heaven, 10 the Apostles, 11 being warned by the Angels, 12 to returne, 13 and give themselves to prayer. 15 By Peters motion, 18 into Judas the traitours place, 26 Matthias is chosen.

1 A passing over from the historie of the Gospel, that is, from the historie of the sayings and doings of Christ, unto the actes of the Apostles.

2 The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfect holinesse and example of his doctrine.

3 Christ did not straightwayes ascend into heaven after his resurrection: because he would thoroughly prove his resurrection: and with his presence confirme his Apostles in the doctrine, which they had heard. b He calleth those infallible tokens, which are otherwise turned needfull: now in that that Christ spake, & walked, and ate, and was felt of many, these are sure signes and tokens that he truly rose againe.

** Luke 24. 49.*

c They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.

** John 14. 25.*

** Matth. 3. 12.*

marke 1. 8.

luke 9. 16.

chap. 2. 2.

and 11. 16.

and 19. 4.

d Either of the Father, or of me:

so that either the Father or Christ

is set here against John, as the holy Ghost is against the water; as things answerable the one to the other.

3 We must fight before wee triumph: and wee ought not curiously to search after those things, which God hath not revealed.

e To the olde and ancient state.

f That is, the fitte occasions that serve to doing of matters which the Lord hath appointed to bring things to passe in.

** Chap. 2. 2.*

** Luke 24. 51.*

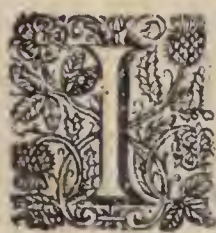
4 After that Christ had promised the full vertue of the holy Ghost, wherewith he would governe his Church, although hee should be absent in body, hee tooke up his body from us into the heavenly tabernacles, there to continue untill the latter day of iudgement, as the Angels witness.

g That is, out of your sight.

h About two miles.

5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in private houses by the Apostles.

i They went into the house, which the Church hath chosen at that time to be a receit for the whole assemble.



Have made the former treatise, O Theophilus, of all that Iesus began to doe and teach.

2 Untill the day that hee was taken up, after that hee through the holy Ghost, had given commandements unto the Apostles,

whom hee had chosen:

3 To whom also hee presented himselfe alive after that hee had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertained to the kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which he said he, ye have heard of me.

5 For Iohn indeed baptized with water, but ye shall be baptized with the holy Ghost within these few dayes.

6 When then therefore were come together they asked of him, saying, Lord; wilt thou at this time restore the kingdome of Israel?

7 And hee sayd unto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But yee shall receive power of the holy Ghost, when he shall come on you, and ye shall be witnesses unto mee both in Hierusalem and in all Iudea, and in Samaria, and unto the uttermost part of the earth.

9 And when hee had spoken these things, while they beheld, he was taken up: for a cloude tooke him up out of their sight.

10 And while they looked stedfastly toward heaven, as he went, behold, two men stood by them in white apparell.

11 Which also sayd, Yee men of Galile, why stand ye gazing into heaven? This Iesus which is taken up from you into heaven, shall so come, as ye have seene him go into heaven.

12 Then returned they unto Hierusalem from the mount that is called the mount of Olives, which is neere to Hierusalem, being from it a Sabbath dayes journey.

13 And when they were come in, they went

is set here against John, as the holy Ghost is against the water; as things answerable the one to the other. 3 We must fight before wee triumph: and wee ought not curiously to search after those things, which God hath not revealed.

e To the olde and ancient state.

f That is, the fitte occasions that serve to doing of matters which the Lord hath appointed to bring things to passe in.

** Chap. 2. 2.*

** Luke 24. 51.*

4 After that Christ had promised the full vertue of the holy Ghost, wherewith he would governe his Church, although hee should be absent in body, hee tooke up his body from us into the heavenly tabernacles, there to continue untill the latter day of iudgement, as the Angels witness.

g That is, out of your sight.

h About two miles.

5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in private houses by the Apostles.

i They went into the house, which the Church hath chosen at that time to be a receit for the whole assemble.

up into an upper chamber, where abode both Peter and James, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthewe, James the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood up in the middes of the disciples, and sayd (now the number of names that were in one place were about an hundred and twentie.)

16 Yee men and brethren, this scripture must needs have bene fulfilled, which the holy Ghost by the mouth of David spake before of Iudas, which was guide to them that tooke Iesus.

17 For hee was numbred with us, and had obtained fellowship in this ministration.

18 He therefore hath purchased a felde with the reward of iniquity: and when he had thrown downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen unto all the inhabitants of Hierusalem, in so much, that that felde is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, and let no man dwell therein: also, Let another take his charge.

21 Wherefore of these men which have companied with us, all the time that the Lord Iesus was conversant among us.

22 Beginning from the baptisme of Iohn unto the day that he was taken up from us, must one of them be made a witnesse with us of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That he may take the roume of this ministration and Apostleship, from which Iudas hath gone asray, to go to his owne place.

26 Then they gave forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

*9 Luke considered not Iudas his purpose, but that that followed of it, and so we use to say, that a man hath procured himselfe harme, not that his will and purpose was so, but in respect of that which followed. * Matth. 26. 5.*

*signifie thus much, that Iudas fell downe flat and was rent in sunder in the middes, with a marvellous huge noyse. * Psalm 69. 26. * Psalm 109. 7.*

His office and ministerie: David wrote these words against Doeg the Kings hearthman: And these wordes, Shepheard, Steepe, and Flocke, are put over to the Church office and ministerie, so that the Church and the offices thereof are called by those names.

8 The Apostles deliberate upon nothing, but first they consult and take advisement by Gods word, and againe they doe nothing that concerneth, and is beboveable for the whole body of the Congregation, without making the Congregation privie unto it.

9 Word for word, went in and out, which kinde of speech betokeneth as much in the Hebrew tongue, as the exercising of a publique and painfull office, when they speake of such as are in any publique office, Deuter 31. 2. 1 Chronic. 17. 1.

10 From our company. 9 Apostles must be chosen immediately from God, and therefore after prayers, Matthias is chosen by lot, which is as it were, GODS owne voyce.

x Openly, and by the voyces of all the whole company. y That he may be fellow and partaker of this ministerie.

z Departed from, or fallen from: And it is a Metaphore taken from the way: For calling are signified by the name of wayes, with the Hebrewes.

k The Greeke word signified an invincible constancy, and steadnesse.

i It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God which are made with agreeing mindes and willes.

m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset.

n For it was beboveable to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

o Which his kinsfolkes.

6 Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret revelation of the holy Ghost, or by expresse iudgement of the Congregation.

p Because men are commonly billed and enrolled by their names.

7 Peter preventeth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came unto him, were foretold by God.

** Psalm 41. 9.*

** Iohn 13. 27.*

CHAP. II.

1 The Apostles 4 filled with the holy Ghost, 8 speake with diuers tongues: 12 They are thought to be drunke, 15 but Peter disprooeth that. 34 He teacheth that Christ is the Messiah: 37 And seeing the hearts astonished, 38 he exhorteth them to repentance.

1 The Apostles being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, and by a double signe from heaven authorised, and anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues.

a Word for word, was fulfilled: that is, was begunne, as Luke 2, 21. For the Hebrewes say that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne. Iere. 25, 12. And it shall come to passe, that when seuentie yeeres are fulfilled, I will visite, &c. For the Lord did not bring home his people after the seuentie yeere was ended, but in the seuentie yeere. Nowe the day of Pentecost was the fiftieth day after the feast of the Paschever.

b The twelve Apostles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them new tongues.

d Hereby were vnderstand that the Apostles vsed not now one tongue, and then another by haphazard and at all adventure, or as fantastical men use to doe, but with good consideration of their hearers: and to be short, that they spake nothing but as the holy Ghost governed their tongues.

e Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather bene in the hearers, whereas now it is in the speakers, Nazian, in his oration of Withsunday. f By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were Profelytes, which were Gentiles borne and embraced the Iewes religion.

g Gods worde pierceth some so, that it driueth them to seeke out the truth, and it doeth so choke other, that it forceth them to be witnesses of their owne impudencie. h The worde which he vseth here, signifieth such a kinde of mocking which is reproachfull and contumelious: And by this reproachfull mocking we see, that there is no miracle so great and excellent, which the wickednes of man doeth not speake euill of. i Peter his boldnes is to be marked, wherein the grace of the holy Ghost is to be seene, even straight after the beginning.

k After the sunne rising, which may be about seven or eight of the clocke with us. l There is nothing that can dissolue questions and doubts, but testimonies taken out of the Prophets: for mens reasons may be overturned, but Gods voyce can nor be overturned. m That is, men.

3 Peter setting the truth of God against the false accusations of men, sheweth in himselfe and in his fellowes, that that is fulfilled which Iel spake before concerning the full giving of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certaine and undoubted destruction, which doe contemne it. n All without exception, both upon the Iewes and Gentiles.

And when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared unto them cloven tongues, like fire, and it sate upon eache of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of every nation under heaven.

6 Nowe when this was noised, the multitude came together and were astonished, because that every man heard them speake his owne language.

7 And they wondered all, and marveiled, saying among themselves, Behold, are not all these which speake, of Galile?

8 How then heare we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia.

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and Iewes, and Profelytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amased, and doubted, saying one to another, What may this be?

13 And others mocked, and sayd, They are full of new wine.

14 But Peter standing with the eleven, lift up his voyce, and sayd unto them, Yee men of Iudea, and ye all that inhabite Hierusalem, be this knowne unto you, and hearken unto my words.

15 For these are not drunken, as yee suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet Joel.

17 And it shall be in the last dayes, saith God, I will powre out of my Spirit upon all flesh, and your sonnes, and your daughters shall prophesie,

and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my servants, and on mine handmaidens I will powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapours of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 And it shall be, that whosoever shall call on the Name of the Lord, shall be saved.

22 Yee men of Israel, heare these wordes, IESUS of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selves also know:

23 Him, I say, being delivered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked hands you have crucified and slaine.

24 Whom God hath raised up, and loosed from the sorrowes of death, because it was impossible that he should be holden of it.

25 For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreover also my flesh shall rest in hope,

27 Because thou wilt not leave my soule in grave, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake unto you of the Patriarke David, that hee is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise up Christ concerning the flesh, to set him upon his throne.

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in grave, neither his flesh should see corruption.

32 This Iesus hath God raised up, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For David is not ascended into heaven, but he saith, The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy foote-stool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified.

Thou wilt not suffer me to remaine in grave. Thou hast opened mee the way to the true life.

1. King. 2, 10. chap. 13, 36. Psalm 132, 11. Had sworn solemnly. Psalm 16, 10. chap. 3, 35.

7 Peter witnesseth that Iesus Christ is the appointed everlasting King, which he prooeth manifestly by the gifts of the holy Ghost, and the testimonie of David.

8 Christ is sayd to be made, because he was advanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

4 The chiefest use of all the giftes of the holy Ghost, is to bring men to salvation by faith. n This word, Call on, signifieth in holy Scriptures, an earnest praying and craving for helpe at Gods hand.

5 Christ being innocent, was by Gods providence crucified of wicked men.

o Who is by these workes which God wrought by him, so manifestly approved and allowed of, that no man can gaine say him.

p Gods everlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of evil: for God in his everlasting and unchangeable counsell, appointed the wicked

acte of Iudas to an excellent end. q God doeth that which the instruments doe ill

q Gods counsell doeth not execute the Iewes whose hands were wicked.

r The fait is sayd to be theirs, by whose counsell and doing forward it is done.

6 Christ (as David foretolde) did not onely rise againe, but also was in the grave void of all corruption.

f The dead that was full of sorowe both of body and minde: therefore when death appeared conquerour and victorie over those for whom, Christ is rightly sayd to have overcome those sorrowes of death,

when as being dead, he overcame death, to live for ever with his Father.

** Psalm 16, 9.*

u Thou hast opened mee the way to the true life.

x Had sworn solemnly.

y Might and power of God.

z Christ is sayd to be made, because he was advanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

Repentance and
mission of finnes
Christ are two
principles of the
spell, and there-
of our salva-
and they are
ained by the
omises appre-
ended by faith,
nd are ratified in
by Baptisme,
herein is ioy.
d the vertue of
e holy Ghost.

The word that is
ed here, giveth us
nderstand that
was a free gift.
Hee is truly
yned to the
urch which se-
rareth himselfe
om the wicked.

A notable ex-
mple of the ver-
ie of the holy
host: but such as
e of age, are not
ptized before
ey make confes-
on of their faith.
The markes of
e true Church
the doctrine of
e Apostles the
eties of charitie.
e pure and simple
ministration of
e Sacraments,
d true invocation

ed of all the faithfull. b Communicating of goods, and all other duties of charitie,
is shewed afterward. c The Jewes used thin loaves, and therefore they did rather
eake them then cut them: So by breaking of bread, they understood that living together,
nd the banquets which they used to keepe. And when they kept their love feastes,
ey used to celebrate the Lords Supper, which even in these dayes began to be corrup-
d. and Paul amendeth it. 1. Cor. 11. 12 So oft as the Lord thinketh it expedient he
ridleth the rage of strangers that the Church may be planted, and have some refre-
sing. 13 Charitie maketh all things common concerning the use according as ne-
essitie requireth. 14 The faithfull came together at the beginning with great fruit,
ot onely to the hearing of the word, but also to meat.

Christ in hea-
ng a man that
as borne lame,
d well known
all men, both in
ace and time ve-
famous by the
onds of his Apo-
es, doeth partly
nfirm them
hich beleved,
d partly also cal-
b other to
eeve.
Both with heart
d eyes.

37 Now when they heard it, they were pricked
in their hearts, and sayd unto Peter and the other
Apostles, Men and brethren, what shall we doe?

38 Then Peter sayd unto them, Amend your
lives, and be baptized every one of you in the
Name of Iesus Christ for the remission of finnes:
and ye shall receive the gift of the holy Ghost.

39 For the promise is made unto you, and to
your children, and to all that are as farre off, even
as many as the Lord our God shall call.

40 And with many other words he besought
and exhorted them, saying, Save yourselves from
this froward generation.

41 Then they that gladly received his word,
were baptized, and the same day there were ad-
ded to the Church about three thousand soules.

42 And they continued in the Apostles do-
ctrine, and fellowship, and breaking of bread,
and prayers.

43 And feare came upon every soule: and
many wonders and signes were done by the Apostles.

44 And all that beleaved, were in one place,
and had all things common.

45 And they sold their possessions, and goods,
and parted them to all men, as every one had need.

46 And they continued dayly with one ac-
cord in the Temple, and breaking bread at home,
did eate their meat together with gladnesse and
singlenesse of heart.

47 Praising God, and had favour with all the
people: and the Lord added to the Church from
day to day, such as should be saved.

CHAP. III.

2 Peter goeth into the Temple with John, 2 he leath the creeple.
9 To the people gathered together to see the miracle. 12 he
expoundeth the mystrie of our salvation through Christ.
14 accusing their ingratitude. 19 and requiring the repen-
tance.

Now Peter and John went up together into
the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from
his mothers wombe was carried, whom they layde
dayly at the gate of the Temple called Beautifull,
to aske almes of them that entred into the Temple.

3 Who seeing Peter and John, that they would
enter into the Temple, desiring to receive an almes.

4 And Peter earnestly beholding him with
John, sayd, Looke on us.

5 And he gave heede unto them, trusting to
receive some thing of them.

6 Then said Peter, Silver and gold have I none,
but such as I have, that give I thee: In the Name
of Iesus Christ of Nazareth, rise up and walke.

7 And hee tooke him by the right hand, and lift
him up, and immediatly his feete and ankle bones
received strength.

8 And he leaped up, stode, and walked, and
entred with them into the temple, walking and lea-
ping, and praising God.

9 And all the people saw him walke, and prai-
sing God.

10 And they knew him, that it was he which
sate for the almes at the Beautifull gate of the

Temple: and they were amazed, and sore astonied
at that which was come unto him.

11 And as the creeple which was healed,
held Peter and John, all the people ranne amazed
unto them in the porch which is called Salomons.

12 So when Peter sawe it, hee answered unto
the people, Ye men of Israel, why marveile ye at
this? or why looke ye so stedfastly on us, as though
by our owne power or godlinesse, we had made this
man goe?

13 The God of Abraham, and Isaac, and Jacob,
the God of our fathers hath glorified his Sonne
Iesus, whom ye betrayed, and denied in the presence
of Pilate, when he had iudged him to be delivered.

14 But yee denied the Holy one and the iust,
and desired a murtherer to be given you.

15 And killed the Lord of life, whom God
hath raised from the dead whereof we are witnesses.

16 And his Name hath made this man sound,
whom ye see and know, through faith in his Name:
and the faith which is by him, hath given to him
this perfect health of his whole body in the pre-
sence of you all.

17 And now brethren, I know that through
ignorance ye did it, as did also your governours.

18 But those things, which God before had
shewed by the mouth of all his Prophets, that
Christ should suffer, he hath thus fulfilled.

19 Amend your lives therefore, and turne, that
your finnes may be put away, when the time of re-
freshing shall come from the presence of the Lord.

20 And hee shall sent Iesus Christ, which be-
fore was preached unto you.

21 Whom the heaven must containe untill
the time that all things be restored, which God had
spoken by the mouth of all his holy Prophets since
the world began.

22 For Moses sayd unto the Fathers, The Lord
your God shall raise up unto you a Prophet, even
of your brethren, like unto me: ye shall heare him
in all things whatsoever he shall say unto you.

23 For it shalbe that every person which shal not
heare the Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and
thencefoorth as many as have spoken, have like-
wise foretold of these dayes.

25 Ye are the children of the Prophets, and
of the covenant, which God hath made unto our
fathers, saying to Abraham, * Even in thy seede
shall all the kinreds of the earth be blessed.

26 First unto you hath God raised up his
Sonne Iesus, and him he hath sent to blesse you,
in turning every one of you from your iniquities.

27 Though there were many Prophets, yet he speaketh
by one mouth, to shewe unto us the consent and agreement of the Prophets.

28 Deut. 18. 15. chap 7. 37. g This promise was of an excellent and sin-
gular Prophet. h At what timethe kingdome of Israel was established. i 4 The
Iewes that beleve are the first begotten in the kingdome of God. i For whom the
Prophets were specially appointed. * Gen 12. 1 galat. 3. 8. k Given to the world
or raised from the dead, and advanced to his kingdome.

CHAP. IV.

2 Peter and John, 3 are taken and brought before the counsell,
7 and 19 They speake boldly in Christs cause. 25 The dis-
ciple pray unto God. 32 Many sell their possessions. 36 Of
whom Barnabas is one.

And as they spake unto the people, the
Priestes and the Captaine of the Temple,

enemies of the Church, then such as professe themselves to be head builders: but the
more they rage, the more constantly the faithfull servants of God doe continue.

2 The Iewes had certaine garisons for the garde and safetie of the Temple and holy
things. Mtt. 26. 65. These garisons had a Captaine, such as Eleazarus Ananias the
bie Priestes sonne was, in the time of the warre that was in Iudea, being a very impudent
and proud young man, Ioseph, lib. 2. of the taking of Iudea.

b Either because
he loved them, who
bad healeth him: or
because he feared
that if he once let
them goe out of his
sight, he should be
laine againe.

2 Miracles are ap-
pointed to con-
vince the vobele-
vers, and therefore
they doe wicked-
ly abuse them, who
standeth amazed
either at the mir-
acles themselves, or
at the instruments
and meanes which
it pleaseth God to
use, take an occasi-
on to establish ido-
latric and supersti-
tion by that, which
God hath provid-
ed for the know-
ledge of his true
worship, that is,
Christianitie.

4 Chap. 5. 30.
c Who hath life in
himselfe, and giveth
life to other.

d Because he bele-
ved on him being
raised from the dead,
whose Name he
heard of by us.

3 It is best of all
to receive Christ
so soone as he is of-
fered unto us: but
such as have neg-
lected so great a
benefite through
mans weakenesse,
have yet repen-
tance for a weate:
As for the ignomi-
nie of the crosse,
we have to set
against that, the de-
cree and purpose
of God, foretold by
the Prophets, of
Christ, how that
first of all he should
be crucified here
upon earth, and then
he should appeare
from heaven to
iudge and restore
ot all things, that
all beleevvers might
be saved, and all
vobelevers viter-
ly perish.

f Or braken vp into
heaven.

g This promise was of an excellent and sin-
gular Prophet.

h At what timethe kingdome of Israel was established.

i 4 The Iewes that beleve are the first begotten in the kingdome of God.

i For whom the Prophets were specially appointed.

* Gen 12. 1 galat. 3. 8. k Given to the world

or raised from the dead, and advanced to his kingdome.

2 None are cotri-
monly more di-
ligent or bolder

enemies of the Church, then such as professe themselves to be head builders: but the
more they rage, the more constantly the faithfull servants of God doe continue.

b While they thought to diminish the number, they increased them.

c These were they that made the Sanhedrin, which were all of the tribe of Juda, vntill Herod used that crueltie against Dabids flocke.

a Of whom the high Priests were wont to be chosen and made, the execution of the greater office being now changed them.

d Against such as brange of a succession of persons, without a succession of doctrine, and by that meanes beate downe the true ministers of the word, so farre forth as they are able.

e By what authority.

3 Wolves which succede true Pastours pleade their owne cause, and not Gods neither the Churches.

4 He is indeede a true shephard, that teacheth his sheepe to hang upon Christ onely, as upon one that is not dead, but hath conquered death, and hath all rule in his owne hand. *Psal. 118. 12. isai. 48. 16. mar. 16. 42. mar. 12. 10. luke 21. 17. rom. 9. 33. 1. pet. 2. 7. f. Of God.*

5 There is no other man, or no other power and authority whatsoeuer: which kinde of speech being vsuall among the Iewes, rose upon this, that when we are in danger, we call upon them at whose hands we looke for helpe. *h* Any where: and this setteth forth vnto us the largenesse of Christs kingdome. *i* The good liberatie and boldnesse of the servants of God doeth yet thus much good that such as lay hid vnder a visard of zeale doe at length

betray themselves to be indeed wicked men. *i* The word used here is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a private man, but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation it importeth one of base degree, and no estimation. *k* Layd their heads together. *6* He that flattereth himselfe in ignorance, commeth at length to doe open wickednesse, and that against his owne conscience. *7* We must so obey men to whom we are subject, that especially and before all things wee obey God. *8* So farre off are the wicked from doing what they list, that contrarywise God useth even such to the setting forth of his glory, which begeth them leave to doe.

and the Sadduces came upon them.

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day, for it was now evening.

4 Howbeit many of them which heard the word, beleeeved, and the number of the men was about five thousand.

5 And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem.

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priest.

7 And when they had set them before them, they asked, By what power, or in what Name have ye done this?

8 Then Peter full of the holy Ghost, sayd unto them, Ye rulers of the people, and Elders of Israel,

9 For as much as we this day are examined, of the good deede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen unto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye have crucified, whom God raised againe from the dead, even by him doth this man stand here before you, whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for among men there is given none other Name vnder heaven, whereby we must be saved.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without knowledge, they marvelled, and knew them that they had bene wth Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall we doe to these men? For surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let us threaten and charge them, that they speake hencefoorth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered unto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the thing which we have seene and heard.

21 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for

that which was done.

22 For the man was above fourtie yeeres olde, on whom this miracle of healing was shewed.

23 Then, as soone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd unto them.

24 And when they heard it, they lift up their voyces to God with one accord, and said, O Lord, thou art the God which had made the heaven, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy servant David hast sayd, Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doublelesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together.

28 To doe whatsoeuer thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt unto thy servants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus,

31 And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that beleeeved, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things common.

33 And with great power gave the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was upon them all.

34 Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layde it downe at the Apostles feet, and it was distributed unto every man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Levite, and of the countrey of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feete.

38 They agreed both in counsell, will, and purposes. *39* True charitie helpeth the necessitie of the poore with his owne losse: but so, that all things be done well and orderly.

CHAP. V.

1 Ananias for his deceit in keeping backe part of price, 5 falleth downe dead, *10* and likewise Sapphira his wife.

11 Through diuers the Apostles miracles, *14* the faith is increased. *18* The Apostles that were imprisoned, *19* are delivered by an Angel, *26* and being before the Synode of the Priests, *35* through Gamaliels counsell they are kept alive, *40* and beaten: *41* They glorifie God.

BUt a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And kept away part of the price, his wife also being of counsell, and brought a certaine part, and layd it downe at the Apostles feete.

3 Then sayd Peter, Ananias, why hath Satan would seeme to shine and be chiefe in the Church. *a* Craftily tooke away.

9 The Apostles communicate their troubles with the Congregation. *10* We ought not to be afraid of our enemies, neither yet foolishly contemne their rage and madnesse against us: but we have to set against their force and malice, an earnest thinking upon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the ayd and succour of our Father.

11 Although the people of Israel was but one people, yet the plurall number is here used, not so much for the twelue tribes, every one of which made a people, as for the great multitude of them, as though many nation had assembled themselves together, as Iude. 5. 36.

12 The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault. *13* Thou haddest determined of thine absolute authoritie and power.

14 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heaven and earth.

15 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours deliver true doctrine both

16 Luke sheweth by contrary examples, how great a sinne hypocrisie is, especially in them which vnder a false pretence and cloake of zeale,

17 a Craftily tooke away.

18 b filled.

b Fully possessed.
c For when they had appointed that same or possession for the Church, they shooke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.
d Hereby is declared an advised and purposed deceit, and the fault of the man in admitting the devils suggestions.
e Looke how often men doe things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, provoke God to anger, as of set purpose, minding to trie whether he be iust and mightie or no. There at hand.
The Lord by his marvellous vertue bredeleth some, that they may not hurt the Church: other some hee awe and feare: and other some he allureth unto him.
g Highly prayed them.
h The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceede from threatenings, to prisoning.
i The word which is used here, is Heresie, which signifieth a choise, and so is taken for a right forme of learning, or faction, or studie and course of life; which the Latines call a sect: at the first this word was indifferently used, but at length, it came to be taken onely in evil part, whereupon came the name of Heresie, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the judgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.
k Angels are made servants of the servants of God.
l God doeth therefore deliver his, that they may not stoutly provoke his enemies.
m Wordes, whereby the way unto life is shewed, God mocketh his enemies attempts from above,

b filled thine heart, that thou shouldst lye unto the holy Ghost, and keepe away part of the price of this possession?
4 Whiles it remained, appertained it not unto thee? and after it was sold, was it not in thine owne power? how is it that thou hast conceived this thing in thine heart? thou hast not lied unto men, but unto God.
5 Now when Ananias heard these wordes, he fell downe, and gave up the ghost. Then great feare came on all them that heard these things.
6 And the yong men rose up, and tooke him up, and caried him out, and buried him.
7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.
8 And Peter sayd unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.
9 Then Peter said unto her, Why have yee agreed together, to tempt the Spirit of the Lord? behold, the feere of them which have buried thine husband, are at the doore, and shall carie thee out.
10 Then she fell downe straightway at his feet, and yeelded up the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.
11 And great feare came on all the Church, and on as many as heard these things.
12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.
13 And of the other durst no man ioyn himselfe to them: neverthelesse the people magnified them.
14 Also the number of them that beleevved in the Lord, both of men and women, grew more and more.)
15 In so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.
16 There came also a multitude out of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with unclean spirits, who were all healed.
17 Then the chiefe Priest rose up, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,
18 And laid handes on the Apostles, and put them in the common prison.
19 But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,
20 Goe your way, and stand in the Temple, and speake to the people, all the wordes of this life.
21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.
22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.
24 Then when the chiefe Priest and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would growe.
25 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.
26 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should have bene stoned.)
27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,
28 Saying, Did not we straightly command you, that ye should not teach in this name? and behold, ye have filled Hierusalem with your doctrine, and ye would bring this mans blood upon us.
29 Then Peter and the Apostles answered, and said, We ought rather to obey God than men.
30 The God of our fathers hath raised up Iesus whom ye slew, and hanged on a tree.
31 Him hath God lift up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sinnes.
32 And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath given to them that obey him.
33 Now when they heard it, they braist for anger, and consulted to slay them.
34 Then stood there up in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space,
35 And said unto them, Men of Israel, take heede to your selves, what ye intend to doe touching these men.
36 For before these times, rose up Theudas boasting himselfe, to whom resorted a number of men, about a foure hundreth, who was slaine: and they all which obeyed him were scattered, and brought to nought.
37 After this man, arose up Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.
38 And now I say unto you, Refraine yourselves from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:
39 But if it be of God, ye cannot destroy it, lest ye be found even fighters against God.
40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.
41 So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.
42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

7 The more openely that Christs vertue sheweth it selfe, the more increaseth the madness of his enemies which conspire against him.
8 Tyrants which feare not God, are constrained to feare his servants.
9 It is the propertie of tyrants to set out their owne commandments as right and reason, be they never so wicked.
k Make us guiltie of murdering that man whom yet they will not vouchsafe to name.
l We ought to obey to man, but so farre forth as obeying him, we may obey God.
m Christ is appointed and indeede declareth Prince and preserver of his Church in despite of his enemies.
n Chap. 3. 13.
o It is not sufficient for us that there is a right end, but we must also according to our vocation goe on forward till we come unto it.
p This berokeneth that they were in a most vehement rage, and marvelously disquieted in minde, for it is a borrowed kinde of speech taken from them which are harriously cut so sunder with a sawe.
q Christ findeth defenders of his cause even in the very route of his enemies, so oft as be thinketh it needefull.
r In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.
s He dissuadeth his fellowes from murdering the Apostles, neither doeth he thinke it good to referte the matter to the Romane Magistrate, for the Jewes could abide nothing worse, then to have the tyraonie of the Romanes confirmed.
t The Apostles, accustomed to suffer and beate wordes, are at length ioured to beate stripes, yet so, that by that meanes they become stronger.
u Both publicly and privately.

CHAP. VI.

1 The Apostles, 3 appoint the office of Deaconship, 8 to seven chosen men : 8 Of whom Steven, full of faith, is one : 12 He is taken, 13 and accused as a transgressor of Moses Law.

1 When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within, with civil dissension and strife betwixt themselves : but the Apostles take occasion thereby to set order in the Church.

a Of their partes which of Grecians became religious Jewes.

b In the bestowing of almes according to their necessitie.

2 The office of preaching the word and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute : And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

c It is such a matter, as we may in no wise accept of it.

d Banquet though by the name of tables, other offices, are also meant, which are annexed to it, such as pertaining to the care of the poore.

3 In choosing of Deacons (and much more of Ministers) there must be examination both of their learning and manners of life.

e Chap. 21. 3.

f The ancient Church did with laying on of hands, as it were consecrate to the Lord such as were lawfully elected.

g This ceremonie of laying on of hands came from the Jewes, who used this order both in publike affaires, and offering of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28. and the Church observed this ceremonie, 1. Tim. 5. 22. act. 8. 17. but here is no mention made either of creame, or shaving, or railing, or crossing, &c.

h This is the figure Metonymia, meaning by faith, the doctrine of the Gospell which engendreth faith.

i God exerciseth his Church first with evill wordes and slanders, then with imprisonments afterward with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the world, even to bloodshed and death, and that with good successe.

j Excellent and singular gifts.

k Schooles and Universities were of olde time addicted to false pastours, and were the instruments of Satan to blowe abroad and defend false doctrines.

l Of the company and Colledge as it were.

m False teachers, because they will not be overcome, flee from disputations to manifest and open slaundering and false accusations.

n The first bloody persecution of the Church of Christ beguane and sprang from a Councill of Priests by the suggestion of the Vniuersitie doctours.

o An example of cavillers or false accusers, which gather false conclusions of things that are well vitared and spoken.

p Hereby it appeareth that Steven had an excellent and goodly countenance, having a quiet and settled minde, a good conscience, and sure persuasion that his cause was iust : for seeing he was to speake before the people, God beautified his countenance, so the end that with the very beholding of him, the Jewes mindes might be peaced and amazed.

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians towardes the Hebrewes, because their widowes were neglected in the daily ministring.

2 Then the twelve called the multitude of the disciples together, and said, It is not meete that we should leave the word of God to serve the tables.

3 Wherefore brethren, looke you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse.

4 And wee will give our selves continually to prayer, and to the ministring of the word.

5 And the saying pleased the whole multitude: and they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Profelyte of Antiochia.

6 Which they set before the Apostles: and they prayed, and layed their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith.

8 Now Steven full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steven.

10 But they were not able to resist the wisdom, and the spirit by the which he spake.

11 Then they suborned men, which sayd, We have heard him speake blasphemous words against Moses, and God.

12 Thus they mooved the people and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Councill.

13 And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we have heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gave us.

15 And as all that sate in the Councill looked stedfastly on him, they saw his face as it had bene the face of an Angel.

16 This ceremonie of laying on of hands came from the Jewes, who used this order both in publike affaires, and offering of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28. and the Church observed this ceremonie, 1. Tim. 5. 22. act. 8. 17. but here is no mention made either of creame, or shaving, or railing, or crossing, &c.

17 An happy end of temptation. **18** This is the figure Metonymia, meaning by faith, the doctrine of the Gospell which engendreth faith. **19** God exerciseth his Church first with evill wordes and slanders, then with imprisonments afterward with scourgings, and by these meanes prepareth it in such sort, that at length hee causeth it to encounter with Satan and the world, even to bloodshed and death, and that with good successe.

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CHAP. VII.

1 Steven pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heavenly Paterne. 54 The Jewes gnashing their teeth, 59 stone him.

THEN sayd the chiefe Priest, Are these things so?

2 And he sayd, Ye men, brethren, and Fathers, hearken. **3** That God of a glory appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran,

4 And said unto him, Come out of thy country, and from thy kindred, and come into the land which I shall shew thee.

5 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell.

6 And he gave him none inheritance in it, no not the bredth of a foote: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no childe.

7 But God spake thus, that his seed should be a sojourner in a strange land: and that they should keepe it in bondage, and entreate it evill e foure hundred yeeres.

8 But the nation to whom they shall be in bondage, will I iudge, saith God: and after that, they shall come forth and serve me in this place.

9 He gave him also the covenant of circumcision: and so Abraham begate Isaac, and circumcised him the eighth day: and Isaac begate Jacob, and Jacob the twelve Patriarkes.

10 And the Patriarkes mooved with envie, sold Ioseph into Egypt: but God was with him,

11 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, who made him governour over Egypt, and over his whole house.

12 Then came there a famine over all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

13 But when Jacob heard that there was corne in Egypt, he sent our fathers first:

14 And at the second time Ioseph was known of his brethren, and Iosephs kindred was made known unto Pharaoh.

15 Then sent Ioseph and caused his father to be brought, and all his kindred, even threescore and fiftene soules.

16 So Jacob went downe into Egypt, and he died, and our fathers.

17 And wee removed into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem.

18 But when the time of the promise drew neere, which God had sworne to Abraham, the people grew and multiplied in Egypt.

19 And four hundred and thirtie yeeres which are spoken of by Paul, Galat. 3. 17. from the time that Abraham and his father departed together out of Ur of the Chaldeans.

20 Gen. 17. 9. * Gene. 21. 3. * Gene. 25. 14. * Gene. 29. 33 and 30. 5 and 35. 23. **21** Steven reckoneth up diligently the horrible mischiefs of some of the Fathers, to teach the Jewes that they ought not rashly to rest in the authoritie or examples of the Fathers.

22 * Gen. 37. 18. **23** By this kinde of speech, is meant the peculiar favour that God sheweth to be a way from them, whom hee helpeth not, and on the other side, hee is with them whom hee delivereth out of whatsoeuer great trouble.

24 * Gene. 41. 37. **25** Gave him favour in Pharaohs sight for his wisdom. * Gene. 42. 1. * Gene. 45. 4. * Gene. 46. 5. * Gene. 49. 33. **26** The Patriarkes the sonnes of Jacob, though there be mention made of no more then Ioseph, Iohn. 24. 32.

* Gene. 23. 16. * Exodus. 12. 7.

1 Steven is admitted to pleade his cause, but to this end and purpose, that vnder a cloake, and colour of Law, he might be condemned.

a Steven witnesseth unto the Jewes, that hee acknowledgeth the true fathers, and the onely true God: and sheweth moreover, that they are more ancient then the Temple, with all that service appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free covenant that God made with the fathers.

** Gene. 12. 4. a That mightie God full of glory and maiestie.*

b When he saith afterward, vers. 4. that Abraham came out of Chaldeas, it is evident that Mesopotamia contained Chaldeas, which was neere unto it, and bordering upon it, and so writeth Plinius booke 6. chap. 27.

c Not so much ground as to set his foote upon.

d The promise of the possession was certaine and belonged to Abraham, though his posteritie enjoyed it a great while after his death: and this is the figure Synecdoche.

** Gene. 15. 13. e There are reckoned foure hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac:*

18 Till another King arose, which knew not Ioseph.

19 The same i dealt subtilly with our kindred, and evill intreated our fathers, and made them to cast out their yong children, that they should not remaine alive.

20 * The same time was Moses borne, and was acceptable vnto God: which was nourished up in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him up, and nourisheth him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fortie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 * And when he saw one of them suffer wrong, he defended him, and avenged his quarell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would have vnderstoode, that God by his hand should give them deliverance: but they vnderstood it not.

26 * And the next day, he shewed himselfe unto them as they strove, and would have let them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where hee begate two sonnes.

30 And when fortie yeeres were expired, there appeared to him in the * wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondred at the sight: and as he drew neere to consider it, the voyce of the Lord came unto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord syde to him, Put off thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I have seene, I have seene the affliction of my people, which is in Egypt: & I have heard their groaning, and am come downe to deliver them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliverer by the hand of the Angel which appeared to him in the bush.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea and in the wilderness * fortie yeeres.

37 * This is that Moses, which said unto the children of Israel, * A Prophet shall the Lord your God raise up unto you, *even* of your brethren, like unto me: him shall ye heare.

38 * This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying unto Aaron, * Make us gods that may goe before us: for we know not what is become of this Moses that brought us out of the land of Egypt.

41 And they made a calf in those dayes, and offered sacrifice unto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and gave them up to serve the phoast of heaven, as it is written in the booke of the Prophets, * O house of Israel, have ye offered to me flaine beasts & sacrifices by the space of fortie yeeres in the wilderness?

43 And ye q tooke up the Tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyond Babylon.

44 * Our fathers had the Tabernacle of * witness in the wilderness, as he had appointed, speaking unto * Moses, that he should make it according to the fashion that he had seene.

45 * Which tabernacle also our fathers received, and brought in with Iesus into the possession of the Gentiles, which God drave out * before our fathers, unto the dayes of David:

46 * Who found favour before God, and desired that he might find a tabernacle for the God of Iacob.

47 * 6 But Salomon built him an house.

48 Howbeit the most High * dwelleth not in temples made with hands, as saith the Prophet,

49 * Heaven is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * 7 Ye stiffnecked and of * uncircumcised hearts and eares, ye have alwayes resisted the holy Ghost: as your fathers did so doe you.

52 Which of the Prophets have not your fathers persecuted? and they have slaine them, which shewed before of the comming of that Iust, of whom ye are now the betrayes and murderers,

53 * Which have received the law by the ordinance of Angels, and have not kept it.

54 * 8 But when they heard these things, their hearts braist for anger, and they gnashed at him with their teeth.

55 * 9 But he being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heavens open, and the Sonne of man standing at the right hand of God.

57 * 10 Then they gave a shout with a loud voyce, and stopped their eares, and ranne upon him violently all at once.

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their cloathes at a yong mans feet, named Saul.

59 And they stoned Steven, who called on

still in the finnes of nature, and Ricke fast in them: for otherwise all the Iewes were circumcised as touching y flesh, and therefore there were two kinds of circumcision Rom. 2. 28. * Exod. 19. 16. galat. 3. 19. 7 By the ministerie of Angels. 8 The more Satan is pressed, the more hee braisteth out into an open rage. 9 The nearer that the Martyrs appoche to death, the neerer they beholding Christ, to rise up even into heaven. 10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madness. a This was done in a rage and furie: for a that time the Iewes could put no man to death by Law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios. lib. 20. that Ananias a Sadducee slew James the brother of the Lord, and for so doing, was accused before Albinus the President of the countrey. b It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17. 7.

He devised a subtil invention against our flockes, in that he commanded all the males to be cast out.

* Exod. 2. 2. k 7 his child was borne through Gods mercifull goodnesse and favour, to be of a goodly and faire countenance.

* Exod. 2. 11.

* Exod. 2. 13.

* Exod. 3. 2. l Now he calleth the Sonne of God an Angel, for he is the Angel of great counsell, and therefore straightwayes after he sheweth him, saying to Moses, I am that God of thy Fathers, &c.

m By the power. * Exod. 7. 8 9. 10 11. 14. chapters. * Exod. 6. 1. 3 He acknowledged Moses for the lawgiver, out to that he proove by his owne witnesses, that the Law had respect to a more perfect thing, that is to say, to the p op eticall of his owne, which tended to Christ, the head of all Prophets.

* Duter 18. 15. chap. 3. 22. * Exod. 29. 2.

* Exod. 32. 1. n This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marvellous calfe, and made goodly images of Kine. Herod. lib. 2. o Being destitute and voyd of his Spirit, he gave them up to Satan & wicked lusts to worship statues.

p By the boaste of heaven, here he meaneth not the Angels, but the moone and sunne and other starres. Deut. 17. 3.

* Amos 5. 25. q You tooke it up on your shoulders and carried it.

r Moses indeed erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.

r That is, of the covenant.

* Exod. 15. 40. hebr 8. 5.

* Iosh. 3. 14. s Delivered from hand to hand.

t By the figure Metonymie, for the countries which the Gentiles possessed. u God drave them out, that they should yeeld up the possession of those countries to our fathers, when they entred into the land.

* 1. Sam. 7. 2. psal. 132. 5.

* 1 Chro. 17. 12. 1. kings 6. 1.

6 Salomon built a Temple, according to Gods commandement, but not with any such condition, that the Maiesty of God should be inclosed therein.

* Chap. 17. 24. * Esai 66. 1.

* Ier. 9. 26. eze. 44. 9

7 Seven mooved with the zeale of God at length iudgeth his owne iudges.

x They are of uncircumcised hearts, which lie drowned

21 Faith and charity never forsake the true servants of God, even to the last breath.

c The word which he useth here noteth out such a kind of imputing or laying to ones charge, as remaineth firme, and stedy for ever, never to be remitted. d Looky 1. Thes 4. 13.

C H A P. VIII.

2 The godly make lamentation for Steven. 3 Saul maketh havocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus, 18 his covetousnesse reprooved. 26 Philip commeth to the Euthopian Eunuch, 38 and baptizeth him.

1 Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdom.

2 The godly mourne for Steven after his death, and burie him, shewing therein an example of singular faith and charity: but no man prayeth to him.

a Amongst all the duties of charity which the godly use, there is no mention made of bringing up of relikes.

3 The dispersion or scattering abroad of the faithful is the ioyning together of Churches.

4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Evangelist.

5 Christ overcomeb Satan so oft as he lusteth, and carieth him about as it were in a triumph in the sight of them whom he deceived and bewitched.

h The word which is used in this place was at the first taken in good part, and is borrowed out of the Persians language, who call their wife men by that name, but afterward it was taken in evill part.

c He had so allured the Samaritans with his witchcrafts, that as blind & mad harebraines they were wholly addicted to him.

6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it up againe forthwith.

7 Peter not chief, but as an ambassadour sent from the whole company of the Apostles, and Iohn his companion according to the authoritie which was committed unto them, confirme and build up the Churches of Samaria, whose foundation had bene layd afore by Philip. d I hope excellent gifts, which are necessary, especially for them that were to be appointed rulers and governours of the Church.

God, and say, I, Lord Iesus receive my spirit.

60 11 And he kneeled downe, and cried with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

And 1 Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 2 Then certaine men fearing God, carried Steven among them, to be buried, and made great lamentation for him.

3 3 But Saul made havocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 4 Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gave heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 5 And there was before in the citie, a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gave heed from the least to the greatest, saying, This man is that great power of God.

11 And they gave heed unto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleaved Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon himselfe beleaved also, and was baptized, and continued with Philip, and wondered, when he saw the signes and great miracles which were done.

14 7 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and Iohn.

15 Which when they were come down, prayed for them, that they might receive the holy Ghost.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they received the holy Ghost.

18 8 And when Simon saw that through laying on of the Apostles hands the holy Ghost was given, hee offered them money,

19 Saying, Give me also this power, that on whomsoever I lay the hands, hee may receive the holy Ghost.

whomsoever I lay the hands, hee may receive the holy Ghost.

20 9 Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this businesse: for thine heart is not right in the sight of God.

22 10 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 11 So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many townes of the Samaritanes.

26 11 Then the Angel of the Lord spake unto Philip, saying, Arise, and goe toward the South unto the way that goeth downe from Hierusalem unto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Governour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charet, hee read Esaias the Prophet.

29 Then the Spirit said unto Philip, Goe neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, and sayd, But vnderstandest thou what thou readeest?

31 And he sayd, How can I, except I had k a guide? And he desired Philip, that he would come up and sit with him.

32 12 Now the place of the Scripture which he read, was this, He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth,

33 In his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Iesus.

36 And as they went on their way, they came unto a certaine water, and the Eunuch sayd, See, here is water, what doeth let me to be baptized?

37 13 And Philip sayd unto him, If thou belevest with all thine heart, thou mayest. Then he answered, and sayd, I belevee that that Iesus Christ is that Sonne of God.

38 Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

which Christ tooke upon him, for our sakes, in bearing his Fathers wrath. in How long his age shall last: for Christ having once risen from the dead, dieth no more, Rom. 6. 9. 13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is evident that we are not then first ingrafted into Christ, when we are baptized, but being already ingrafted are then confirmed. n The summe of the confession which is necessary for baptisme.

9 They are the successors of Simon Magus and not of Simon Peter, which either buy or sell holy things.

e In this doctrine which I preach.

f Is not upright in deed, and without dissembling.

10 We must hope well even of the vilest sinners, so long and so farre forth as we may.

g He calleth the inward malice of the heart, and that venomous and devilish wickednesse verewith this

Magician was wholly replenished, the gall of bitterness: and he is said to be in the gall, as though hee were wholly overwhelmed with gall, and buried in it.

h Intangled in the bands of iniquitie.

11 Christ who calleth freely whom he lusteth, doeth now use Philip

who thought on no such matter, to instruct and baptize the Eunuch at unawares, and by this means extendeth the limits of his kingdom even into Ethiopia.

i A man of great wealth and authority with Candaces: Now this word Candaces is a common name to all the

Queenes of Ethiopia.

k To shew me the way how to vnderstand it.

12 Those things which seeme most to come by chance or fortune (as men terme it) are governed by the secret providence of God.

13 The Hebrew text readeth it thus, Out of a narrow strait, and out of iudgement was he taken:

whereby the narrow strait, he meant the grave and the very bands of death, and by iudgements the punishment which was layd upon him, and the miserable state

in How long his age shall last: for Christ having once risen from the dead, dieth no more, Rom. 6. 9.

13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is evident that we are not then first ingrafted into Christ, when we are baptized, but being already ingrafted are then confirmed.

n The summe of the confession which is necessary for baptisme.

40 But

40 But Philip was found at Azotus; and hee walked to and fro preaching in all the cities, till he came to Cefarea.

C H A P. IX.

2 Saul going towards Damascus, 4 is broken downe to the ground of the Lord: 10 Ananias sent 18 to baptize him. 23 The laying amay of the Iewes, 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palse, 36 and by him Tabitha being dead, 40 is restored to life.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were see before him, falleth into his hands, and is overcome: and with a singular example of the goodnesse of God, in steade of punishment which he iustly deserved for his crueltie, is not only received to favour, but is also even by the mouth of God appointed an Apostle and is confirmed by the ministration and witness of Ananias.

2 Rom. 9. 3. galat. 1. 13. 3 This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples.

4 Any trade of life which a man taketh himselfe unto, the Iewes call a way. 5 Chap. 22. 6 1. cor. 15. 8. 7 This is a proverbe which is spoken of them that through their owne stubbournesse hurt themselves.

8 Stood still and could not goe one step forward, but abode amazed as if they had bene very stones.

9 They heard Pauls voyce: for afterward it is said in flatering, that they heard not his voyce that spake: as beneath a nap. 22. 9 But other goe about to set these places at one which seeme to be at a farre, after this sort, to wit, that they heard a sound of a voyce, but no persif voyce.

10 Tarsus was a citie of Cilicia nere on to Archiala, which is a citie Sardapalus is said to have built in her day.

11 To becomy name in. 12 I will shew him plainly into Iudas his house.

And 1. 4 Saul yet a breathing out threatnings and slaughter against the disciples of the Lord, went unto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) hee might bring them bound unto Hierusalem.

3 Now as he journeyed, it came to passe that as hee was come neere to Damascus, & suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said unto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am here Lord.

11 Then the Lord said unto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evill he hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said unto him, Goe thy way: for he is a chosen vessel unto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (even Iesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly he received sight, and arose, and was baptized.

19 And received meate, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 2 And straightway hee preached Christ in the Synagogues, he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made havocke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound unto the hie Priests?

22 3 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was that Christ.

23 4 And after that many dayes were fulfilled, the Iewes tooke counsell to kill him,

24 But their laying awaite was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 5 Then the disciplesooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 6 And when Saul was come to Hierusalem, hee assayed to ioine himselfe with the disciples: but they were all afraid of him, and beleevd not that he was a disciple.

27 But Barnabasooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 7 And hee was conversant with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 8 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 9 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 10 And it came to passe, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was licke of the palse.

34 Then said Peter unto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 11 There was also at Ioppa a certaine woman, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

1 Peters Apostleship is confirmed by healing of the man that was sicke of the palse.

2 Lydda was a citie of Palestine, and Saron a Champion countrey and a place of good pasturage betweene Cefarea of Palestine and the mountaine Tabor, and the lake of Genzareth which extendeth it selfe in great length beyond Ioppa. 3 Peter declared the glad tidings of life.

2 Paul beginneth straightwayes to execute the office which was enjoyed by him, never consulting with flesh and blood.

3 Paul striveb not with his owne authoritie alone, but with the testimonies of the Propheets.

4 By conferring places of the Scripture together, as cunning craftsmen doe, when they make up any thing, they use to gather all parts together, to make them agree fitly one with another.

5 Paul who was before a persecuter, hath now persecution laid before himselfe, but yet a farre off.

6 2. Cor. 11. 31. 7 We are not forbidden to avoide and eschew the dangers and conspiracies that the enemies of God lay for us, so that wee swerve not from our vocation.

8 In ancient time no man was rashly or lightly received into the number of and amongst the Disciples of Christ, much lesse to be a pastor.

9 The constant servants of God must looke for danger after danger: yet God watcheth for them.

10 With Peter and James, for he saith that he saw none of the Apostles but them, Gal. 1. 18, 19. m. Looke Chap. 6. 1.

11 The ministers of the world may change their place, by the advice and counsell of the congregation and Church.

12 The end of persecution is the building of the Church, so that we will patiently wait for the Lord.

13 This is a borrowed kind of speech, which signifies establishment and increase.

39 Then Peter arose and came with them : and when he was come , they brought him into the upper chamber , where all the widows stood by him weeping , and shewing the shroudes and garments , which Dorcas made , while she was with them.

40 But Peter put them all forth , and kneeled downe , and prayed , and turned him to the bodie , and said , Tabitha , arise . And she opened her eyes , and when she saw Peter , saie vp .

41 Then he gave her the hand , and lift her up , and called the Saints and widowes , and restored her alive .

42 And it was knowne throughout all Ioppa , and many beleevd in the Lord .

43 And it came to passe , that he taried many dayes in Ioppa with one Simon a Tanner .

C H A P. X.

1 Cornelius , 4 at the Angels commandement , 5 sendeth for Peter . 11 Who also by a vision , 15, 20 is taught not to despise the Gentiles . 34 He preacheth the Gospell to Cornelius and his household . 45 Who having received the holy Ghost , 47 are baptized .

Furthermore , there was a certaine man in Cesarea called Cornelius , a captaine of the band called the Italian band ,

2 A devout man , and one that feared God with all his household , which gave much almes to the people , and prayed God continually .

3 He saw in a vision evidently (about the ninth houre of the day) an Angel of God comming in to him , and saying unto him , Cornelius .

4 But when he looked on him , he was afraid , and said , What is it , Lord ? and he said unto him , Thy prayers and thine almes are come up into remembrance before God .

5 Now therefore send men to Ioppa , and call for Simon , whose surname is Peter .

6 He lodgeth with one Simon a Tanner , whose house is by the sea side : hee shall tell thee what thou oughtest to doe .

7 And when the Angel which spake unto Cornelius , was departed , he called two of his servants , and a souldier that feared God , one of them that waited on him ,

8 And tolde them all things , and sent them to Ioppa .

9 On the morow as they went on their journey , and drew neere unto the citie , Peter went up upon the houte to pray about the sixth houre .

10 Then waxed he an hungred , and would have eaten : but while they made *some thing* readie , he fell into a trance .

11 And he sawe heaven opened , and a certaine vessel come downe unto him , as it had bene a great sheete , knit at the foure corners , and was led downe of the earth .

12 Wherein were all manner of foure footed beastes of the earth , and wilde beastes and creeping things , and fowles of the heaven .

13 And there came a voyce to him , Arise , Peter : kill , and eate .

14 But Peter said , Not so , Lord : for I have ne-

ver eaten any thing that is polluted , or vncleane .

15 And the voyce spake vnto him againe the second time , The things that God hath purified , I pollute thou not .

16 This was so done thrise : and the vessel was drawen up againe into heaven .

17 Nowe while Peter doubted in himselfe what this vision which hee had seene , meant , behold , the men which were sent from Cornelius , had inquired for Simons house , and stood at the gate ,

18 And called , and asked , whether Simon , which was surnamed Peter , were lodged there .

19 And while Peter thought on the vision , the Spirit saide unto him , Beholde , three men seeke thee .

20 Arise therefore , and get thee downe , and goe with them , and doubt nothing : for I have sent them .

21 Then Peter went downe to the men , which were sent unto him from Cornelius , and said , Behold , I am he whom yee seeke : what is the cause wherefore ye are come ?

22 And they said , Cornelius the captaine , a iust man , and one that feareth God , and of good report among all the nation of the Iewes , was warned from heaven by an holy Angel to send for thee into his house , and to heare thy words .

23 Then called he them in , and lodged them : and the next day , Peter went forth with them , and certaine brethren from Ioppa accompanied him .

24 And the day after , they entred into Cesarea . Nowe Cornelius waited for them , and had called together his kinsmen , and speciall friends .

25 And it came to passe as Peter came in , that Cornelius met him , and fell downe at his feet , and worshipped him .

26 But Peter tooke him up , saying , Stand up : for even I my selfe am a man .

27 And as he talked with him , he came in , and found many that were come together .

28 And he said unto them , Yee know that it is an vnlawfull thing for a man that is a Iew , to company , or come unto one of another nation : but God hath shewed me , that I should not call any man polluted , or vncleane .

29 Therefore came I unto you without saying nay , when I was sent for . I aske therefore , for what intent have ye sent for me ?

30 Then Cornelius said , Foure dayes agoe , about this houre , I fasted , and at the ninth houre I prayed in mine house , and beholde , a man stood before me in bright cloathing ,

31 And said , Cornelius , thy prayer is heard , and thine almes are had in remembrance in the sight of God .

32 Send therefore to Ioppa , and call for Simon , whose surname is Peter , (hee is lodged in the house of Simon a Tanner by the Sea side) who when he commeth , shall speake unto thee .

33 Then send I for thee immediatly , and thou hast well done to come . Now therefore are we all here present before God to heare all things that are commanded thee of God .

34 Then Peter opened his mouth , and said , Of a truth I perceive , that God is no acceptor of persons .

35 But

x Peter consecrateth the first fruits of the Gentiles to God by the meane of two miracles . a So that he worshipped one God , and was no idolater . not but could be void of faith in Christ because he was a devout man : but a ver he knew not that he was come . b This is a great commendation to this man that he laboured to have all his household and familiar friends and acquaintance to be religious and godly . c What wilt thou with me Lord? for he seeth himselfe to heare . d This is a borrowed kind of speech , which the Hebrewes use very much to know from sacrifices , and applied to prayers : for it is said of whole burnt sacrifices , that the smoke and savour of them goeth up into Gods nostrils : so doe our prayers as a sweete smelling sacrifice which the Lord taketh great pleasure in . e That is in so much that they will not suffice God as it were to forget thee : for so doeth the Scrip ures oftentimes to praile with us as ourselves doe , with little children . when they frame their tongues to speake . f For though Peter stand not amazed as one that is tongue yed , but talketh with God , and is instructed in his mysteries , yet his minde was farre otherwise then it was wont to be , but shortly returned to the olde bent . g So that it seemed to be a foure square sheete . h Here is this word (All) which is generally plainly put for an indefinite and vncertaine , that is to say for some of all sorts not for all of every sort . i That is , such as were meete for mans use . k What is meant by these creeping things . Look Levit 11 . a Peter professeth daily in the knowledge of the benefit of Christ , yea , after that he had received the holy Ghost .

3 Religious adoration or worship agreeth onely to God : but civill worship is given to the Ministers of the word although not without danger . m He meaneth not the self same houre , but the like , that is , about nine of the clock the other day , as it was then nine when he spake to Peter . 4 Cornelius faith sheweth forth it selfe by prayer and charitie . 5 As faith cometh by bearing , so is it nourished and groweth up by the same . 6 Distinction of nations is taken away by the coming of Christ : And it is evidently seene by faith and righteousness , who is agreeable to him , or whom he accepteth . n That God judgeth not after the outward appearance . o Deut. 10. 17 . 2. chron. 19. 7. ioh 34. 19 . rom. 2. 11 . gal. 2. 6 . ephes. 6. 9 . coloss. 3. 25 . 1. pet. 1. 17 .

o By the feare of God, the Hebrewes vnderstand the whole service of God: whereby we perceiue that Cornelius was not void of faith, no more then they were which liued before Christs time: and therefore they deale foolishly, which build preparative workes & free will upon this place.

p God gave the Israelites to understand, that whosoever liueth godly, is acceptable to God, of what nation soeuer he be, for hee preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is of the Iewes, but of all.

7 The summe of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with his mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile us to God, did rise againe the third day, that whosoever beleeueth in him should be saved through the remission of finnes.

† Luke 4, 14. 9 This stile is taken from an olde custome of the Iewes, who vsed to anoint their King, and Priestes, whereupon it growe to call them anointed, upon whom God bestowed giftes & vertues. 1 This chusing of the Apostles is properly given to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and setting of Gods chusing, and mens voices the one against the other, for the Apostles are immediately appointed of God, and the Church Ministers by meanes. † Iere. 31, 34. mica. 7, 18. chap. 15 8. 8 The Spirit of God sealeth that in the heart of the bearers, which the minister of the word speaketh by the commandement of God, as it appeareth by the effects. 9 Baptisme doth not sanctifie or make them holy which receive it, but sealeth up and confirmeth their sanctification.

CHAP. XI.

1 Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 and there Agabus foretelleth a famine to come.

1 Peter being without cause reprehended of the unskilfull and ignorant, doth not obiect that hee ought not to be iudged of any, but openly giueth an account of his doing.

Now the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also received the word of God.

2 And when Peter was come up to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certaine vessel comming downe as it had bene a great sheete, let downe from heaven by the foure corners, and it came to me.

35 But in every nation hee that feareth him, and worketh righteousness, is accepted with him.

36 Ye knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 7 Even the worde which came through all Iudea, & beginning in Galile, after the Baptisme which Iohn preached:

38 To wit, how God anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whome they slew, hanging him on a tree.

40 Him God raised up the third day, and caused that he was shewed openly:

41 Not to all the people, but unto the witnesses chosen before of God, even to us which did eat and drinke with him, after he arose from the dead.

42 And hee commanded us to preach unto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also give all the Prophets witness, that through his Name all that beleeve in him, shall receive remission of finnes.

44 8 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleeved, were astonished, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 9 Can any man forbidde water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certaine dayes.

6 Towarde the which when I had fastened mine eyes, considered, and saw fourescored beasts of the earth, and wild beasts, and creeping things, and fowles of the heaven.

7 Also I heard a voice, saying unto me, Arise, Peter: slay and eate.

8 And I said, God forbid Lord, for nothing polluted or uncleane hath at any time entered into my mouth.

9 But the voice answered me the second time from heaven, The things that God hath purined, pollute thou not.

10 And this was done three dayes, and all were taken up againe into heaven.

11 Then beholde, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit said unto me, that I should go with them, without doubting: moreover, these fixe brethren came with me, and wee entred into the mans house.

13 And he shewed us, how he had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes unto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & even as upon us at the beginning.

16 Then I remembred the word of the Lord, how hee said, & Iohn baptized with water, but yee shall be baptized with the holy Ghost.

17 For as much then as God gave them a like gift, as he did unto us, when wee beleeved in the Lord Iesus Christ, who was I, that I could let God?

18 2 When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance unto life.

19 3 And they which were scattered abroad because of the affliction that arose about Steven, went throughout till they came unto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but unto the Iewes onely.

20 4 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake unto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeved and turned unto the Lord.

22 5 Then tidings of those things came unto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe unto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith and much people ioyned themselves unto the Lord.

25 6 Then departed Barnabas to Tarsus to seecke Saul:

26 And when hee had found him, hee brought him unto Antiochia: and it came to passe that a whole yere they were conversant with the Church, and taught much people, in much that the disciples were first called Christians in Antiochia.

27 7 In

* Chap. 2, 4.

† Chap. 1, 5. and 19, 4. matth. 3, 11. marke 1, 8. luke 3, 16. iohn 1, 26.

2 Such as take a question of the truth which they know not, ought to be quietly heard, and must also quietly yeeld to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

* Chap. 8, 1.

2 He speaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The Church of Antiochia, the new Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condemne of the traordinarie vocation, but yet they iudge it by the effects.

97 There was no contention amongst the Apostles either of vsurping, or of holding places and degrees.

7 God doth so wrap up his Church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

8 All Congregations or Churches make one bodie.

b That is, that whereof the Deacons might succour the poore: for it behooved to have all these things done orderly, and decently, and therefore it is sayd, that they sent these things to the Elders, that is, to the governours of the Church.

CHAP. XII.

2 Herod killeth James with the sword. 4 And imprisoneth Peter, 8 whome the Angell delivereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

2 God giveth his Church a truce, but for a litle time.

a This name Herod was common to all them that came of the stocke of Herod. Ascalonites, whose surname was Magnus: but hee that is spoken of here, was nephew to Herod the great sonne to Aristobolus, and father to that Agrippa who is spoken of afterward.

b Violently, his cause being not once heard.

a It is an old fashion of tyrants to procure the favour of the wicked, with the blood of the godly.

3 The tyrants and wicked make a galous for themselves even then when they doe most according to their owne will and fantasie.

4 The prayers of the godly overcome the counsell of tyrants, obtaine Angels of God, breake the prison, unloose chaines, put Satan to flight, and preserve the Church.

5 Chap. 5. 19.

c In the prison. Holy meeting in the night as well of men as women (when they can not be suffred in the day time) are alwayes by the example of the Apostles.

6 We deserve more of God, then we dare well hope for. Out of the place where they were assembled but not out of the house.

27 7 In those dayes also came Prophets from Hierusalem unto Antiochia.

28 And there stood up out of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe under Claudius Cesar.

29 8 Then the disciples every man according to his abilitie, purposed to send b succour unto the brethren which dwell in Iudea.

30 Which thing they also did and sent it to the Elders by the hand of Barnabas and Saul.

NOW 1 about that time, 2 Herod the king stretched forth his hand to vex certain of the Church,

2 And he b killed James the brother of John with the sword.

3 a And when he saw that it pleased the Jewes, hee proceeded further, to take Peter also (then were the dayes of unleavened bread.)

4 3 And when he had caught him, he put him in prison, and delivered him to foure quaternions of souldiours to be kept, intending after the Passover to bring him forth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

6 And when Herod would have brought him out unto the people, the same night slept Peter betwene two souldiours, bound with two chaines, and the keepers before the doore, kept the prison.

7 4 And behold, the Angell of the Lord came upon them, and a light shined in the c house, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said unto him, Gird thy selfe, and bind on thy sandales. And so he did. Then hee said unto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came unto the yron gate that leadeth unto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 4 And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.

12 5 And as he considered the thing, hee came to the house of Mary, the mother of John, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maid came forth to hearken, named Rhode,

14 But when she knew Peters voice, shee opened not the entrie doore for gladnesse, but ranne in, and told how Peter stood before the entrie.

15 But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonished.

17 7 And he beckened unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shew these things unto James and to the brethren: and hee departed and went into another place.

18 8 Now as soone as it was day, there was no small trouble among the souldiours, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there abode.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accorde unto him, and perswaded Blastus the Kings Chamberlaine, & they desired peace, because their countrey was nourished by the Kings land.

21 And upon a day appointed, Herod arrayed himselfe in royall appareil, and sat on the iudgement seat, and made an oration unto them.

22 10 And the people gave a shout, saying, The voice of God, and not of man.

23 11 But immediatly the Angell of the Lord smote him, because hee gave not glorie unto God, so that hee was eaten of wormes, and gave up the ghost.

24 12 And the word of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them John, whose surname was Marke.

CHAP. XIII.

2 The holy Ghost commandeth that Paul and Barnabas be separated unto him: 6 At Paphus, 8 Elymas the sorcerer is stroken blind: 14 From whence being come to Antiochia, 17 They preach the Gospel, 45 the Jewes vehemently withstanding them.

HERE 1 were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manchen (which had beene brought up with a Herod the Tetrarch) and Saul.

2 Now as they b ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I have c called them.

3 2 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were sent forth of the holy Ghost, came downe unto d Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jewes: and they had also John to their minister.

6 So when they had gone throughout the yle unto Paphus, they found a certaine forcerer, a

commeth which is vsuall in the Church) when hee causeth that to be, which was not whether you referre it to the matter it selfe or to any qualitie or thing about the matter: and it groweth of this, because when this begin to be, then they have some name: as God his mightie power is also declared thereby, who spake the word, and things were made. 2 Fast, and solemne prayers were vsed before the laying on of handes.

3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders succedours.

7 We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be vsed in Gods businesse be not a whit slackened.

8 Evill counsell falleth out in the end to the hurt of the devisers of it.

9 A miserable and shamefull example of the end of the enemies of the Church.

10 The flatterie of the people, maketh fooles faire.

11 God resisteth the proud.

e Iosephus recordeth that this king did not repress those flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.

12 Tyrants build up the Church by plucking it downe.

f They that heard the word of God.

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.

a The same was Antipas, which put Iohn Baptist to death.

b Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.

c The Lord is said to call (whereof this word (calling))

4 The devill maketh the conquest of Christ more glorious, in that that he seth himselfe against him.
5 The forcerer which was stricken of Paul with a corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospell.
6 He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kind of wickednesse with the least motion in the world.
7 His power which he sheweth in striking and beating downe his enemies.
8 An example in one and the selfe same company both of singular constancie, and also of great weaknesse.
9 This putteth a difference betwixt it, and Antiochia which was in Syria.
7 In the Synagogue of the Iewes (according to the patterne whereof Christian Congregations were instituted) first the Scriptures were read, then such as was learned were licenced by the rulers of the Synagogue to speake and ex-pound.
h Word for word, if there be any word in you: and this is a kinde of speech taken from the Hebrewes, whereby is meant, that the gifts of Gods grace are in us, as it were in treasure houses, and that they are not ours, but Gods: In like sort saith David, Thou hast put a new song in my mouth: Psal. 40. 1. 8 God bestowed many peculiar benefites upon his chosen Israel, but this especially, that he promised them the everlasting redeemer. i Advanced and brought to honour. * Exod. 1. 9. * Exod. 13. 14. k Openly and manifestly force, breaking in pieces the enemies of his people. * Exod. 16. 1. * Iosh. 24. 1. * Iudg. 3. 9. l There were from the birth of Isaac unto the destruction of the Canaanites under the governance of Ioshua foure hundred and seven and forty yeeres, and therefore be addeth in this place, this word, About, for there want three yeeres, but the Apostle useth the whole greater number. * 1. Sam. 8. 5. * 1. Sam. 9. 15. and 10. 1. m In this space of fourtie yeeres, must the time of Samuel be reckoned with the dayes of Saul: for the kingdome did as it were swallow up his governement. * 1. Sam. 16. 13. 9 Hee prooveth by the witnesse of Iohn, that Iesus is that Saviour which should come of David. * Psal. 89. 21. * Esai. 11. 1. * Mala. 3. 1. mat. 3. 2. mark. 1. 2 luke 3. 2. n Iohn as an Herald, did not shew Christ coming a farre off as the other Prophets did, but hard at hand, and entred in his journey.

false Prophet being a Jew, named Barieus,
7 Which was with the Deputie Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and desired to heare the word of God.
8 4 But Elimas the forcerer, (for, so is his name by interpretation) withstood them, and sought to turne away the Deputie from the faith.
9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,
10 5 And sayd, O full of all subtilty and all mischief, the child of the devill, and enemy of all righteousness, wilt thou not cease to pervert the straightwayes of the Lord?
11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blind, and not see the sunne for a season. And immediatly there fell on him a mist and a darkenes, and he went about, seeking some to leade him by the hand.
12 Then the Deputie when hee saw what was done, beleeveth, and was astonied at the doctrine of the Lord.
13 6 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.
14 But when they departed from Perga, they came to Antiochia a citie of g Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.
15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.
16 8 Then Paul stood up and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.
17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of * Egypt, and with an * k high arme brought them out thereof.
18 And about the time * of forty yeeres, suffred hee their maners in the wilderness.
19 And he destroyed seven nations in the land of Chanaan, & * divided their land to them by lot.
20 Then afterward he gave unto them * Iudges about l foure hundredth and fiftie yeeres, unto the time of Samuel the Prophet.
21 So after that, they desired a * King, and God gave unto them * Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of m fourtie yeeres.
22 And after he had taken him away, he raised up * David to be their King, of whom hee witnessed, saying, I have found David the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.
23 9 Of this mans seede hath God * according to his promise raised up to Israel, the Saviour Iesus:
24 When * Iohn had first preached a before

his coming the baptisme of repentance to all the people of Israel.
25 And when Iohn had fulfilled his course, he said, * Whom ye thinke that I am, I am not he: but behold, there cometh one after mee, whose shoe of his feete I am not worthy to loose.
26 10 Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
27 11 For the inhabitants of Hierusalem, and their rulers, because they knew him not, nor yet the wordes of the Prophets, which are read every Sabbath-day, they have fulfilled them in condemning him.
28 And though they found no cause of death in him, yet desired they Pilate to kill him.
29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre:
30 12 But God * raised him up from the dead.
31 And he was seene many daies of them, which came up with him from Galile to Hierusalem, which are his witnesses unto the people.
32 And we declare unto you, that touching the promise made unto the fathers,
33 God hath fulfilled it unto us their children, in that he * raised up Iesus: 13 even as it is written in the second Psalme, * Thou art my Sonne: this day have I begotten thee.
34 Now as concerning that hee raised him up from the dead, no more to returne to corruption, hee hath saide thus, * I will give you the holy things of David, p which are faithfull.
35 14 Wherefore hee saith also in another place, * Thou wilt not suffer thine holy one to see corruption.
36 Howbeit, David after hee had served his time by the counsell of God, hee * slept, and was laid with his fathers, and saw corruption.
37 But hee whom God raised up, saw no corruption.
38 15 Be it knowen unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of finnes.
39 And from all things, from which ye could not be iustified by the Law of Moses, by him everie one that beleeveth, is iustified.
40 16 Beware therefore least that come upon you, which is spoken of in the Prophets.
41 * Beholde, yee despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleieve, if a man would declare it you.
42 17 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day.
43 Now when the congregation was dissolved, many of the Iewes and * Profelytes that feared God, followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God.
44 And

* Mat. 3. 11 mar. 2. 7. Iohn. 1. 29.
10 Christ was promised and sent properly to the Iewes.
11 All things came to passe to Christ, which the Prophets foretold of Messias: so that hereby also it appeareth that he is the true and onely Saviour: and yet notwithstanding they are not to be excused which did not onely not receive him, but also persecute him most cruelly although he was innocent.
* Mat. 27. 22. mar. 15. 13. luke 23. 23. Iohn 19. 6.
12 We must see the glory of the resurrection against the shame of the crosse, & grave. And therefore resurrection is proved as well by witnesses which saw it, as by the testimonies of the Prophets.
* Mat. 28. 2. mar. 16. 6. luke 24. 6. Iohn 20. 19.
o For then he appeared plainly and manifestly as that onely Sonne of God, when as he left off his weaknesse, and came out of the grave having conquered death.
13 If Christ had taried in death, he had not bene the true Sonne of God, neither had the covenant, which was made with David, bene sure.
* Psalm 27. heb. 1. 5. and 5. 5.
* Esa. 55. 3.
p The Grecians call these holy things, which the Hebrewes call gracious bounties: and they are called Davids bounties in the passive signification, because God bestowed them upon David: Moreover they are termed faithfull, after the manner of speech which the Hebrewes use, who tearme these things faithfull, which are pleasing and sure such as neither alter nor change.
14 The Lord was so in grave, that he felt no corruption.
* Psal. 16. 11. chap. 2. 31. * 1. King. 2. 10. chap. 2. 29.
15 Christ was sent to give them free remission of innes, which were condemned by the Law. q Where as the ceremonies of the Law could not absolve you from your finnes, this man doth absolve you, if you lay hold on him by faith.
16 The benefite of God came to the utter end doing if them that contemne them. * Habak 1. 5.
17 The Gentiles goe before the Iewes into the kingdome of heaven. r Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.

18 The favour of
one selfe same
Gospel is unto the
reprobate and va-
beleevers, death,
and to the elect
and such as be-
leeve life.

29 The Gospel is
published to the
Gentiles by the
expresse command-
ment of God.

31 By this your do-
ing you doe as it
were pronounce
sentence against
your selves and
iudge your selves.

32 Est. 49, 6.

33 Therefore either
all were not appoin-
ted to everlasting
life, or els all should
have beleaved, but
because that is not
so, it followeth that
some certaine were
ordained, and there-
fore God did not
onely foreknow, but
also foreordaine,
that neither faith
nor the effects of
faith should be the

cause of his ordaining or appointment, but his ordaining the cause of faith. 20 Such is
the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of
some which are not altogether evill men, to execute their cruelty. u Such as em-
braced Moyses his Law. 21 The wickednesse of the world cannot let God to gather
his Church together, and to foster and cherish it, when it is gathered together.

34 Mat. 20, 14. mar. 11. luke 9, 5. chap. 18, 6.

CHAP. XIII.

1 Paul and Barnabas 5 are persecuted at Iconium: 6 At
Lystra Paul 10 healeth a creeple. 13 They are about to
doe sacrifice unto them, 13 but they forbid it. 19 Paul
by the perswasion of certaine Iewes, is stoned: 23 From
thence passing thorow divers Churches, 26 they returne
to Antiochia.

1 We ought to be
no less constant
in preaching of
the Gospel, then
the perversenes of
the wicked is ob-
stinate in persecu-
ting of it.

2 Iconium was a
citic of Lycaonia.

3 Which obeyed
not the doctrine.

4 We ought not
to leave our places
and give place to
threatnings, nei-
ther to open rage,
but when there is
no other remedie,
and that not for
our owne quietnes
sake, but that the
Gospel of Christ
may be spread fur-
ther abroad.

5 It is lawfull some-
time to flee dangers,
in time convenient.

6 It is an olde
subtiltie of the de-
vill, either to cause
the faithfull ser-
vants of God to
be banished at once, or to be worshipped for idoles: and that chiefly taking occasion
by miracles wrought by them.

And it came to passe in Iconium, that they
went both together into the Synagogue of the
Iewes, and so spake, that a great multitude both of
the Iewes and of the Grecians beleaved.

2 And the unbeleeving Iewes stirred up, and
corrupted the mindes of the Gentiles against the
brethren.

3 So therefore they abode there a long time,
and spake boldly in the Lord, which gave testi-
mony unto the word of his grace, and caused signes
and wonders to be done by their hands.

4 But the multitude of the citie was divided:
and some were with the Iewes, and some with the
Apostles.

5 And when there was an assault made both
of the Gentiles, and of the Iewes with the rulers,
to doe them violence, and to stone them,

6 They were ware of it, and fled unto Ly-
stra, and Dabe, cities of Lycaonia, and unto the
region round about,

7 And there preached the Gospel.

8 Now there sate a certaine man at Lystra,
impotent in his feete, which was a creeple from his
mothers wombe, who had never walked.

9 He heard Paul speake: who beholding him
and perceiving that he had faith to be healed,

10 Saide with a loud voice, Stand upright on
thy feete. And he leaped up, and walked.

11 Then when the people saw what Paul had
done, they lift up their voices, saying in the speech
of Lycaonia, Gods are come downe to us in the
likenesse of men.

12 And they called Barnabas, Iupiter, and Paul
Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their
citic, brought buls with garlands unto the gates,
and would have sacrificed with the people.

14 But when the Apostles, Barnabas and Paul
heard it, they rent their cloathes, and ran in among
the people, crying,

15 And saying, O men, why doe yee these
things? We are even men subiect to the like pas-
sions that ye be, and preach unto you, that yee
should turne from these vaine things unto the
living God, which made heaven and earth, and
the sea, and all things that in them are:

16 Who in times past suffered, all the
Gentiles to walke in their owne wayes.

17 Nevertheless, he left not himselfe without
witness, in that he did good and gave us raine from
heaven, and fruitfull seasons, filling our hearts with
food, and gladnesse.

18 And speaking these things, scarce appeased
they the multitude, that they had not sacrificed un-
to them.

19 Then there came certaine Iewes from An-
tiochia and Iconium, which when they had per-
swaded the people, stoned Paul, and drewe him
out of the citie, supposing he had beene dead.

20 Howbeit, as the disciples stood round about
him, hee arose up, and came into the citie, and the
next day he departed with Barnabas to Derbe.

21 And after they had preached the glad ti-
dings of the Gospell to that citie, and had taught
many, they returned to Lystra, and to Iconium, and
to Antiochia.

22 Confirming the disciples hearts, and exhor-
ting them to continue in the faith, affirming that
wee must through many afflictions enter into the
kingdome of God.

23 And when they had ordained them Elders
by election in everie Church, and prayed, and fas-
ted, they commended them to the Lord in whom
they beleaved.

24 Thus they went throughout Pisidia, and
came to Pamphylia.

25 And when they had preached the worde in
Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, from
whence they had bene commended unto the grace
of God, to the worke, which they had fulfilled.

27 And when they were come and had ga-
thered the Church together, they rehearsed all
the things that God had done by them, and how
hee had opened the doore of faith unto the Gen-
tiles.

28 So there they abode a long time with the
disciples.

an end of their peregrination, and being returned to Antiochia, to render an account
to the Congregation or Church. Attalia was a sea city of Pamphylia, neere
to Lycia. Antiochia of Syria. Chap. 13, 3.

CHAP. XV.

1 Certaine goe about to bring in circumcision at Antiochia:
6 About which matter the Apostle consult: 19 and
what must be done, 23 they declare by letters. 36 Paul
and Barnabas 39 are at great variance.

Then

d Of the house
where Paul and
Barnabas were.

4 That is also cal-
led idolatry, which
given to crea-
tures, be they ne-
ver so holy and ex-
cellent, that which
is proper to the
onely one God,
that is invocation
or calling upon.
e Men, as ye are,
and partakers of
the selfe same na-
ture of man as you.
f He calleth idoles,
vaine things, after
the manner of the
Hebrewes.

37 Gene. 1, 1.

38 psalme 146, 5.

39 rebel. 14, 7.

40 Custom, be it
never so old, doth
not excuse the
idolaters.

41 Rom. 8, 13.

42 rom. 1, 24.

43 g Suffered them to
live as they lusted,
prescribing and ap-
pointing them no
kind of religion.

44 6 The devill when
he is brought to
the last cast, ar-
rathly rageth

45 openly, but in vaine
even then when
he seemeth to
have the upper
hand.

46 2. Cor. 11, 25.

47 7 We must goe
forward in our vo-
cation through a
thousand deaths.

48 8 It is the office
of the ministers,
not only to teach,
but also to con-
firm them that
are taught, and pre-
pare them to the
crosse.

49 9 The Apostles
committed the
Churches which
they had planted,
to proper and pe-
culiar Pastors,

50 which by made
not rashly, but
with prayers and
fastings going be-
fore: neither did
they trust them
upon Churches
through briberie
or lordly superio-
ritie, but chose and
placed them by
the voyce of the
congregation.

51 10 Paul and Bar-
nabas having made

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubborne wities of certaine evil men: The first strife was concerning the office of Christ, whether we be saved by his onely righteousness apprehended by faith, or we have neede also to observe the Law.

a Epiphanius is of opinion that this was Cerinthus.

a Meetings of Congregations were instituted to suppress heresies, whereunto certaine were sent by common consent in the name of all.

b Courteously and lovingly brought on their way by the Church, that is, by certaine appointed by the Church.

3 The matter is first handled, both parts being heard in the assemblie of the Apostles and ancients, and after is communicated with the people.

* Chap. 10, 10. and 11, 13.

4 God himselfe in calling of the Gentiles which are uncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the Law.

c Word for word, of old time, that is, even from the first time that we were commanded to preach the Gospel, and straightwayes after that the holy Ghost came downe upon us.

d He put no difference betweene us and them, as touching the benefice of his free favour.

* Chap. 10, 43. 1. cor. 1, 2.

e Christ pronounceth them blessed, which are pure of heart: and here we are plainly taught that men are made such by faith.

f Why tempt ye God, as though hee could not save by faith? * Math. 23, 4.

g A true patterne of a lawfull Council, were Gods truth onely reigneth.

h The sonne of Silphus, who is called the Lords brother.

i James confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter.

j Amos 9, 11.

k Gods appointment.

THen came downe a certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, yee cannot be saved.

2 And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe up to Hierusalem unto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great ioy unto all the brethren.

4 And when they were come to Hierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharises, which did beleve, rose up, saying that it was needefull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose up, and sayd unto them, 4 Yee men and brethren, ye know that a good while agoe, among us God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleve.

8 And God which knoweth the hearts, bare them witnesse, in giving unto them the holy Ghost, even as he did unto us.

9 And he put no difference betweene us and them, after that by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleve, through the grace of the Lord Iesus Christ to be saved, even as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men, and brethren, hearken unto me.

14 Simeon hath declared, how God first did visite the Gentiles, to take of them a people unto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will returne, and will builde againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I builde againe, and I will set it up.

17 That the residue of men might seeke after the Lord, and all the Gentiles upon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God knoweth all his workes.

19 Peter passing from the Ceremonies to the Lawe: selfe in generall, sheweth that none could be saved, if salvation were to be sought for by the Lawe, and not by grace onely in Iesus Christ, because that no man could ever fulfill the Lawe, neither Patriarch, nor Apostle.

20 Why tempt ye God, as though hee could not save by faith? * Math. 23, 4.

21 A true patterne of a lawfull Council, were Gods truth onely reigneth.

22 The sonne of Silphus, who is called the Lords brother.

23 James confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter.

24 And therefore nothing commeth to passe by fortune, but by Gods appointment.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send unto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in every citie them that preach him, seeing he is read in the Synagogues every Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, and the brethren, Unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we have heard, that certaine which went out from us, have troubled you with words, and combred your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gave no such commandement.

25 It seemed therefore good to us, when wee were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul.

26 Men that have given up their lives for the Name of our Lord Iesus Christ.

27 We have therefore sent Judas and Silas, which shall also tell yon the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay no more burden upon you, then these necessarie things.

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they delivered the Epistle,

31 And when they had read it, they reioyced for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in peace of the brethren unto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 But after certaine dayes, Paul sayd unto Barnabas, Let us returne and visite our brethren in every citie, where we have preached the word of the Lord, and see how they doe.

mans worke. o Not that men have any authoritie of themselves, but to shewe the faithfulness that they used in their ministerie and labour. p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Jewes might more peaceably live together with lesse occasion of quarrell. 12 Chastitie is requisite even in things indifferent.

13 It is requisite for all people to knowe certainly what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

q This is an Hebrew kinde of speech, which is as much to say, as the brethren taught them all prosperous success, and the Church dismissed them with good leave.

14 Congregations or Churches doe easily degenerate, unless they be diligently seene unto, and therefore went these Apostles to oversee such as they had planted, and for this cause also Synagoges were instituted and appointed.

8 In matters indifferent we may so farre beare with the weaknesse of our brethren, as they may have time to be instructed.

i From sacrifices or from feastes which were kept in idoles Temples.

9 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing tyrannously or upon a Lordlines, neither doth the common multitude let themselves tumultuously against them, which sit as Iudges by the worde of God: as the like order also is holden in publishing and raising those things which have bene so determined and agreed upon.

10 The Council of Hierusalem concludeth, that they trouble mens consciences, which teach us to seeke salvation in any other meane then in Christ onely, apprehended by faith, from whence soever they come, and whomsoever they pretend to be author of their vocation.

k From our congregation. l A borrowed kind of speech taken of them which pull downe that that was build up: and it is a very usuall metaphor in the Scriptures: to say the Church is builded for, the Church is planted and stablished.

m Have greatly hazarded their lives. n That is, a lawfull Council, which the holy Ghost ruleth.

o First they make mention of the holy Ghost, that it may not seeme to be any

p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Jewes might more peaceably live together with lesse occasion of quarrell.

q This is an Hebrew kinde of speech, which is as much to say, as the brethren taught them all prosperous success, and the Church dismissed them with good leave.

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14 Congregations or Churches doe easily degenerate, unless they be diligently seene unto, and therefore went these Apostles to oversee such as they had planted, and for this cause also Synagoges were instituted and appointed.

15 A lamentable example of discord betweene excellent men and very great friends, yet not for prophane or their private affaires, neither yet for doctrine.

16 God vseth the faultes of his seruants to the profite and building of his Church, yet we haue to take heed even in the best matters that we passe not measure in our heate.

17 They were in great heate: but herein we haue to consider the force of Gods counsell: for by this meane it came to passe, that the doctrine of the Gospel was exercised in many places.

C H A P. XVI.

1 Paul having circumcised Timotheus, 12 bring at Philippi. 14 instructed Lydia in the faith. 15 The spirit of divination, 18 is by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned, 26 Through an earthquake, 27 the prison doores are opened. 31, 32 The Gaoler receiveth the faith.

1 Paul himselfe doeth not receive Timothee into the ministerie without sufficient testimony, and allowance of the brethren.

2 Rom. 16, 21. phil. 2, 19.

3 1. thess. 3, 2.

4 Paul in his latter Epistle to Timothee, commendeth the goodlines of Timothees mother and grandmother.

5 Both for his godlinesse and benefite.

6 Timothee is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Jewes.

7 Charitie is to be observed in things indifferent that so regard be had both of the weakes, and the quietnesse of the Church.

8 These decrees which he spake of in the former chapter.

9 God appointeth certaine and determinate times to open and set forth his truth, that both the election and the calling may proceed of grace.

10 He sheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey, and not to inquire.

11 They are the ministers of the Gospel, by whom hee helpeth such as were like to perish. 12 The Saints did not easily beleve every vision. 13 God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth that there is no acception of person in the Gospel. 14 Where they were wont to assemble themselves, 15 The Lord onely openeth the heart to heare the word which is preached.

37 15 And Barnabas counselled to take with them Iohn, called Marke.

38 And Paul thought it not meete to take him unto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 19 Then where they for stirred, that they departed: funder one from the other, so that Barnabas tooke Marke, and sailed unto Cyprus.

40 And Paul chose Syllas and departed, being commended of the brethren unto the grace of God.

41 And hee went through Syria and Cilicia, stablishing the Churches.

Then came he to Derbe and to Lystra: and beholde, a certaine disciple was there, named

Timotheus, a womans sonne, which was a Jewe and beleevd, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they delivered them the decrees to keep, ordeined of the Apostles and Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 4 Nowe when they had gone through our Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bythinia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe us.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called us to preach the Gospel unto them.

11 Then went wee forth from Troas, and with a streight course came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 And on the Sabbath day we went out of the citie, besides a river, where they were wont to pray: and wee sat downe, and spake unto the women, which were come together.

14 And a certaine woman named Lydia, a

seller of purple, of the citie of the Thyatirians, which worshipped God, heard us: whose heart the Lord opened, that shee attended unto the things, which Paul spake.

15 And when shee was baptized, and her household, shee besought us, saying, If ye have iudged me to be faithfull to the Lord, come into mine house, and abide there: and she constrained us.

16 And it came to passe that as we went to prayer, a certaine maid having a spirit of divination, met us, which gate her masters much vantage with divining.

17 Shee followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto you the way of salvation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place unto the Magistrates.

20 And brought them to the governours, saying, These men which are Jewes trouble our citie,

21 And preach ordinances, which are not lawfull for us to receive, neither to observe, seeing we are Romanes.

22 The people also rose up together against them, and the governours rent their cloathes, and commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commanding the Gaoler to keepe them surely.

24 Who having received such commandement, cast them into the inner prison, and make their feet fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung Psalmes unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and every mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would have killed himselfe, supposing the prisoners had bin fled.

28 But Paul cried with a loud voyce, saying, Doe thy selfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and sayd, Syrs, what must I doe to be saved?

31 And they sayde, Beleve in the Lord Iesus Christ, & thou shalt be saved, and thine household.

32 And they preached unto him the worde of the Lord, and to all that were in the house.

33 Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged unto him straightway.

34 And when hee had brought them into his house, he set meate before them, and reioyced that he with all his household beleevd in God.

35 And when it was day, the governours sent the sergeants, saying, Let those men goe.

36 Then

9 An example of a godly huswife.

10 Satan transformeth himselfe into an Angel of light, and cove- teth to enter by undermining, but Paul openly let- teth him, and cas- teth him out.

11 This is a proper note of Apollo, which was wont to give answers to them that asked him.

12 Paul made no haste to this miracle, for he did all things as he was led by the spirit.

13 Covetousnesse of lucre and gaine is an occasion of persecuting the truth. In the meane season, God sparing Timothee, calleth Paul and Silas as the stronger, to battaile.

14 Covetousnesse pretendeth a desire of common peace and godlinesse.

15 It is an argument of the devill, to urge the authoritie of ancestors without any distinction.

16 An example of evill Magistrates to obey the furie and rage of the people.

17 Because hee would be more sure of them, he set them fast in the stocks.

18 The prayers of the godly do shake both heaven and earth.

19 The mercifull Lord, so oft as he listeth, draweth men to life, even through the midst of death, and whereas justly they deserved great punishment, he sheweth them great mercie.

20 In meanes which are especially extraordinary. we ought not to move our foote forward, unless that God goe before us.

21 God with one selfe same hand woundeth and healeth, when it pleaseth him.

22 Shame and confusion is in proceesse of time, the reward of wicked and vain Magistrates.

23 The reward of wicked and vain Magistrates.

20 We must not render iniurie for iniurie, and yet notwithstand-
ing it is lawfull for us to use such helpe as God giveth us, to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.
21 The wicked are not mooved with the feare of God, but with the feare of men: and by that meanes also God provideth for his, when it is needfull.
22 We may eschew dangers, so that we never neglect our dutie.

36 Then the keeper of the prison tolde these wordes unto Paul, saying, The governours have sent to loose you: now therefore get you hence, and goe in peace.

37 20 Then sayd Paul unto them, After that they have beaten us openly uncondemned, which are Romanes, they have cast us into prison, and now would they put us out privily? nay verely: but let them come and bring us out.

38 21 And the sergeants tolde these wordes unto the governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 22 And they went out of the prison, and entered into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6, 7 is intertained of Iason: 10 Hee is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 hee preacheth the living God to them unknown, 34 and so many are converted unto Christ.

NOW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in unto them, and three Sabbath dayes disputed with them by the Scriptures.

3 2 Opening and alledging that Christ must have suffered, and risen againe from the dead, and this is Iesus Christ, whom, sayd he, I preach to you.

4 And some of them beleaved, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 3 But the Iewes which beleaved not, mooved with envie, tooke unto them certaine vagabondes and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren unto the heads of the citie, crying, These are they which have subverted the state of the world, and here they are.

7 Whom Iason hath received, and these all doe against the decrees of Cesar, saying, that there is another King one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them goe.

10 4 And the brethren immediatly sent away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 5 These were also more noble men then they which were at Thessalonica, which received the worde with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleaved, and of

the wisdom of the Spirit, which alwayes setteth the glory of God before it selfe as a marke whereunto it directeth it selfe, and never swarveth from it. 5 The Lord setteth out in one moment, and in one people, divers examples of his unfearchable wisdom, to cause them to feare him. d He compareth the Iewes, with the Iewes.

honest women, which were Grecians, and men not a few.

13 6 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooved the people.

14 7 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

15 8 And they that did conduct Paul, brought him unto Athens: and when they had received a commandement unto Silas and Timotheus that they should come to him at once, they departed.

16 9 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie subiect to idolatry.

17 Therefore hee disputeth in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whomsoever he met.

18 10 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What will this babler say? Others sayd, He seemeth to be a setter forth of strange gods (because he preached unto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things unto our eares: wee would know therefore what these things meane.

21 11 For all the Athenians and strangers which dwelt there, gave themselves to nothing els, but either to tell, or to heare some newes.

22 12 Then Paul stood in the middes of Mars street, and said, Ye men of Athens, I perceive that in all things yee are too superstitious.

23 For as I passed by, and helde your monuments, I founde an altar wherein was written, VNTO THE UNKNOWN GOD. Whom ye then ignorantly worship, him shewe I unto you.

24 13 God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life and breath and all things,

26 14 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation,

which determine upon matters of religion according to their owne braines. i Word for word, fowle gatherers: a borrowed kind of speech taken of birds which spoile corne, and is applied to them which without all arte bluster out such knowledge as they have gotten by hearing this man and that man. k This was a place called as you would say, Marshall, where the iudges sate which were called Areopagites, upon weightie affaires, which in olde time arreigned Socrates, and afterward condemned him of impietie.

11 The wisdom of man is vanitie. 12 The idolaters themselves minister most strong and forcible arguments against their owne superstition. l To stand in too peevish and servile a feare of your gods. m Whatsoever men worship for religious sake, that we call devotion. n Pausanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to unknown gods, and Laertius in his Epimenides maketh mention of an altar that had no name intitled.

13 It is a most foolish and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in; no place, and to thinke to allure him with gifts, of whom all men have received all things whatsoever they have: And these are the fountaine of all idolatrie. + Chap. 7. 48. § Psalm 50. 8.

14 God is wonderfull in all his works, but especially in the worke of man: not that we should stand amazed at his works, but that we should lift our eyes to the workman, o Of one Rocke and one beginning.

6 Sauer bath his, who are zealous for him and that ev n such, at least of all ought. 7 There is neither counsell, nor furie, nor madnesse, against the Lord. 8 The sheepe of Christ doe also watch for their pastors health and safeties, but yes in the Lord. e It is not for nought that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance betwixt those two, all Thessalia, and Eacia, and Attica.

9 In comparing the wisdom of God with mans wisdom, men scoffe and mocke at that which they understand not: And God vseth the curiositie of fooles to gather together his elect. f He could not forbear.

g Slavishly given to Idolatry: Pausanias writeth that there were more Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame, and Fame, & Lust, whom they made goddesses.

h Whomsoever Paul met with, that would suffer him to talke with him, he reasoned with him, so thoroughly and he burne with the zeale of Gods glory.

10 Two sectes especially of the Philosophers doe set themselves against Christ: the Epicures, which make a mocke and scoffe at all religion: and the Stoicks.

p For as blinde men we could not seeke out God, but onely by groping wife, before the true light came and lightened the world.

† Esai. 40, 19.

q Which Ruffe, as golde, si ver, stones, are customably graven as a mans wit can devise, for men will not worship that grosse stuffe as it is, unlesse by some art it have gotten some shape upon it. r The oldnesse of the errour doeth not excuse them that erre, but it commendeth and setteth forth the patience of God: who notwithstanding will be a iust iudge to such as contemne him. s By declaring Christ to be iudge of the world through the resurrection from the dead.

16 Men, to shew forth their vanitie, are diversly affected and mooved with one selfe same Gospel, which notwithstanding ceaseth not to be effectuall in the elect.

27 That they should seeke the Lord, if so be they might have groped after him, and found him, though doubtlesse he be not farre from every one of us.

28 For in him we live, and moove, and have our being, as also certaine of your owne Poets have said: For we are also his generation.

29 ¶ Forasmuch then, as we are the generation of God, we ought not to thinke that the God-head is like unto gold, or silver, or stone & graven by arte and the invention of man.

30 ¶ And the time of this ignorance God regarded not: but now he admonisheth all men every where to repent.

31 Because hee hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed, whereof he hath given an assurance to all men, in that hee hath raised him from the dead.

32 ¶ Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men came unto Paul, and beleaved: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

¶ As Paul at Corinth & taught the Gentiles, & the Lord comforteth him. 12 He is accused before Gallio, & but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacy.

r The true ministers are so farre from seeking their owne profite, that they do willingly depart from their right, rather then the course of the Gospel should be hindered in the least wise that might be.

† Rom. 16, 3.

a Suetonius recordeth that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christs means.

2 The truth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shall require.

b Exhorted so that hee perswaded. & so the word signified.

c Was very much grieved in minde: whereby is signified the great earnestnesse of his minde, which was greatly mooved: for Paul was so zealous that he cleane forgate himselfe & within a wonderfull courage gave himselfe to preach Christ.

3 Although wee have assayed all meanes possible, and yet in vaine, wee must not leave off from our worke, but forsake the rebellious, and goe to them that be more obedient.

* Chap. 13, 51. mat 20, 14. d This is a kinde of speech taken from the Hebrewes, where, by bee meaneth, that the Iewes are cause of their owne destruction: and, as for him, that b is without fault in forsaking them and going to other nations,

† 1 Cor. 13, 14.

¶ After these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named & Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Iewes to depart from Rome) and hee came unto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 ¶ And he disputed in the Synagogue every Sabbath day, and b exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul c forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 ¶ And when they resisted and blasphemed, he * shooke his raiment, and said unto them, Your blood be upon your owne head: I am cleane: from henceforth wil I goe unto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue beleaved in the Lord with all his house.

¶ Was very much grieved in minde: whereby is signified the great earnestnesse of his minde, which was greatly mooved: for Paul was so zealous that he cleane forgate himselfe & within a wonderfull courage gave himselfe to preach Christ.

3 Although wee have assayed all meanes possible, and yet in vaine, wee must not leave off from our worke, but forsake the rebellious, and goe to them that be more obedient.

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† 1 Cor. 13, 14.

hold: and many of the Corinthians hearing it, beleaved and were baptized.

9 ¶ Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I have much people in this citie.

11 So he c continued there a yeere and sixe moneths, and taught the word of God among them.

12 ¶ Now when Gallio was depurie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying This fellow perswadeh men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd unto the Iewes, If it were a matter of wrong, or an evill deede, O ye Iewes, I would according to g reason maintaine you.

15 But if it be a question of h wordes and names, and of your Lawe, looke yee to it your selves: for I will be no iudge of those things.

16 And hee drawe them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio caried nothing for those things.

18 ¶ But when Paul had taried there yet a good while, he tooke leave of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that he had thorne his head in Cenchrea: for he had made a * vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 ¶ Who desire him to tarie a longer time with them: but he would not consent.

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne ag inst unto you, & m if God will. So he sailed from Ephesus.

22 ¶ And when hee came downe to Cefarea, he went up to Hierusalem: and when he had saluted the Church, he went downe unto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all the disciples.

24 ¶ And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and n mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake fervently in the Spirite, and taught diligently o the things of the Lord, and knew but the baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when & Aquila and Priscilla had heard, they tooke him unto them, and expounded unto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after hee was come thither, he holpe them much which had beleaved through p grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

of a base and abieft handicrafts man, and also of a woman: and so becommeth an excellent minister of the Church. * 1. Cor. 13, 12. n Very well instructed in the knowledge of the Scriptures. † Rom. 16, 3. o The way that leadeth to God. p Through Gods gracious favour, or by those excellent gifts which God hath bestowed upon him.

CHAP.

4 God doeth a vouch and maine the constancie of his servants.

e Word for word, fate, wherupon they in former time, tooke the name of their Bishop: but Paul fate, that is, continued reaching the word of God: and this kinde of fate belongeth nothing to them which never saw this fate with a mind to teach in them.

f The wicked are never wearie of evill doing, but the Lord mocketh their endevours ma veilously.

g That is of Grecia, yet the Romanes did not call him Depurie of Grecia, but of Achaia, because the Romanes brought the Grecian into subjection by the Achayans which in those dayes were Princes of Grecia, as Paulianus correcteth.

h As much as in right I could.

i As if a man have not spoken well; as the case of your religion standeth.

j For this prophane man thinketh that the controversie of religion, is but a braule about words, and for no matter of substance.

k Paul is made all to all, to winne all to Christ.

l That is, Paul. l Cenchrea was an haven of the Corinthians.

† Num. 16, 18. chap 21, 24

7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost.

§ 1. Cor 4, 19. James 5, 15.

m So we should promise nothing without this clause, for we know not what the day following will bring forth.

n Apollos, a godly and learned man, refuse to not to profit in the schole

of a base and abieft handicrafts man, and also of a woman: and so becommeth an excellent minister of the Church. * 1. Cor. 13, 12. n Very well instructed in the knowledge of the Scriptures. † Rom. 16, 3. o The way that leadeth to God. p Through Gods gracious favour, or by those excellent gifts which God hath bestowed upon him.

CHAP. XIX.

* Certaine disciples at Ephesus, 3 having onely received John baptisme, 2 and know not the visible giftes of the holy Ghost, wherewith God had beatusified his Sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Jewish exorcists 16 are beaten of the devill. 19 Coniuring bookes are burnt. 24 Demetrius 29 riseth sedition against Paul.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And sayd unto them, Have ye received the a holy Ghost since yee beleevd? And they sayd unto him, We have not so much as heard whether there be an holy Ghost.

3 a And he sayd unto them, Vnto b what were ye then baptized? And they sayd, Vnto c Iohns baptisme.

4 Then sayd Paul, * Iohn verely baptized with the baptisme of repentance, saying unto the people, that they should belceve in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his handes upon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

7 And all the men were about twelve.

8 ¶ Moreover he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdome of God.

9 3 But when certaine were hardened, and disobeyed, speaking evill of the d way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one e Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sicke, kerchefts, or handkerchefts, & the diseases departed from them, & y evill spirits went out of thē.

13 4 Then certaine of the vagabond Iewes, f exorcists tooke in hand to name over them which had evill spirits, the name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Jew, the Priest, about seven which did this.)

15 And the evill spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evill spirit was, ranne on them, and overcame them, and g prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 5 And many that beleevd, came and h confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it i fiftie thousand pieces of silver.

20 So the word of God grew mightly, and prevailed.

21 ¶ Now when these things were accomplished, Paul purposed by the k Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I have bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred unto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 7 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a silversmith, which made silver l temples of Diana, brought great gaines unto the craftsmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye know that by this craft we have our goods:

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous unto us, that this our m portion shall be reprooved, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshipping, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the cōmon place with one assent, and caught * Gaius, and * Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

31 8 Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would have excused the matter to the people.

34 9 But when they knew that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 10 Then the towne cleركة when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which n came downe from Iupiter?

36 Seeing then that no man can speake against these things, yce ought to be appeased, and to doe nothing rashly.

37 For yee have brought hither these men, which have neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftesmen which are with him, have a o matter against any man, the plaw is open, and there are q Deputies: let them accuse one another.

39 But if ye inquite any thing concerning other matters,

6 Paul is never wearie.
k By the motion of Gods Spirit: therefore we may not say that Paul ran band over head to death, but as the Spirit of God led him.

7 Gained cloked with a shew of religion is the very cause wherefore idolatrie is stoutly and stubbornly defended.
l These were certaine counterfeit temples with Dianaspicture in them, which they bought that worshipped her.

m As if he said, If Paul go on thus as hee hath begunne to confute the opinion which men have of Dianas image, all this our gaine will come to nought.

* Rom. 16. 23.
1. cor. 1. 14.

* Collof. 4. 10.

8 There ought to be in all Christians and especially in the Ministers, an invincible constancie, which may not by any stormes or assaults be overcome, which notwithstanding must suffer it selfe modestly to be governed by wisdom.

9 In steade of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they have.

10 An example of a politike man who redeemeth peace and quietnesse with lies, which Paul would never have done.

n The Ephesians beleevd superstitiously, that the image of Diana came downe from heaven to them.

o Have ought to accuse any man of.
p Forthere are certaine dayes appointed for civill causes and matters of iudgement, and the Deputies sit.
q By the Deputies are meant also the Deputies which sit in the Court, that is such as did sit for them.

1 He speaketh of a lawfull assembly, not onely to except against the disorderd barly burly of the people, but also against all meeting and coming together which was not by order: for there were certaine dayes appointed to call the people together in.

2 Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.

3 For after se great trouble there was neede of a long exhortation.

4 A froward zeale is the guider and instructour to murderers: and we are not departed by the wisdom of God to prevent the endeavours of wicked men.

5 Assemblies in the night time can not be justly condemned, neither ought, when the cause is good.

6 Word for word, the first day of the Sabbath, that is, upon the Lords day: so that by this place, and by 1 Cor. 16.2.

It is not amisse gathered, that in those dayes the Christians were wont to assemble themselves solemnly together upon that day.

7 The devill minding to trouble the Church with a great offence, giveth Paul a regular occasion to continue the Gospell.

8 Paul an earnest and diligent follower of Christ, making hast to his bounds without any ceasing or stopping in his race, doth first of all as it were make his testament,

wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to persevere and goe forward with continuance in their office.

9 According as the situation of these places is set forth, that distance betwene Ephesus and Miletum was about 400 furlongs, which maketh almost fiftie Dutch miles.

matters, it may be determined in a lawfull assembly.

40 For we are even in jeopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may give a reason of this course of the people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appointed to goe to Macedonia: 7 In Troas preaching untill midnight. 9 Eutychus fell downe dead out of a windowe, 10 he raised him to life: 15 At Miletum, 17 having called the Elders of Ephesus together, 23 he declareth what things shall come upon himselfe, 28 and others.

NOW after the tumult was appeased, Paul called the disciples unto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with a many words, he came into Grecia.

3 And having taried there three moneths, because the Jewes layd waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried us at Troas.

6 And we saileth forth from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where wee abode seven dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he overcome with sleepe, fell downe from the third loft, and was taken up dead.

10 But Paul went downe, and layd himselfe upon him, and embraced him, saying, Trouble not your selves: for his life is in him.

11 Then when Paul was come up againe, and had broken bread, and eaten, having spoken a long while till the dawning of the day, hee so departed.

12 And they brought the boy alive, and they were not a little comforted.

13 Then he went before to shippe, and sailed unto the citie Assos, that wee might receive Paul: there: for so had hee appointed, and would himselfe goe afoote.

14 Now when he was come unto us to Assos, and we had received him, we came to Mitylenes.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and taried at Trogyllum: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hastid to be, if hee could possible, at Hierusalem, at the day of Pentecost.

17 Wherefore from Miletum, hee sent to

Ephesus, and called the Elders of the Church.

18 Who when they were come to him, hee sayd unto them, Ye know from the first day that I came into Asia, after what manner I have bene with you at all seasons,

19 Serving the Lord with all modestie, and with many teares, and tentations, which came unto me by the layings await of the Jewes,

20 And how I kept backe nothing that was profitable, but have sheweth you, and taught you openly and throughout every house,

21 Witnessing both to the Jewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 And now beholde, I goe bound in the Spirit, unto Hierusalem, and know not what things shall come unto me there,

23 Save that the holy Ghost witnesseth in every citie saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare unto my selfe, so that I may fulfill my course with ioy, and the ministration which I have received of the Lord Iesus, to testifie the Gospell of the grace of God.

25 And now beholde, I know that hencefoorth ye all, through whom I have gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have kept nothing backe, but have shewed you all the counsell of God.

28 Take heede therefore unto yourselves, and to all the flocke, whereof the holy Ghost hath made you Overseers to feede the Church of God which hee hath purchased with his owne blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flocke.

30 Moreover of your owne selves shall men arise speaking perverse things, to draw disciples after them.

31 Therefore watch, and remember that by the space of three yeeres I ceased not to warne every one, both night and day with teares.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance, among all them, which are sanctified.

33 I have coveted no mans silver, nor golde, nor apparell.

34 Yea, ye know, that these handes have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the wordes of the Lord Iesus, howe that he sayd, It is a blessed thing to give, rather then to receive.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the words which he spake, That they should see his face no more. And they accompanied him unto the shippe.

39 Pastours must before all things beware of covetousnesse. 1. Cor. 4. 1. 1. thef. 2. 1. thef. 3. 8. m As it were by reaching out the hand to them, which otherwise are about to slippe and fall away, and so to stay them. 12 The Gospell doth not take away naturall affections, but ruleth and bridles them in good order.

CHAP.

6 A lively image of a true Pastour, who refrained not to speake, neither dissimled in any respect whatsoever either for feare or lucre sake.

7 He testifieth, that he goeth to his bonds by the commandment of God.

8 He calleth that motion of the holy Ghost, which enforced him to take his journey to Hierusalem, the bond of the Spirit, whom he followed with all his heart.

9 If you see perishe, yet there shall be no fault in me. Looko chap. 13. 6.

10 The doctrine of the Apostles is most persute and absolute.

11 To keepe it, to feede it, and to governe it.

12 A notable sentence for Christs Godhead: which sheweth plainly in his person, how that by reason of the joyning together of the two natures in his owne person, that which is proper to one is spoken of the other being taken in the derivative.

13 and not in the primitive: which in olde time the godly fathers termed a communicating or fellowship of properties, that is to say, a making common of that to two which belongeth but to one.

14 This word, That, sheweth the excellencie of this blood.

15 A prophetic of pastours that should straightway degenerate into wolves against such as boast and bragge onely of a succession of person.

16 This is a great miserie, to want the presence of such a shepheard, but graver to have wolves enter in.

17 The power of God, and his free promise revealed in his word, are the props and upholders of the ministration of the Gospell.

18 As children, and therefore of free love and good will.

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22 As children, and therefore of free love and good will.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hierusalem, 26 and into the Temple, 27 The Iewes layd hands on him: 32 Iudas the captaine taketh him from them.

AND as we launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

2 And wee found a ship that went over unto Phenice, and went abroad, and set forth,

3 And when wee had discovered Cyprus, wee left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe unladed the burden.

4 And when we had found disciples, we taried there seven dayes. And they told Paul through the Spirit, that he should not goe up to Hierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied us with their wives & children, even out of the citie: and we kneeled downe on the shore, prayed.

6 Then when wee had embraced one another, wee tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, wee arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came unto Cesarea: and wee entred into the house of Philip the Euangelist, which was one of the seven Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come unto us, hee tooke Pauls girdle, & bound his owne hands & feete, and saide, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliver him into the handes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that he would not goe up to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trulied up our fardels, and went up to Hierusalem.

16 There went with us also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto Iames: and all the Elders were there assembled.

19 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified God, and said unto him, Thou seest, brother, how many thousand Iewes there are which beleewe, and they are all zealous of the Law:

21 Nowe they are informed of thee, that thou

teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to live after the customes.

22 What is then to be done: the multitude must needes come together: for they shall here that thou art come.

23 Doe therefore this that we say to thee. We have foure men, which have made a vow,

24 Then take, and purifie thy selfe with them, and contribute with them, that they may shave their heads: and all shall know, that those things, whereof they have bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleewe we have written, and determined that they observe no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, untill that an offering should be offered for every one of them.

27 And when the seven dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooved all the people, and layd hands on him.

28 Crying, Men of Israel, helpe: this is the man that teachest all men every where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then alle the citie was mooved, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came unto the chiefe captaine of the band, that all Hierusalem was on an uproare.

32 Who immediatly tooke souldiers and Centurions, and ran downe unto them: and when they saw the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castell.

35 And when hee came unto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have bene led into the castell, hee saide unto the chiefe captaine, May I speake unto thee? Who saide, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iewe, and citizen of Tarsus, a famous

H h 2

cite

d That is a consecrate thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That it may be knowne, that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that

Paul declared the dayes of purification: for although the charges for the Nazarites offerings

were appointed, yet they might add somewhat unto them. Num. 6. 1. 18.

* Chap. 18. 18. num. 6. 18.

f The Priests were to be advertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day that their vowe was ended.

g A preposterous zeale is the cause of great confusion, and great mischiefs.

h God findeth some even amongst the wicked and prophane themselves, to hinder the endeavours of the rest.

i Touching this Egyptian which assembled thrie thousand men, reade Iosephus book 2. chap. 23.

h Not onely men simply, but even our friends, and such as are endued with the Spirit of God, doe sometimes goe about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that we are sure of our calling from God. a They foretold through the Spirit what danger hangd over Pauls head, and this they did as Prophets: but of a fleshly affection they feared him from going to Hierusalem.

3 Chap. 6. 5. b He speaketh of the seven Deacons which he mentioned before, Chap. 6. c They had a peculiar gift of foretelling things to come.

a The will of God bridleth all affections in them which earnestly seeke the glory of God.

3 God is to be praised, who is the Author of all good sayings and deedes.

4 In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the Law, untill such time as Christian libertie was more fully revealed to the Iewes) charitie willett us to count forme or apply our selves willingly so farre as we may, to our brethren which doe not stubbornly, and maliciously resist the truth, but are not roughly instructed especially if the question be of a whole multitude.

citie of Cilicia, and I beseech thee; suffer mee to speake unto the people.

23 And when hee had given him licence, Paul stood on the grieces, and beckened with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while: 23 But so soone as they cried out, 24 He is commanded to be scourged and examined, 27 and so declareth that he is citizen of Rome.

YE men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said,)

3 *1* I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought up in this citie at the *a* feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, and all the company of the Elders: of whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Hierusalem, that they might be punished.

6 *9* And so it was, as I journeyed, and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voyce, saying unto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light and were afraide: but they heard not the voyce of him that spake unto me.

10 Then I said, What shall I doe, Lord? And the Lord said unto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Iewes which dwelt there,

13 Came unto mee, and stood, and said unto me, Brother Saul, receive thy sight: and that same houre I looked upon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse unto all men, of the things which thou hast seene and heard.

16 Now therefore why tarest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 *1* And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying unto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receive thy witnesse concerning me,

19 Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that beleeved in thee.

20 And when the blood of thy martyr Steven was shed, I also stood by, and consented unto his death, & kept the cloathes of them that *b* slew him.

21 Then hee saide unto me, Depart: for I will send thee farre hence unto the Gentiles.

22 *7* And they heard him unto this word, *but* then they lift up their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should live.

23 And as they *c* cried & cast off their cloathes, and threw dust into the aire,

24 *3* The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 *4* And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him which should have examined him: and the chiefe captaine also was afraid, after hee knew that he was a *d* Romane, and that he had bound him.

30 On the next day, because hee would have knowne the certaintie wherefore hee was accused of the Iewes, hee loosed him from *his* bonds, and commanded the hie Priestes and all their Councill to come *together*: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him. 7 Dissention among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul, 20 is declared unto the chiefe captaine. 27 Hee sendeth him to Felix the Governour.

AND, Paul behelde earnestly the Councill, and said, Men and brethren, I have in all good conscience served God vntill this day.

2 *2* Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 *3* Then said Paul to him, God *a* will smite thee, thou *b* whited wall: for thou fittest to iudge me according to the Law, and *c* transgressing the Law, commaundest thou me to be smitten?

4 And they that stood by, said, Revilest thou Gods hie Priest?

5 *4* Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, *4* Thou shalt not speake evill of the ruler of thy people.

6 *5* But when Paul perceived that the one part were of the Sadduces, and the other of the

a quiet and peaceable minde. *a* It appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, ou. onely pronounced the punishment of God against him.

b This is a vehement and sharpe speech, but yet not rep. each full: For the godly man speake roundly, and yet be voyde of the bitter affect of sharpe and angry minde.

c For the Law commaundeth the iudge to heare the person that is accused patiently, and to pronounce the sentence. *14* We must be ill. *15* and from the be. *16* give honour to Magistrates, *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100*

b This is properly spoken: for Steven was murdered of a sort of cutthrotes, not by order of Iustice, but by open force: for at that timethe Iewes could not put any man to death by Law.

a Stout and Stubburne pride will neither it selfe embrace the truth, neither suffer other to receive it.

c The description of a seditious burly burly, and of an harebrained and mad multitude.

3 The wisdom of the flesh doeth not consider what is just, but what is profitable, and therefore withall measure the profit, according as it appeareth presently.

4 There is no cause why we may not use those lawfull meanes which God giveth us, to repell, or put away an iniurie.

d Nor by Nations, but by the law of the citie.

1 Paul against the false accusations of his enemies, setteth a good conscience, for proove whereof, he repeateth the whole course of his life.

2 Hypocrites are constrained at length to betray themselves by their intemperancie.

3 It is lawfull for us to complaine of iniuries, and to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with

* Chap. 14, 12. phil 3, 5.

6 The concord of the wicked is weake although they conspire together to oppress the truth.

7 It is an olde heresie of the Sadducees, to denie the substance of Angels and soules, and therewith all the resurrection of the dead

* Mat. 22. 23. d Natures that want bodies.

8 The Lord when it pleaseth him, findeth defenders of his cause, even amongst his enemies.

e The Scribes office was a publick office, and the name of the Pharises was the name of a sect.

9 God will not forsake his to the end.

10 Such as are carried away with a foolish zeale, think that they may lie and murder, and doe whatsoever mischief they list.

f They cursing and banning themselves, promised.

g Yee and the Senate requiring the same to be done, least that the Tribune should thinke that it was demanded of him at some private mans suite.

11 The wisdom of the Spirit must be ioynd with simplicitie.

12 There is no counsell against the Lord and his servants

h Greke, that thou hast shewed these things to mee.

Pharises, he cried in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 * And when hee had sayd this, there was a dissension betweene the Pharises & the Sadduces, so that the multitude was divided.

8 7 * For the Sadduces say that there is no resurrection, neither d Angel, nor spirit: but the Pharises confesse both.

9 8 Then there was a great crie: and the scribes of the Pharises part rote up, and strove, saying, We finde none evill in this man: but if a spirit or an Angel hath spoken to him, let us not fight against God.

10 9 And when there was a great dissension, the chiefe captaine, fearing lest Paul should have bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, and to bring him into the castell.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 10 And when the day was come, certaine of the Jewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, Wee have bound our selves with a solemne curse, that we will eate nothing, untill wee have slaine Paul.

15 Now therefore, ye and the Councill, signifie unto the chiefe captaine, that he bring him forth unto you to morrow, as though you would knowe some thing more perfectly of him, and we, or ever he come neere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 11 And Paul called one of the Centurions unto him, and said, Take this yong man hence unto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me unto him, and prayed mee to bring this yong man unto thee, which hath some thing to say unto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Jewes have conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then forty men, which have bound themselves with a curse, that they will neither eate nor drinke, till they have killed him: and now are they ready, and wait for thy promise.

22 11 The chiefe captain then let the yong man depart, after hee had charged him to utter it to no man, that hee had shewed him these things.

23 And he called unto him two certaine Centurions, saying, Make ready two hundredth souldiers, that they may goe to Cesarea, and horsemen

threecore and ten, and two hundredth with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe unto Felix the governour.

25 And he wrote an Epistle in this maner:

26 13 Claudius Lyfias unto the most noble governour Felix sendeth greeting.

27 As this man was taken of the Jewes, and should have bene killed of them, I came upon them with a garison, and rescued him, preceiving that hee was a Romaine.

28 And when I would have knowen the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Jewes layd wait for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cesarea, they delivered the Epistle to the governour, and presented Paul also unto him.

34 So when the Governour had read it, he asked of what province he was: and when he understood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIV.

2 Tertullus accuseth Paul: 10 He answereth for himselfe: 11 He preacheth Christ to the governour and his wife. 27 Felix hopeth, but in vaine, to receive a bribe, 28 who going from his office, leaveth Paul in prison.

NOW 3 after five dayes, Ananias the hie Priest came down with the Elders, and with Tertullus a certaine oratour, which appeared before the governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee have obtained great quietnesse a through thee, and that many b worthy things are done unto this nation through thy providence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious unto thee, I pray thee, that thou wouldest heare us of thy curtellie a few words.

5 Certainly we have found this man a c pestilent fellow, and a moover of sedition among all the Jewes thorowout the world, and a d chiefe maintainer of the sect of the e Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would have judged him according to our Law:

7 But the chiefe captaine Lyfias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

of the townes name where they thought that Christ was borne, whereupon it came that Iulian the Apostate called him Galilean.

13 Lyfias is suddenly made by the Lord Pauls patron.

1 Hypocrites, when they cannot doe what they would doe by force and deceit, at length they goe about to compass it by a shew of Law.

a Felix ruled that province with great cruelty and covetousnesse, and yet Iosephus recordeth that he did many worthy things, as that hee tooke Eleazar the captaine of certain cu. throats, and put that deceaving wretch the Egyptian to flight, which caused great troubles in Iudea.

b He useth a word which the Stoikes defined to be a perfidietie and behaviour.

c Word for word, a plague.

d As you would say, a ringleader, or enigne bearer

e So they called the Christians scoffingly

1 Confirmed Ter-
tullus his saying.
2 Tertullus by the
devils rhetoricke
beginneth with
flatterie, maketh an
end with lies: but
Paul using heav-
ily eloquence, and
but a simple be-
ginning casteth off
from himselfe the
crime of sedition,
wherewith he was
burdened, with a
simple deniall.
3 Paul pleaded his
cause two yeeres be-
fore Felix departed
out of the province,
chap. 27. but he had
governed Tracho-
nicie, and Batavea,
and Galaunite, be-
fore that Claudius
made him gover-
nour of Iudea: Io-
sephus in the history
of the Iewes warre,
lib. 2. chap. 11.

h They cannot lay
foorth before thee
and prove by good
reasons.
3 Paul goeth in the
cause of Religion
from a state conie-
cturall to a state of
qualitie not onely
not denying that
objected against
him, but also proov-
ing it to be true,
to be heavenly and
from God, and to
be the oldest of
all religions.

i Here this word,
Herefie, or sect, is
taken in good part.
g Paul in conclu-
sion telleth the
thing which was
done, truly, which
Tertullus had be-
fore divers wayes
corrupted.

k And while I
was busie about
those things.
l Hereby it appea-
reth that these of
Asia were Saul his
enemies, and those
that stirred up the
people against him.
m Whither the Tri-
bune brought me.

5 The Iudge suspen-
deth his sentence,
because the matter
is doubtfull.

n Felix could not
Iudge whether he
had done wickedly
in the matters of
his religion or no,

until he had better understanding of that way which Paul professed: and as for other
matters touching the sedition, he thinketh good to deferre it till hee heare Lysias, and
therefore he gave Paul somewhat more liberty. 6 God is a most faithfull keeper of
his servants, and the force of the truth is wonderfull, even amongst men which are
otherwise prophane. o This Drusilla was Agrippa his sister, of whom Luke
speaketh afterward, a very barlot and licentious woman, and being the wife of Azizus
king of the Emesens, who was circumcised, departed from him, and went to Felix,
the brother of one Pallas, who was sometime Nero his bondman. 7 In a naughty
minde that is guilty to it selfe, although, sometime there be some shew of equitie, yet
by and by, it will be extinguished: but in the meane season we have neede to patience,
and that continually.

9 And the Iewes likewise affirmed, saying
that it was so.

10 2 Then Paul, after that the governour had
beckened unto him that hee should speake, an-
swered, I do the more gladly answere for my selfe,
forasmuch as I know that thou hast beene oft ma-
ny yeeres a Iudge unto this nation,

11 Seeing that thou mayest knowe, that there
are but twelve dayes since I came up to worship in
Hierusalem.

12 And they neither found me in the Temple,
disputing with any man, neither making uproare
among the people, neither in the Synagogues, nor
in the citie.

13 Neither can they b prove the things, where-
of they now accuse me.

14 3 But this I confesse unto thee, that after
the way (which they call heresie) to worship I the
God of my fathers, beleevyng all things which are
written in the Law and the Prophets,

15 And have hope towards God, that the resur-
rection of the dead, which they themselves looke
for also, shall be both of iust and uniuert.

16 And herein I indeuour my selfe to have al-
way a cleare conscience toward God and toward
men.

17 4 Now after many yeeres, I came & brought
almes to my nation and offerings.

18 At what time, certaine Iewes of Asia
found mee purified in the Temple, neither with
multitude, nor with tumult.

19 Who ought to have beene present before
thee, and accuse me, if they had ought against me.

20 Or let these themselves say, If they have
found any uniuert thing in mee, while I stood in the
m Councill.

21 Except it be for this one voyce, that I cried
standing among them, Of the resurrection of the
dead am I accused of you this day.

22 5 Now when Felix heard these things, hee
deferred them, and sayd, When I shall more p per-
fectly know the things which concerne this way,
by the coming of Lysias the chiefe Captaine, I
will decise your matter.

23 6 Then hee commaunded a Centurion to
keepe Paul, and that he should have ease, and that
he should forbid none of his acquaintance to mi-
nister unto him, or to come unto him.

24 7 And after certaine dayes, came Felix
with his wife o Drusilla, which was a Iewesse, and
he called forth Paul, and heard him of the faith
in Christ.

25 And as he disputed of righteousness & tem-
perance, & of the iudgement to come, Felix trem-
bled, and answered, Go thy way for this time, and
when I have convenient time, I will call for thee.

26 Hee hoped also that money should have
beene given him of Paul, that he might loose him:
wherefore hee sent for him the oftner, and com-
muned with him.

27 7 When two yeeres were expired, Porcius
Cassius

came, and Felix desired that Paul should be
brought unto him, that he might hear him.

8 Felix desired that Paul should be
brought unto him, that he might hear him.

Festus came into Felix roome, and Felix willing
to get favour of the Iewes, left Paul bound.

is not beene for favour of his brother Pallas, hee should have died
gather hereby why he would have pleased the Iewes.

C H A P. XXV.

1 Festus succeeding Felix, 6 commaundeth Paul to be brought
forth. 11 Paul appealeth unto Cesar. 14 Festus openeth
Pauls matter to king Agrippa, 23 and bringeth him before
him, 27 that he may understand his cause.

W H E N Festus was then come into the province,
after three dayes hee went up from Cesarea
unto Hierusalem.

2 Then the high Priest, and the chiefe of the
Iewes appeared before him against Paul: and they
besought him,

3 And desired favour against him, that hee
would send for him to Hierusalem: and they layd
wait to kill him by the way.

4 But Festus answered, that Paul should be
kept at Cesarea, and that he himselfe would short-
ly depart thither.

5 Let them therefore, sayd he, which among
you are able, come downe with us: and if there be
any wickednesse in the man, let them accuse him.

6 9 2 Nowe when he had taried among them
no more then ten dayes, he went downe to Cesarea,
and the next day sate in the iudgement seate, and
commaunded Paul to be brought.

7 And when hee was come, the Iewes which
were come from Ierusalem, stood about him and
layd many and grievous complaints against Paul,
whereof a they could make no plaine prooffe,

8 Forasmuch as he answered that he had nei-
ther offended any thing against the law of the
Iewes, neither against y temple, nor against Cesar.

9 3 Yet Festus willing to get favour of the
Iewes, answered Paul and sayd, Wilt thou goe up
to Hierusalem, and there be iudged of these things
before me?

10 Then said Paul, I stand at Cessars iudgement
seate, where I ought to be iudged: to the Iewes I
have done no wrong, as thou very well knowest.

11 For if I have done wrong, or committed
any thing worthy of death, I refuse not to die:
but if there be none of these things, whereof they
accuse me, no man, to pleasure them, can deliver
me to them: I appeale unto Cesar.

12 Then when Festus had spoken with the
Councill, hee answered, Hast thou appealed unto
Cesar? unto Cesar shalt thou goe.

13 4 And after certaine dayes, King b A-
grippa and Bernice came downe to Cesarea to sa-
late Festus.

14 And when they had remained there many
dayes, Festus declared Pauls cause unto the King,
saying, There is a certaine man left in prison by
Felix,

15 Of whom when I came to Hierusalem, the
hie Priest and Elders of the Iewes enformed me,
and desired to have iudgement against him.

16 To whom I answered, that it is not the ma-
ner of y Romanes for favour to deliver any man
to the death, before that he which is accused, have
the accusers before him, and have place to defend
himselfe, concerning the crime.

17 Therefore when they were come hither,
without delay the day following I sate on the
iudgement seate, and commaunded the man to be
brought forth.

18 Against whom when the accusers stood up,
they

p For whereas he
had behaued him-
selfe very wickedly
in the province, had
for so that we may

r Satans Ministers
are subtil and dili-
gent in seeking all
occasions: but God
who watcheth for
his, hindreth all
their counsels
easily.

s We may repell
an iniurie iniustly,
but not with ini-
urie.

a They could not
proove them cer-
tainly and with un-
doubted reasons.

3 God doeth not
onely turne away
the counsell of the
wicked, but also
turneth it upon
their owne heads,

4 Festus thinking
no such thing, even
before Kings, bring-
ing to light the
wickednesse of the
Iewes, and Pauls
innocencie, doeth
marvellously con-
firme the Church
of God.

b This Agrippa
was Agrippa his
sonne, whose death
Lukesake of be-
fore and Bernice
was his sister.

c The Romans use
not to deliver any
man to be punished
before, &c.

they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne^d superstitions, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd unto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrowe when Agrippa was come, and Bernice with great pompe, and were entred into the Common-hall with the chiefe captaine and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with us, yee see this man, about whom all the multitude of the Iewes have called upon me, both at Hierusalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: neverthelesse, seeing that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certaine thing to write unto my lord: wherefore I have brought him forth unto you, and especially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

a Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 21 with such efficacie of words, 23 that almost he perswaded him to Christianitie. 30 But he and his company depart doing nothing in Pauls matter.

Then Agrippa said unto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which knewe me heretofore, even from my Elders (if they would testifie) that after the most straight sect of our religion, I lived Pharise.

6 And now I stand and am accused for the hope of the promise made of God unto our fathers.

7 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible unto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: * Chap. 3, 3. for many of the Saints I shut up in prison, having received authoritie of the High Priests, and when they were put to death, I gave my sentence.

11 And I punished them thorowout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, even unto strange cities.

12 At which time, even as I went to * Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saw in the way a light from heaven passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand upon thy feet: for I have appeared unto thee for this purpose to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare unto thee,

17 Delivering thee from this people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan unto God, that they may receive forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient unto the heavenly vision.

20 But shewed first unto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the * Temple, and went about to kill me.

22 Nevertheless, I obtained helpe of God, and continue unto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth, and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O king Agrippa, beleevest thou the Prophets? I know that thou beleevest.

28 Then Agrippa said unto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king

d I consented to, and allowed of their doing: for he was not a iudge. e By extreme punishment. * Chap. 9, 2.

5 The end of the Gospel is to save them which are brought to the knowledge of Christ, and are iustified and sanctified in him being layd hold on by faith.

6 Paul alledgeth God to be author of the office of his Apostleship, and his grace as a witnesse.

* Chap. 9, 22, 26, and 13, 4.

* Chap. 21, 30.

7 Christ is the end of the Law and the Prophets, f To every one.

8 That Christ should not be such a king as the Iewes dreamed of, but one appointed to bear our miseries, and the punishment of our finnes.

h The first of these which are raised from the dead.

i Life, yea, and that a most blessed life which shall be endless: and this is set against darkenesse, which almost in all tongues signifieth sometime death, and sometime miserie and calamitie.

3 The wisdom of God is made manifest to fooles, yet notwithstanding we stand boldly avouch the truth.

b Secretly, and privily.

9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, he forgetteth not the office of his Apostleship.

l I would to God that not onely almost, but thorowly and altogether both thou and all that heare me this day, might be made as I am, my bonds onely except.

10 Paul is solemnly quit, and yet not dismissed.

5 The prophane and wicked take an occasion to condemne the true doctrine by reason of private controversies and contentions of men betwixt themselves: but the truth nevertheless abideth in the meane season safe and sure. d This prophane man calleth the Iewes religion, superstition, and that before King Agrippa, but no marvel: for the rulers of provinces by reason of the maiestie of the empire of Rome, used to preferre themselves before kings. e That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9, 15. e Gorgeously like a Prince.

f To Augustus. Good Princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we reade of Traianus.

1 To have a skillfull iudge, is a great and singular gift of God.

2 Paul divideth the historie of his life into two times: for the first he calleth his adversaries witnesses: for the latter, the fathers and Prophets.

a What I was, and where, and how I lived.

b That my parents were Pharises.

c The sect of the Pharises was the most exquisite amongst all the sects of the Iewes, for it was better then all the rest.

3 There are three chiefe and principall witnesses of true doctrine, God, the true fathers, and the consent of the Church.

4 He prooveth the resurrection of the dead, first by the power of God, then by the resurrection of Christ: whereof he is a sufficient witnesse.

rose up, and the governour, and Bernice, and the y that late with them.

31 And when they were gone apart, they talked betweene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa unto Festus, This man might have bene loosed, if he had not appealed unto Cesar.

CHAP. XXVII.

1 Paul 7, 9 foretelleth the perill of the voyage, 11 but he is not heeded. 14 they are affected and from the tempest. 23, 41 suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

a Paul with many other prisoners, and through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and for forth and commended unto the world with many singular testimonies.

* 2 Cor. 11, 15.

NOW when it was concluded, that we should saile into Italie, they delivered both Paul, and certaine other prisoners unto a Centurion, named Ialrus, of the band of Augustus.

2 And we entered into a shippe of Adramyttium, purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with us.

3 And the next day we arrived at Sidon: and Julius courteously entreated Paul, and gave him libertie to goe unto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by Cyprus, because the windees were contrary.

5 Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Licia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put us therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffred us not, we sailed hard by Candie, neere to a Salmone.

8 And with much adoe sailed beyond it, and came unto a certaine place called the Faire havens, neere unto the which was the citie Lasea.

9 So when much time was spent, and sailing was now iecarpdous, because also the East was now passed, Paul exhorted them

10 And said unto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our lives.

11 Nevertheless the Centurion beleeveth rather the governour and the master of the shippe, then those things which were spoken of Paul.

12 And because the haven was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haven of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called a Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were carried away.

16 And we ran under a little Yle named Claudia, and had much adoe to get the boat.

17 Which they tooke up and used all helpe, undergirding the ship, fearing least they should have fallen unto Syrtis, and they strake saile, and so were carried.

18 The next day when we were tossed with an exceeding tempest, they lighted the ship.

19 And the third day wee cast out with our

owne hands the takling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and not have loosed from Candie: so should ye have gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, save of the ship onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serve,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath given unto thee freely, all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I belevee God, that it shall be so as it hath bene tolde me.

26 Howbeit, we must be cast into a certaine Iland.

27 And when the fourteenth night was come, as wee were carried to and fro in the Adriaticall sea about midnight the shipmen, deemed that some countrey approached unto them.

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fiftene fathoms.

29 Then fearing least they should have fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea under a colour as though they would have cast ankers out of the foreship.

31 Paul saide unto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boar, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have taried, and continued fasting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gave thanks to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and sixteene soules.

38 And when they had eaten enough, they lighted the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the ankers, they committed the shippe unto the sea, and loosed the rudder bonds, and nooted up the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where two seas meete, they thrust in the shippe: and the forepart stucke fast, and could not be mooved, but the hinderpart was broken with the violence of the waves.

5 God spareth the wicked for a time, for his elect and choosens sake.

6 The promise is made effectually through faith.

7 We attaine and come to the promised and sure salvation through the midst of tempests and death it selfe. For Prolome writeth, that the Adriaticall sea beareth upon the East shore of Sicilia.

8 That they drew neere to some countrey.

8 There is none so foule an act, whereupon distrust and an evill conscience doe not enforce men.

9 Although the performing of Gods promises doth not simply depend upon second causes yet they make them-

selves unworthy of Gods bountifullnesse, which doe not embrace those meanes which God offereth them, either upon rashnesse or distrust.

10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

g This is a proverbe which the Hebrewes use, whereby is meant, that they shalbe safe, and not one of them perishe.

11 Then are tempests most of all to be feared and looked for, when the port or haven is neere.

h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

i So is Isthmus called, because the sea toucheth it on both sides.

a Which was an high hill of Candie. 2 Gods providence taketh not away the causes which God useth as meanes, but rather ordereth and disposeth their right use even then when he openeth an extraordinarie issue.

b This is meant of the severes fast, which they kept in the feast of expiation, as we read Levit 13, 27, which fell in the seventh moneth which we call October, and is not good for navigation, or sailing. 3 Men cast themselves willingly into an infinite sort of dangers, when they cause to follow their owne wisdom, rather then God, speaking by the mouth of his servants.

c By Candie from whose shore our ship was driven by that meanes.

d North east wind.

4 The end proveth that none provide worse for themselves, then they which commit themselves to be governed solely by their owne wisdom.

23 There is no where more un-
faintfulnes and un-
thankfulness then
in unbelievers.
23 God hindereth
even amongst his
enemies them
whole helpe he
useth to preterre
his.
24 The goodnesse
of God overcom-
meth mans malice.

42 Then the souldiers counsell was to kill the
prisoner, lest any of them, when he had swomme
out, should flee away.
43 But the Centurion willing to save Paul,
stayed them from this countell, and commaunded
that they that could swimme, should cast them-
selves first into the sea, and goe out to land:
44 And the other, some on boards, and some
on certaine *pieces* of the ship: and so it came to
passe, that they came all safe to land.

C H A P. XXVIII.

2 The Barbarians curseth towards Paul and his companie.
3 A viper on Pauls hand: 6 He smothereth it off with ut
harmer: 8 Publius 9 and others are by him healed. 11 They
depart from Melita. 16 and come to Rome. 17 Paul
openeth to the Iewes, 20 he cause of his coming: 22 He
preacheth Iesus 30 two yeeres.

And when they were come safe, then they
knew that the Isle was called *a* Melita.

2 And the Barbarians shewed us no litle kind-
nesse, for they kindled a fire, and received us eve-
ry one, because of the present shovre, and because
of the cold.

3 And when Paul had gathered a number of
sticks, and laid them on the fire, there came a viper
out of the heat, and leapt on his hand.

4 Now when the Barbarians sawe the worme
hang on his hand, they said among themselves.
This man surely is a murtherer, whom, though he
hath escaped the sea, yet *b* Vengeance hath not
suffered to live.

5 But hee shooke off the worme into the fire,
and felt no harme.

6 Howbeit they waited when hee should have
swolne, or fallen downe dead suddenly: 3 but af-
ter they had looked a great while, and sawe no in-
convenience come to him, they changed their
minde, and said, That he was a God.

7 In the same quarters, the chiefe man of the
Isle (whose name was Publius) had possessions: the
same received us, and lodged us three dayes cour-
teously.

8 And so it was, that the father of Publius lay
sicke of the fever, and of a bloodie flux: to whom
Paul entred in, and when hee prayed, hee layde his
hands on him, and healed him.

9 When this then was done, other also in the
Isle, which had diseases, came to him, and were
healed.

10 Which also did us great honour: and
when wee departed, they laded us with things ne-
cessarie.

11 Now after three moneths wee departed
in a ship of Alexandria, which had wintered in the
Isle, whose badges was Castor, and Pollux.

12 And when we arrived at Syracuse, we taried
there three dayes.

13 And from thence wee fet a compasse, and
came to Rhegium: and after one day, the South
wind blew, and wee came the second day to Pu-
teoli:

14 Where wee found brethren, and were de-

a This is it which
at this day we call
Malta.

a The godly are
sure to have dan-
ger upon danger,
but they have al-
wayes a glorious
issue.

a Although ad-
versitie be the pu-
nishment of sinne,
yet seeing that
God in punishing
of men doth not
alwayes resp-
ct sinne, they iudge
rashly, which ei-
ther doe not wait
for the end, or doe
iudge and esteeme
of men according
to prosperitie or
adversitie.
b Right and
reason.

c The Greeke
word signifieth, to
be inflamed, or to
swell: moreover
Dioscorides in his
6 booke chap 38.
writeth, that the
biting of a viper
causeth a swelling
of the bodie, and so
saith Nicander, in
his remedies against
poysons.

3 There is nothing
more unconstant
every way, then
they which are
ignorant of true
religion.

4 It never yet re-
pent any man,
that received the
servant of God,
were he never so
miserable and
poore.

5 Although Paul were a captive, yet the vertue of God was not captive. 6 God
doeth well to strangers for his children sake. 7 Idols doe not defile the Saints,
which doe in no wise consent unto them. d So they used to decke the fore part of
their shippes, whereupon the shippes were called by such names. 8 God buyeth
and bendeth the heart even of profane men, as it pleaseth him to favour his.

fired to rary with them seven daies, and so we went
toward Rome.

15 And from thence when the brethren
heard of us, they came to meete us at the Mar-
ket of Appius, and at the three tavernes, whom
when Paul sawe, hee thanked God, and waxed
bolde.

16 So when wee came to Rome, the Centurion
delivered the prisoners to the generall C praene:
but Paul was suffered to dwell by himselfe with
a souldier that kept him.

17 And the third day after, Paul called the
chiefe of the Iewes together, and when they were
come, hee saide unto them, Men and brethren,
though I have committed nothing against the peo-
ple, or Lawes of the fathers, yet was I delivered
prisoner from Hierusalem into the handes of the
Romanes.

18 Who when they had examined me, would
have let me go, because there was no cause of
death in me.

19 But when the Iewes spake contrarie, I
was constrained to appeale unto Cesar, not because
I had ought to accuse my nation of.

20 For this cause therefore have I called for
you to see you, and to speake with you: for that
hope of Israels sake, I am bound with this chaine.

21 Then they said unto him, We neither recei-
ved letters out of Iudea concerning thee, neither
came any of the brethren that shewed or spake any
evill of thee.

22 But wee will heare of thee what thou thin-
kest, for as concerning this sect, we know that eve-
rie where it is spoken against.

23 And when they had appointed him a
day, there came many unto him into his lodging,
to whom hee expounded, testifying the king-
dome of God, and perswading them those things
that concerne Iesus, both out of the Lawe of
Moses, and out of the Prophets, from morning to
night.

24 And some were perswading with the things
which were spoken, and some beleevd not.

25 Therefore when they agreed not among
themselves, they departed, after that Paul had spo-
ken one word, *to wit*, Well spake the holy Ghost
by Esaias the Prophet unto our fathers,

26 Saying, * Goe unto this people, and say,
By hearing ye shall heare, and shall not understand,
and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed fatte,
and their eares are dull of hearing, and with their
eyes have they winked, lest they should see with
their eyes, and heare with their eares, and under-
stand with their hearts, and should returne tha. I
might heale them.

28 Be it knowne therefore unto you, that this
salvation of God is sent to the Gentiles, and they
shall heare it.

29 And when hee had said these things, the
Iewes departed, and had great reasoning among
themselves.

30 And Paul remained two yeeres full in an
house hired for himselfe, and received all that came
in unto him,

31 Preaching the kingdome of God, and teach-
ing those things which concerne the Lord Iesus
Christ, with all boldnesse of speech, without let.

9 God never suf-
fereth his to be
afflicted above
their strengtn.
e Appius way, was
a pavilion made
by Appius he blind
with the spe of
his souldiers, long
and broad and run-
neth out toward
the sea, and there
were three tavernes
in it.
f Not in a com-
mon prison, but in
a house which he
hired for himselfe.
10 Paul in every
place remembreth
himselfe to be an
Apostle.

11 We may use
the means which
God giveth us, but
so that wee seeke
the glorie of God,
and not our selves.

12 The law and
the Gospell agree,
well together.

g By good reasons,
and proved that
the kingdome of
God foretold them
by the Prophets,
was come.

13 The Gospell
is a favour of life to
them that beleeve,
& a favour of death
to them that be
disobedient.

14 The unbelie-
vers doe willingly
resist the trueth,
and yet not by
chance.

* Esa 6.9.
matth. 13. 14.
marke 14. 12.
luke 8. 10.
iohn 12. 40.
rom. 11. 8.

h They made as
though they saw
not that which they
saw against their
willes, yea they
did see, but they
would not see

15 The unbelieve
of the reprobate
and castawayes
cannot cause the
trueth of God to
be of none effect.

16 Not the Gos-
pell, but the con-
tempt of the Gos-
pel is the cause
of strife and debate.

17 The wordes of
God cannot be
bound.

T H E

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

1 He first sheweth on what authoritie his Apostleship standeth. *15* Then hee commendeth the Gospell, *16* by which God seeth cut his power to those that are saved, *17* by faith, *21* but were guilty of wicked unthankfulness to God: *26* For which his wrath was worthy poured on them, *39* so that they ranne headlong in all kinde of sinne.

x The first part of the Epistle containing a most profitable preface unto verse 16.

z He moving the Romanes, to give diligent eare unto him in that hee sheweth that hee cometh not in his owne name, but as Gods messenger unto the Gentiles, intreateth with them of the weightiest matter, that is promised long since of God, by many firmewittnes, and now at the length performed indeede. *a* A Minister, for this worde servant, is not taken in this place, as set against this word, Freeman, but declareth his ministerie and office.

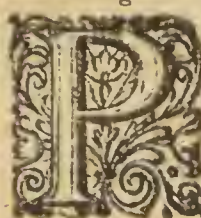
b Whereas hee said before in a general tearme, that he was a minister, now he cometh to a more speciall name, and saith he is an Apostle, and that he tooke not upon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his dutie.

** Acts 13. 1.*

c Appointed of God to preach the

Gospell. *3* By declaring the summe of the doctrine of the Gospell, he stirreth up the Romanes to good consideration of the matter whereof hee entreath: So then hee sheweth that Christ (who is the very substance and summe of the Gospell) is the onely sonne of God the Father, who as touching his humanitie, is made of the seed of David, but touching his divine and spirituall nature, whereby hee sanctified himselfe, is begotten of the Father from everlasting, as by his mightie resurrection manifestly appeareth. *d* This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties. *e* Which rocke flesh of the virgin, David his daughter. *f* As he is man: for this word flesh, by the figure Synecdoche, is taken for man. *g* Shewed and made manifest. *h* The divine and mightie power is set against the weaknesse of the flesh, for that ever since death. *i* Of whom *k* This mercifull liberall and gracious gift, which is given mee, the least of all the Saints, to preach &c.

Ephe. 3. 8. *l* That men through faith might obey God. *m* For his Names sake. *n* Which through Gods goodnesse, at Carthage. *o* Gods free good will: by peace, the Hebrewes meane a prosperous success in all things. *4* He procureth their favourable patience in that he reckoneth up their true commendation and his true Apostolike good will toward them, confirmed by taking God himselfe to witness. *p* Because your faith is such, that it is commended in all Churches. *q* In all Churches. *r* Very willingly and with all my heart. *s* In preaching his Sonne. *t* Though Paul were never so excellent, yet by teaching the Church, he might be instructed by it.



PAUL a servant of IESUS Christ called to be an Apostle, * c put apart to preach the Gospell of God,

2 (Which hee had promised afore by his Prophets in the holy Scriptures)

3 Concerning his d Sonne Iesus Christ our Lord (which was e made of the seed of David f according to the flesh,

4 And g declared h mightily to be the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 i By whome wee have received k grace and Apostleship (that l obedience might be given unto the faith) for his name m among all the Gentiles,

6 Among whome ye be also the n called of Iesus Christ:

7 To all you that be at Rome beloved of God, called to be Saints: o Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 4 First I thanke my God through Iesus Christ for you all, because your faith is p published thoroughout the q whole world.

9 For God is my witnesse (whom I serve in my r spirit in the s Gospell of his Sonne) that without ceasing I make mention of you.

10 Alwayes in my prayers, beseeching that by some meanes, one time or other I might have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that t I might be comforted together with you, through our mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I have oftentimes pur-

posed to come unto you (but have bene let hitherto) that I might have some fruit also among you, as I have among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

15 Therefore, as much as in me is, I am readie to preach the Gospell to you also y at Rome.

16 For I am not ashamed of the Gospell of Christ: s for it is the x power of God unto salvation to every one that bekeveeth, to the Jew first, and also to the y Grecian.

17 6 For by it the righteousness of God is revealed from z faith to faith: 7 as it is written, * The iust shall live by faith.

18 8 For the wrath of God is revealed from heaven against a all ungodlinesse, and unrighteousnesse of men, which withholdeth the b truth in unrighteousnesse.

19 9 Forasmuch as that, which may be knowen of God, is manifest in c them, for God hath shewed it unto them.

20 For the invisible things of him, that is, his eternall power and God head, are seene by the creation of the world, being d considered in his works, to the intent that they should be without excuse:

21 Because that when they knewe God, they e glorified him not as God, neither were thankfull, but became f vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they g professed themselves to be wise, they became fooles.

23 For they turned the glorie of the h incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beasts, and of creeping things.

24 10 Wherefore i also God k gave them up to their hearts lusts, unto uncleannesse, to defile their owne bodies betweene themselves:

25 Which turned the truth of God unto a lye, and worshipped and served the creature, forsaking the Creator which is blessed for ever, Amen.

26 For this cause God gave them up to vile afflictions: for even their women did change the naturall use into that which is against nature.

27 And likewise also the men left the naturall use of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and received in themselves such l recompence of their errour, as was meet.

both of godlinesse, and also unrighteousnesse, and therefore are subject to condemnation: Therefore must they needs seeke righteousness in some other. *a* Against all kind of ungodlinesse. *b* By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God but that their owne reason might condemne them of wickednesse both against God and man. *9* Their ungodlinesse hee prooveth hereby, that although all men have a most cleare and evident glasse wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles to most foolish and sound divises of their owne braines, in constituting and appointing the service of God. *c* In their hearts. *d* Thou seest not God, and yet thou acknowledgest him as God by his works, Cicero. *e* They did not honour him with that honour, and service, which was meet for his everlasting power and Godhead. *f* As if he said, be as me so mad of themselves. *g* Or, thought themselves. *h* For the true God they tooke another. *i* To the unrighteousnesse of men hee setteth forth first in this, that even against nature following their lusts, they defiled themselves one with another, by the iust judgement of God. *j* The contempt of religion, is the fountaine of all mischief. *k* As a iust iudgement. *l* A meet reward for their defects.

u He meaneth all them that dwell in Rome, though some of them were not Romanes, Looke the end of the epistle.

5 The second part of the Epistle unto the beginning of the 9 Chap.

Now the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to attaine unto salvation (which is set for. b unto us of God in the Gospell, without any difference of nations) and that is Iesus Christ apprehended by faith.

x God his mightie and effectuall instrument to save men by.

y When this word Grecians, is set against this word Jewe, then doth it signifie a Gentile.

6 The confirmation of the former proposition: we are taught in the Gospell that we are iustified before God by faith which increaseth dayly: and therefore also saved.

z From faith which increaseth dayly.

7 The proove as well of the first as the second proposition, out of Abakuk, who attributeth and giveth unto faith both iustice and life before God.

** Abak. 2. 4.*

8 Another confirmation of that principall question: All men being considered in themselves or without Christ, are guilty

He proveth
the unrighteous-
ness of man by a
large rehearsal of
any kind of
wickedness, from
which, if not from
him, yet at the least
from many of them)
no man is altogether
free.

into a mad and
perverse mind,
whereby it commeth
to pass, but the
conscience being
once put out, and
nothing almost no
more remorse of
conscience, men runne
headlong into all
kind of mischief.

in mind full of their covenants and bargaines. o By the Law of God he meaneth
that which the Philosophers called the Law of nature, and the Lawyers themselves
termed the Law of nations. p Are followers and partakers with them in their
wickednesse, and besides that, commend them which doe amisse.

CHAP. II.

x Hee bringeth all before the iudgement seat of God. 12 The
excuse that the Gentiles might pretend, 14 of ignorance, he
taketh quite away. 17 Hee urgeth the Iewes with the
written Law, 23 in which they boasted. 27 And so
maketh both Jew and Gentile alike.

Therefore thou art inexcusable, O man, who-
soever thou art that condemnest: for in that
thou condemnest another, thou condemnest thy
selfe: for thou that condemnest, doest the same
things.

2 But we know that the iudgement of God
is according to truth, against them which com-
mit such things.

3 And thinkest thou this, O thou man, that
condemnest them which do such things, and doest
the same, that thou shalt escape the iudgement of
God?

4 Or despisest thou the riches of his boun-
tifulnesse, and patience, and long sufferance, not
knowing that the bountifulnesse of God leadeth
thee to repentance?

5 But thou, after thine hardnesse, and heart
that cannot repent, heapest up as a treasure un-
to thy selfe wrath against the day of wrath, and of
the declaration of the iust iudgement of God.

6 * Who will reward every man according
to his workes:

7 That is, to them which through patience in
well doing, seeke a glory, and honour, and immor-
talitie, everlasting life:

8 But unto them that are contentious, and dis-
obey the truth, and obey unrighteousnesse, shall
be indignation and wrath.

9 Tribulation and anguish shall be upon the
soules of every man that doeth evill: of the Iewe
first, and also of the Grecian.

10 But to every man that doeth good, shall be
glory, and honour, and peace: to the Jew first, and
also to the Grecian.

11 For there is no respect of persons wth God.

selves, because they see more then other do, and yet are no whit better then others are.
* I am 5.3. c Whilest thou givest thy selfe to pleasures, thinking to increase thy goods,
thou shalt find Gods wrath. 3 The ground of the former dispensation, That both the
Iewes and Gentiles have altogether need of righteousness. * Psal. 62.12. mat. 16.27.
12.12. d Glory which followeth good works, which he layeth not out before us,
as though there were any that could attaine to salvation by his owne strength, but, by
laying this condition of salvation before us, which no man can performe, so bring men
to Christ, who alone iustified the beleivers, as he himselfe concludeth, chap. 2.21.22,
following. e By truth, he meaneth that knowledge which we have of nature. f Gods
indignation against sinners, which shall quickly be kindled. g God doeth not measure
men either by their blood, or by their countrey, either to receive them, or to cast them
away.

12 4 For as many as have sinned without the
Law, shall perish also without the Law: and as
many as have sinned in the Law, shall be iudged by
the Law.

13 5 (For the hearers of the Law are not right-
eous before God, but the doers of the Law shall
be justified.

14 6 For when the Gentiles which have not
the Law, doe by nature the things contained in
the Law, they having not the Law, are a Law un-
to themselves.

15 Which shew the effect of the Law written in
their hearts, their conscience also bearing witness &
their thoughts accusing one another, or excusing.)

16 7 At the day when God shall iudge the se-
crets of men by Iesus Christ, according to my
Gospel.

17 8 Behold, thou art called a Jew, and reatest
in the Law, and gloriest in God,

18 And knowest his will, and t^hou tryest the
things that dissent from it, in that thou art instru-
cted by the Law:

19 And perswadest thy selfe that thou art a
guide of the blinde, a light of them which are in
darkenesse,

20 An instructor of them which lack discretion,
a teacher of the unlearned, which hast the forme
of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, tea-
chest thou not thy selfe? thou that preachest, A man
should not steale, doest thou steale?

22 Thou that saiest, A man should not commit
adulterie, doest thou commit adulterie? thou that
abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Law, through brea-
king the Law, dishonourest thou God?

24 For the Name of God is blasphemed among
the Gentiles through you, * as it is written.

25 9 For circumcision verely is profitable, if thou
doe the Law: but if thou be a transgressor of the
Law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keepe
the ordinances of the Law, shall not his uncir-
cumcision be counted for circumcision?

27 And shall not uncircumcision which is by
nature (if it keepe the Law) condemne thee which
by the letter and circumcision art a transgressor
of the Law?

28 For hee is not a Iewe, which is one out-

ledge. 7 God deferreth many iudgements, which notwithstanding he will execute
at their convenient time by Iesus Christ, with a most straight examination not onely
of wordes and deedes, but of thoughts also, be they never so hidden or secret. m At
this my doctrine witnesseth, which I am appointed to preach. 8 Hee proveth by
the testimonie of David, and the other Prophets, that God bestowed greatest benefits
upon the Iewes, in giving them also the Lawe, but that they are the most unthank-
full and unkindest of all men. n Canst thou and discern what things swarve from
Gods will. o Or allowest the things that are excellent. p The way to reach and
frame other in the knowledge of the truth. q As though he said, that the Iewes
under a colour of an outward serving of God, challenged all to themselves, when as
indeed, they did nothing lesse then observe the Lawe. * Esai. 52.5. ezek. 16.20. 9 Hee
precisely preventeth their objection, which set an holinesse in circumcision, and the
outward observance of the Law: So that he sheweth that the outward circumcision,
if it be separated from the inward, doeth not onely not iustifie, but also condemne them
that are indeed circumcised of whome requireth that, which is signifieth that is to say,
cleannesse of the heart and the whole life, according to the commandment of the
Law, so that if there be a man uncircumcised according to the flesh, who is circumcised
in heart, he is farre better and more to be accounted of, then any Iewe that is circun-
cised according to the flesh onely. q This is the figure Metonymia, for, if he
uncircumcised. r The state and condition of the uncircumcised. s He which
is uncircumcised by nature and blood. t Paul useth oftentimes to set the letter against
the Spirit: but in this place, the circumcision which is according to the letter, is the
cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the
heart, that is to say, the spirituall end of the ceremonie, is true holinesse and righteous-
nesse whereby the people of God is knowne from profane and heathenish men. u By
the outward ceremonie onely.

4 He applicth that
generall accusation
of mankind par-
ticularly both to
the Gentiles, and
to the Iewes.

5 Hee revealeth
an objection which
might be made by
the Iewes, whom
the Lawe doera
not excuse, but
condemne, be-
cause that not
the hearing of the
Law, but the keep-
ing of the Lawe
doeth iustifie.

6 Hee pronoun-
ced iust before Gods
iudgement seat:
which is true in-
deede, if any such
could be found that
had fulfilled the
Law: but seeing A-
braham was not iu-
stified by the Law,
but by faith, it fol-
loweth that no man
can be iustified by
workes.

6 He preventeth
an objection
which might be
made by the Gen-
tiles, who although
they have not the
Lawe of Moses, yet
they have no rea-
son whereby they
may excuse their
wickednes in that
they have some-
what written in
their hearts in stead
of a Law, as men
that forbid, and
punish some things
as wicked, and
command and com-
mend other some
as good.

i Not simply, but
in comparison of
the Iewes.
k Commandment bene-
ficiall things, and forbid
dishonest.

l This knowledge
is a naturall know-
ledge.

8 Hee proveth by
the testimonie of David, and the other Prophets, that God bestowed greatest benefits
upon the Iewes, in giving them also the Lawe, but that they are the most unthank-
full and unkindest of all men.

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precisely preventeth their objection, which set an holinesse in circumcision, and the
outward observance of the Law: So that he sheweth that the outward circumcision,
if it be separated from the inward, doeth not onely not iustifie, but also condemne them
that are indeed circumcised of whome requireth that, which is signifieth that is to say,
cleannesse of the heart and the whole life, according to the commandment of the
Law, so that if there be a man uncircumcised according to the flesh, who is circumcised
in heart, he is farre better and more to be accounted of, then any Iewe that is circun-
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heart, that is to say, the spirituall end of the ceremonie, is true holinesse and righteous-
nesse whereby the people of God is knowne from profane and heathenish men. u By
the outward ceremonie onely.

C H A P. IIII.

1 Hee prooveth that which he sayd before of faith, by example of Abraham, **3, 6** and the testimonie of the Scripture: and ten times in the Chapter he beatech upon this word, Imputation.

1 A new argument of great weight taken from the example of Abraham the father of all beleivers: And this is the proposition: if Abraham be considered in himselfe by his works, he hath deserved nothing wherein to reioyce with God. **a** By works, as appeareth in the next verse.

2 A preventing of an obiection: Abraham may well reioyce and extoll himselfe amongst men, but not with God.

3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his works.

4 The first proove of the confirmation, taken of contraries: to him that deserveth any thing by his labor, the wages is not counted by favour, but by debt: but to him that hath done nothing, but beleeveth in him which promisseth freely, faith is imputed.

b To him that hath deserved any thing by his works. **c** Is not reckoned nor given him. **d** That maketh him which is wicked in himselfe, iust in Christ.

5 Another proove

of the same confirmation: David putteth blessednes in free pardon of sinnes, therefore iustification also. **6** A new proposition: that this manner of iustification belonged both to the uncircumcised, and also to the circumcised: as is declared in the person of Abraham. **e** This saying of David, where he pronounceth them blessed. **7** He prooveth that it belongeth to the uncircumcised, for there was no doubt of the circumcised in this sort: Abraham was iustified in uncircumcision, therefore this iustification belongeth also to the uncircumcised. Nay, it doeth not appertaine to the circumcised in respect of the circumcision, much lesse are the uncircumcised shut out for their uncircumcision. **8** A preventing of an obiection: why then was Abraham circumcised, if he were already iustified? That the gift of righteousness (sayth he) might be confirmed to him. **f** Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament.

g Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is used, to wit, not onely to signifie, but also to seale up the righteousness of faith, whereby we come to possesse Christ himselfe, for the holy Ghost worketh that inwardly indeed, which the Sacrament being joyned with the word, do represent. **9** An applying of the example of Abraham to the uncircumcised beleivers, whose father also he maketh Abraham. **10** And applying of the same example, to the circumcised beleivers, whose father Abraham is, but yet by faith. **11** A reason why the seed of Abraham is be esteemed by faith, be cause that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations. **h** That all nations of the world should be his children: or by the world may be understand the land of Canaan. **i** For works that he had done or upon this condition that he should fulfill the Law.

12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be fruitless: the other: that the condition of faith should be joyned in vaine to that promise which should be apprehended by works. **k** If they be heires which have fulfilled the Law.

13 For the Law causeth wrath: for where no Law is, there is no transgression. **14** Therefore it is by faith, that it might come by grace: and the promise might be sure to all the seed, **15** not to that onely which is of the Law: but also to that which is of the faith of Abraham who is the father of us all, **16** (As it is written, I have made thee a father of many nations) even before in God whom he beleeveth, who quickneth the dead, & calleth those things which be not, as though they were. **17** Which Abraham above hope, beleeveth under hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be. **18** And he p not weake in the faith, considered not his owne body, which was now q dead, being almost an hundred yeere old, neither the darkenesse of Saraes wombe, **19** Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gave glory to God, **20** Being fully assured that he which had promised, was also able to do it. **21** And therefore it was imputed to him for righteousness. **22** Now it is not written for him onely, that it was imputed to him for righteousness, **23** But also for us, to whom it shall be imputed for righteousness, which beleve in him that raised up Iesus our Lord from the dead, **24** Who was delivered to death for our sinnes, and is risen againe for our iustification.

of faith onely, are counted amongst the children of Abraham. **16** This fatherhood is spirituall, depending onely upon the vertue of God, who made the promise. **m** Before God, that is, by a spirituall kinred, which had place before God, and maketh us acceptable to God. **n** Who restored to life. **o** With whom these things are already, which as yet are not in deed, as he that can with a word make what he will of nothing. **17** A description of true faith, wholly resting in the power of God, and his good will, set foorth in the example of Abraham. **p** Very strong and constant. **q** Void of strength, and unmeet to get children. **r** Acknowledged and praised God, as most gracious and true. **s** A description of true faith. **18** The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediator, raised him from the dead, that we also being iustified, might be saved in him. **t** To pay the ranfome for our sinnes.

C H A P. V.

1 He amplifieth **2** Christ's righteousness, which is layd hold on by faith, **5** who was given for the weak, **8** and sinfull. **14** He compareth Christ with Adam. **17** Leath with Life, **30** and the Law with Grace.

Then being iustified by faith, we have peace toward God through our Lord Iesus Christ.

2 By whom also through faith wee have a had this access unto this grace b wherein wee stand, **3** and d reioyce under the hope of the glory of God.

3 Neither that onely, but also we s reioyce in tribulations, s knowing that tribulation bringeth forth patience,

fore by faith wee are iustified, and not by the Law. **4** Ephes. 2, 18. **2** Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it selfe, and in whom faith it selfe is effectuall. **a** We must here know, that wee have yet still this same effect of faith. **b** By which grace, that is, by which gracious love and good will, or that state whereunto wee are graciously taken. **c** We stand steadfast. **3** A preventing of an obiection against them which beholding the dayly miseries and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicitie: to whom the Apostle answereth, that their felicitie is layd up under hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happinesse, then if they did presently enjoy it. **d** Our mindes are not onely quiet and settled, but also we are marvellously glad, and conceive great ioy for that heavenly inheritance which waiteth for us.

4 Tribulation it selfe giveth us divers and sundry wayes occasion to reioyce, much lesse doth it make us miserable. **5** Iam. 1, 2. **5** Afflictions accomme unto patience, and patience assure h us of the goodnesse of God, and this experience confirmeth, and fostereth our hope, which never deceiveth us.

4 And

13 A reason of the first confirmation, why the promise cannot be apprehended by the Law: because that the Law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it.

14 The conclusion of this argument. The salvation and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layd hold on the promise made unto Abraham, and which promise Abraham himselfe first of all layd hold on.

1 To all the beleivers.

15 That is to say, not onely of them which beleve and are also circumcised according to the Lawe, but of them also which without circumcision, and in respect

of faith onely, are counted amongst the children of Abraham. **16** This fatherhood is spirituall, depending onely upon the vertue of God, who made the promise. **m** Before God, that is, by a spirituall kinred, which had place before God, and maketh us acceptable to God. **n** Who restored to life. **o** With whom these things are already, which as yet are not in deed, as he that can with a word make what he will of nothing. **17** A description of true faith, wholly resting in the power of God, and his good will, set foorth in the example of Abraham. **p** Very strong and constant. **q** Void of strength, and unmeet to get children. **r** Acknowledged and praised God, as most gracious and true. **s** A description of true faith. **18** The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediator, raised him from the dead, that we also being iustified, might be saved in him. **t** To pay the ranfome for our sinnes.

C H A P. V.

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4 And

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing els but that which we call faith: whereof it followeth, that through faith our consciences are quieted.
e. Where with he loveth us.
7 A sure comfort in adversitie, that our peace and quietnesse of conscience be not troubled: for he that so loved them that were of no strength and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and living in him?
f. Is time fit and convenient, which the father hath appointed.
g. Hebr. 9. 15.
h. 1. pet. 3. 14.
i. An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ to death for the uniuersall, and for them of whom he could receive no commodity, and (that more is) for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he iustifieth and reconcileth?
j. In the stead of some iust man.
k. He setteth out his love unto us, that in the midst of our afflictions we may know assuredly, he will be present with us.
l. While sinne reigned in us.
m. From affliction and destruction.
n. He now passeth over to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that for the remission of sinnes there is added moreover & besides, the gift of Christes righteousness imputed or put upon us by faith, which swalloweth up that unrighteousnesse which flowed from Adam into us, and all the fruits thereof: so that in Christ we doe not onely cease to be uniuersall, but we beginne also to be iust.
o. From Adam, in whome all have sinned, both guiltinesse and death (which is the punishment of the guiltinesse) come upon all.
p. By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue into: but they are unlike in this, that Adam deriueth sinne into them that are his, even of nature, and that to death: but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life.
q. By sinne is meant that disease which is ours by inheritance, and men commonly call it: originall sinne: for so he useth to call that sinne in the singular number, whereas, if he speake of the fruits of it, he useth the plurall number, calling them sinnes.
r. That is, in Adam.
s. That this is so, that both guiltinesse and death beganne not after the giving and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Law was given: for in that they died, sinne, which is the cause of death, was then: and in such sort that it was also imputed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death.
t. Even from Adam to Moses.
u. Where there is no Lawe made, no man is punished as faultie and guiltie.
v. But that this Lawe was not that uniuersall Lawe, and that death did not proceed from any actuall sinne of every one particularly, it appeareth hereby, that the very infants which neither could never knowe nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam.
w. Our infants.
x. Not after that sort as they sinne that are of mee yeeres, following their lusts: but yet the whole posteritie was corrupt in Adam, when as hee willingly and willingly sinned.
y. Now the first Adam answereth the latter, who is Christ as it is afterward declared.
z. Adam and Christ are compared together in this respect, that both of them do give and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christes obedience hath by grace overflowed many.
aa. That is, Adam.
ab. Another inequality consisteth in this, that by Adams one offence men are made guilty, but the righteousness of Christ imputed unto us freely, doth not onely absolve us from that one fault, but from all others.

4 And patience experience, and experience hope.

5 6 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

6 7 For Christ, when wee were yet of no strength, at his time died for the ungodly.

7 8 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God hath setteth out his love toward us, seeing that while wee were yet sinners, Christ died for us.

9 Much more then, being now iustified by his blood, we shall be saved from wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.

11 9 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we have now received the atonement.

12 10 Wherefore, as by one man sinne entered into the world, and death by sinne, and so death went over all men: in whom all men have sinned.

13 11 For unto the time of the Law was sinne in the world, but sinne is not imputed, while there is no law.

14 12 But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 14 But yet the gift is not so as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many.

16 15 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one of-

ences unto condemnation: but the gift is of many offences to iustification.

17 16 For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace, and of that gift of that righteousness, reign in life through one, that is, Iesus Christ.

18 17 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

19 18 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 19 Moreover, the Law entered thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace hath abounded much more:

21 That as sinne had reigned unto death, so might grace also reign by righteousness unto eternal life through Iesus Christ our Lord.

death: so on the contrary side, the righteousness of Christ, which by Gods mercie is imputed to all believers, iustifieth them, that they may become partakers of everlasting life.

x. Not onely because our sinnes are forgiven us, but also because the righteousness of Christ is imputed unto us.

18 The ground of this whole comparison is this, that these two men are set as two stocks of rootes, so that out of the one, sinne by nature, out of the other, righteousness by grace doeth spring forth upon others.

y. So then, sinne entered not into us onely by following the steps of our forefather, but we take corruption of him by inheritance.

z. This word, Many, is set against this word, A few.

19 A preventing of an objection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefits of God in Christ Iesus be much the more glorious.

a. Beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entered.

b. Grace was poured so plentifully from heaven, that it did not onely counterwaile sinne, but about measure passed it.

CHAP. VI.

x. He cometh to sanctification, without which, that no man putteth on Christes righteousness, he prooveth 4 by an argument taken of Baptisme, 12 and thereupon exhorteth to holinesse of life, 16 briefly making mention of the Law transgressed.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 1 How shall we, that are dead to sinne, live yet therein?

3 3 Know ye not, that all wee which have bene baptized into Iesus Christ, have bene baptized into his death?

4 We are buried then with him by baptisme into his death, that like as Christ was raised up from the dead to the glory of the Father, so we also should walke in newnesse of life.

5 4 For if wee be planted with him to the

2 The benefit of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleanness and purenesse of nature reformed.

b. They are sayd of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits, and on the other side, they are sayd to live to sinne, which are in the flesh, that is, whom the spirit of God hath not delivered from the slavery of the corruption of nature.

3 There are three parts of this Sanctification, to wit, the dead of the olde man or fiene, his buriall, and the resurrection of the new man, defending into us from the vertue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is the signe and pledge.

c. To the end that growing up in one with him, we should receive his strength, to quench sinne in us, and to make us new men.

d. That Christ himselfe being discharged of his infirmities and weakenesse, might live in glory with God for ever.

e. And wee which are his members rise for this ende, that being made partakers of the selfe same vertue, we should begin to leade a new life, as though we were already in heaven.

f. Ephes. 4. 23. coloss. 3. 3. hebr. 12. 1. 1. pet. 2. 1.

4 The death of sinne and the life of righteousness, or our ingrafting into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life, where by it followeth, that no man is sanctified, which lived still to sinne: and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he sayd before, the Law is not subverted, but established by faith.

1. Cor. 6. 14. 2. tim. 2. 11.

f. similitude

To the sentence of absolution, where by we are quitted, and pronounced righteous.

16 The third difference is, that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to addit his posterity to death.

u. By partakers of true and everlasting life.

27 Therefore to be short, as by one mans offence, the guiltines came on all men, to make them subiect to

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1 *For as much as* *the first husband* *is dead* *even so shall we be to* *the first husband* *in resurrection.*

6 *Knowing this* *that our old man is crucified with him* *that the body of sin might be destroyed* *that henceforth we should not serve sinne.*

7 *For he that is dead* *is freed from sinne.*

8 *Wherefore* *if wee be dead with Christ* *wee believe that we shall live also with him.*

9 *Knowing that Christ being raised from the dead* *dieth no more* *death hath no more dominion over him.*

10 *For in that he died he died once to sinne* *but in that he liveth* *he liveth to God.*

11 *Likewise thinke ye also* *that ye are dead to sin* *but are alive to God in Iesus Christ our Lord.*

12 *Let not sinne* *reigne therefore in your mortal body* *ye should obey it in the lusts thereof.*

13 *Neither give ye your members* *as weapons of unrighteousnes unto sinne* *but give your selves unto God* *as they that are alive from the dead* *and give your members as weapons of righteousness unto God.*

14 *For sinne shall not have dominion over you* *for ye are not under the Law* *but under grace.*

15 *What then shall we sinne* *because we are not under the Law* *but under grace? God forbid.*

16 *Knowe yee not* *that to whomsoever ye give your selves as servants to obey* *his servants ye are to whom ye obey* *whether it be of sinne unto death* *or of obedience unto righteousness?*

17 *But God be thanked* *that ye have bene the servants of sinne* *but ye have obeyed from the heart unto the forme of the doctrine* *whereunto ye were delivered.*

18 *Being then made free from sinne* *ye are made the servants of righteousness.*

19 *I speake after the maner of man* *because of the infirmities of your flesh* *for as ye have given your members servants to uncleannes and to iniquitie* *to commit iniquitie* *so now give your members servants unto righteousness in holiness.*

20 *For when ye were the servants of sinne* *ye were freed from righteousness.*

21 *What fruite had ye then in those things* *whereof ye are now ashamed? For the ende of those things is death.*

22 *But now being freed from sinne* *and made servants unto God* *ye have your fruit in holiness* *and the end* *everlasting life.*

23 *For the wages of sinne is death* *but the gift of God is eternall life* *through Iesus Christ our Lord.*

24 *Our Lord.*

25 *Our Lord.*

26 *Our Lord.*

27 *Our Lord.*

28 *Our Lord.*

29 *Our Lord.*

30 *Our Lord.*

31 *Our Lord.*

32 *Our Lord.*

33 *Our Lord.*

34 *Our Lord.*

35 *Our Lord.*

36 *Our Lord.*

37 *Our Lord.*

38 *Our Lord.*

39 *Our Lord.*

40 *Our Lord.*

41 *Our Lord.*

42 *Our Lord.*

K Now ye not brethren, (for I speake to them that know the Lawe) that the Law hath dominion over a man as long as he liveth.

2 For the woman which is in subiection to a man, is bound by the Law to the man, while hee liveth: but if the man be dead, shee is delivered from the Law of the man.

3 So then, if while the man liveth, shee taketh another man, shee shall be called an adulteresse: but if the man be dead, shee is free from the Lawe, so that she is not an adulteresse, though shee take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be unto another, even unto him y^e is raised up from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the affections of sins, which were by the law, had force in our members, to bring fruit unto death,

6 But now we are delivered from the law, he being dead in whom we were holden, that we should serve in newnesse of Spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not known lust, except the Law had sayd, Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all manner of concupiscence: for without the law sinne is dead.

9 For I once was alive, without the law: but when the commandement came, sinne revived,

10 But I died: and the same commandement which was ordained unto life, was found to be unto me unto death.

11 For sinne tooke occasion by the commandement, and deceived me, and thereby slew me.

12 Wherefore the Law is holy, and that commandement is holy, and iust, and good.

3 A declaration of the former saying: for the concupiscences, which the law stirred up in us, were in us as it were an husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of that spirit, so that we bring forth now, not those rotten and dead, but lively children.

4 When we were in the state of the first marriage, which he calleth in the next verse following the oldnes of the letter.

5 The motions that egged us to sinne, which shew their force even in our minds.

6 He saith not, of the law, but by the law, because they spring of sin which dwelleth within us, and take occasion to worke thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selves.

7 Wrought their strength.

8 As if he said, The bond which bound us, is dead, and banished away, inasmuch, that sinne which held us, hath not now wherewith to hold us.

9 For this husband is within us. I saith, is an unjust possessor, for he brought us in bondage of sinne: and himselfe deceitfully, and yet notwithstanding, so long as we are sinners, we sinne willingly.

10 Which after the death of their old husband are joined to the spirit: as when the spirit of God hath made new men.

11 By the letter he meaneth the law, in respect of that old condition: for before that our will be framed by the holy Ghost, the law speaketh but to deismen, and therefore it is dumbe and dead to us, as touching the fulfilling of it.

12 An objection: what then? are the law and sinne all one, and do they agree together? nay, saith he: Sinne is reproved and condemned by the law. But because sinne cannot abide to be reproved, and was not in a manner felt until it was provoked and stirred up by the law, it taketh occasion thereby to be more outrageous, and yet by no fault of the law.

13 By the word, Lust, in this place he meaneth not evil lusts themselves, but the fountain from whence they spring: for the very beaaten philosophers themselves condemned wicked lusts, though somewhat darkly, but as for this fountain of them, they could not so much as suspect it, and yet is the very seat of that naturall and unclean spot and filth.

14 Though sinne be in us, yet it is not known for sinne, neither doth it so rage, as it rageth after that the law is known.

15 He saith, he himselfe before us for an example, in whom all men may behold, first what they are of nature before they earnestly thinke upon the Law of God: to wit, blackish, and heady to sinne and wickednes, without all true sense and feeling of sinne, then what manner of persons they become, when their conscience is reproved by the testimony of the law, to wit, flubburne, and more enflamed with the desire of sinne, than ere they were before.

16 When I knew not the law, then me thought I lived in deed: for my conscience never troubled mee because I knew not my disease. 17 When I began to understand the commandement, I found out my sinne. 18 The conclusion: That the lawe of it selfe is holy, but all the fault is in us which abuse it.

19 1. Tim. 1. 8. Touching not coveting.

1 By proposi-
the first husband
marriage, he com-
pareth the state of
man both before
and after regenera-
tion together. The
law of matrimony,
saith he, is this, that
so long as the hus-
band liveth, the mar-
riage abideth in
force, but if he be
dead, the woman
may marry againe.

2 1 Cor. 7. 39.

3 That is, shee shall
be an adulteresse, by
the consent & iudge-
ment of all men.

4 Mark. 7. 32.

5 An application
of the similitude
thus. So, saith he,
doth it fare with
us: for now we are
joined to the spirit,

as it were to the
second husband,

by whom we must
bring forth new
children: we are,
dead in respect of
the first husband,

but in respect of
the latter we are
as it were raised
from the dead.

6 That is, in the bo-
dy of Christ, to give
us to understand
how straight and
pure that fellowship
is betwixt Christ
and his members.

7 He calleth the
children, which the
wife had by her
husband, fruit.

8 Which are ac-
ceptable to God.

9 Which the
law stirred up in us, were in us as it were an husband, of whom we brought forth very
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30 1. Tim. 1. 8. Touching not coveting.

31 1. Tim. 1. 8. Touching not coveting.

32 1. Tim. 1. 8. Touching not coveting.

CHAP. VII.

1 He declareth what it is, to be no more under the Law, 2 by an example taken of the Lawe of marriage, 7, 12 And least the Lawe should seeme faultie, 14 he propheth, that our sinne is the cause, 15 that the same is an occasion of death, 17 which was given us unto life. 21 He setteth out the battell betwene the flesh and the spirit.

CHAP. VII

position:

13 Was that then which is good, or the death unto mee? God forbid: but sinne, that is might & appeare sinne, wrought death in me by that which is good, that sinne might be y out of measure sinfull by the commandement.

14 For wee know that the Law is spirituall, but I am carnall; sold under sinne.

15 For I allow not that which I do, for what I would, that do I not: but what I hate, y doe I.

16 If I doe then that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I, that doe it, but sinne that dwelleth in me.

18 For I know, that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me: but I find a no means to performe y which is good.

19 For I doe not the good thing, which I would, but the evill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then that when I would do good, I am thus yoked, that evill is present with me.

22 For I delight in the Law of God, concerning the inner man.

23 But I see another Lawe in my members, rebelling against the Law of my minde, and leading mee captive unto the law of sinne, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death?

25 I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serve the Law of God, but in my flesh, the law of sinne.

26 O wretched man that I am, who shall deliver me from the body of this death?

27 I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serve the Law of God, but in my flesh, the law of sinne.

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48 O wretched man that I am, who shall deliver me from the body of this death?

49 I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serve the Law of God, but in my flesh, the law of sinne.

1 He concludeth that there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit. 2 For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the Law of sinne and of death. 3 For (that that was impossible to the Law, in as much as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, condemned sin in the flesh, 4 That that righteousness of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit. 5 For they that are after the flesh, savour the things of the flesh: but they that are after the Spirit, the things of the Spirit. 6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace, 7 Because the wisdom of the flesh is enemie against God: for it is not subject to the Law of God, neither in deed can be. 8 So then they that are in the flesh, cannot please God. 9 Now ye are not in the flesh, but in the Spirit, because y spirit of God dwelleth in you: but if any man hath not y Spirit of Christ, the same is not his.

Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

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Now ye are not in the flesh, but in the Spirit, because y spirit of God dwelleth in you: but if any man hath not y Spirit of Christ, the same is not his.

A preventing of an objection: seeing that the vertue of the Spirit which is in us, is so weake, how may we gather thereby, that there is no condemnation to them that have that vertue? because saith he, that vertue of the quickening Spirit which is so weake in us, is most perfite and most mighty in Christ, and being imputed unto us which beleve, causeth us to be accounted of, as though there were no reliques of corruption, and death in us. Therefore hitherto Paul dispensed of remission of sin, and imputation of fulfilling the Law, and also of sanctification which is begun in us: but now he speaketh of the perfite imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our finnes are defaced by the blood of Christ, and the guiltines of our corruption is covered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in us by little and little, by the gift of sanctification, but yet it lacketh besides, that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to us imputed.

The power and authority of the Spirit, as in the which it is the tyranny of sin. Which mortifieth the olde man, and quickeneth the new man. To wit, absolutely and perfectly. For Christs sanctification being imputed unto us, perfitteth our sanctification which is begun in us.

He useth no argument here, but expoundeth the mystery of sanctification, which is imputed unto us: for because that the vertue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfite: and for that is rather kindled the disease of sin, then did put it out and extinguisht it, therefore God clothed his Son with flesh like unto our sinfull flesh, wherein he utterly abolished our corruption: that being accounted thoroughly pure and without fault to him apprehended and layd hold on by faith, we might be found to have fully that singular perfection which the Law requirerth, and therefore that there might be no condemnation in us.

Which is not proper to the Law, but cometh by our fault. In man not borne anew, whose disease the Law could not heale it. Of mans nature which was corrupt through sin, unwill be sanctified it. To abolish sin in our flesh. K Sheweth that sin hath no right in us. The very substance of the law of God might be fulfilled, if that same which the law requirerth, that we may be found just before God: for if with our justification there be joynted that sanctification which is imputed to us, we are just, according to that perfect forme which the Lord requirerth.

He returneth to that which he said, that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ: which is a most plentiful fruit of a goodly & honest life. A reason why we walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the Spirit agreeth and is meet for them: because, saith he, that they which are after the flesh, savour the things of the flesh, but they that are after the Spirit, the things of the Spirit. They that live as the flesh leadeth them: 7 He prooveth the consequent: Because that whatsoever the flesh savoureth, that ingendred death: and whatsoever the Spirit savoureth, that attendeth to joy and life everlasting. 8 A reason and proove, why the wisdom of the flesh is death: because, saith he, it is the enemy of God. 9 A reason why the wisdom of the flesh is enemy to God: because it neither will neither can be subject to him. And by flesh he meaneth a man not regenerate. 13 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not ingrafted into Christ.

He cometh to the others, to wit, to them which walke after the Spirit, of whom we have to understand contrary things to the former: and first of all he desireth what it is to be in the Spirit, or to be sanctified, to wit, to have the Spirit of God dwelling in us: then he declarerth, that sanctification is so joynted and knit to our ingrafting in Christ, that it can by no means be separated.

A conclusion of all the former declaration from verse 10 of chap. 1. even to this place: Seeing that we being ingrafted by faith in Christ, doe obtaine remission of sin, and imputation of righteousness: & are also sanctified, it followeth hereof that: they that are grafted into Christ by faith, are out of all feare of condemnation.

The fruits of the Spirit, or effects of sanctification, which is begun in us, doe not ingraft us into Christ, but doe declare that we are grafted into him.

Follow not the flesh for their guile, for he is not sayd to live after the flesh, that hath the holy Ghost for his guide, though sometimes he sleep away.

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Follow not the flesh for their guile, for he is not sayd to live after the flesh, that hath the holy Ghost for his guide, though sometimes he sleep away.

12 Hee confirmeth the faithfull against the reliques of flesh and sinne, granting that they are yet

(as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from the earthly filthines in death: but therewithall willing them to doubt nothing of the happy successe of their combate, because that even the little sparke of the Spirit (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seede of life.

13 The flesh, or all that which as yet sticketh fast in the clefs of sinne, and death.

14 A confirmation of the former sentence: You have the selfe same Spirit which Christ hath. Therefore at length it shall die the same in you, that it did in Christ, to wit, when all infirmities being utterly layd aside, and leaue over-

come, it shall cloath you with heavenly glory. o By the vertue and power of it, which shewed the same might first in our head, and dayly worketh in his members.

15 An exhortation to oppresse the flesh dayly more and more by the vertue of the Spirit of regeneration, because (saith he) you are debtors unto God, for so much as you have received so many benefites of him. 16 Another reason of the profit that ensueth: for such as strive and fight valiantly, shall have everlasting life. 17 A confirmation of this reason: they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting. 18 He declareth and expoundeth by the way in these two verses, by what right this name, to be called the children of God, is given to the beleivers: because saith hee, they have received the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible and fearefull, but a most benigne and loving father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing this adoption in our hearts by faith. p By the Spirit is meant the holy Ghost, whom we are said to receive, when he worketh in our minds. q Which feare is stirred up in our minds, by the preaching of the Law. r Which seal-eth our adoption in our minds, and therefore openeth our mouthes. 18 A proofe of the consequent of the confirmation: because that he which is the Sonne of God, doth enjoy God with Christ. s Partakers of our fathers goods, and that freely, because we are children by adoption. 19 Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth unto them fountaines of comfort: as first, that we have Christ a companion and fellow of our afflictions: secondly, that we shall be also his fellowes in that everlasting glory. 20 Thirdly that this glory which we looke for, doth a thousand parts surmount the misery of our afflictions. t All being well considered, I gather.

21 Fourthly, be plainly teacheth us that wee shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning. But as it had a beginning by the sinne of man: for whom it was made by the ordinance of God, so shall it at length be restored with the elect.

22 All this world. x Is subiect to a vanishing and flitting state. y Not by their naturall inclination. z That they should obey the Creatours commandment, whom it pleased to shew by their sickle estate, how greatly he was displeased with man. a God would not make the world subiect to everlasting curse, for the sinne of man, but gave it hope that it should be restored. b From the corruption which they are now subiect to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed when the sonnes of God shall be advanced to glory. c By this word is meant, not onely exceeding sorow, but also the fruit that followeth of it. 22 Fifthly, of the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieve us also to sigh, yea, let us be more certainly perswaded of our redemption to come, forasmuch as we have the first fruites of the Spirit,

10 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you.

12 Therefore brethren, wee are debtors not to the flesh, to live after the flesh:

13 For if ye live after the flesh, yee shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For yee have not received the Spirit of bondage, to feare againe: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 If we be children, we are also heires, even the heires of God, and heires annexed with Christ: 18 if so be that wee suffer with him, that we may also be glorified with him.

19 For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed unto us.

20 For the fervent desire of the creature waiteth when the sonnes of God shall be revealed,

21 Because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it under a hope,

22 Because the creature also shall be delivered from the bondage of corruption into the glorious libertie of the sonnes of God.

23 For wee know that every creature groneth with us also, and travaileth in paine together unto this present.

24 And not onely the creature, but we also

which have the first fruites of the Spirit, even wee doe sigh in our selves, waiting for the adoption, even for the redemption of our body.

25 For wee are saved by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth?

26 But if we hope for that we see not, wee doe with patience abide for it.

27 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it selfe maketh request for us with sighs, which cannot be expressed.

28 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for Saints, according to the will of God.

29 Also we know that all things worke together for the best unto them that love God, even to them that are called of his purpose.

30 For those which hee knew before, he also predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.

31 Moreover, whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

32 What shall we then say to these things? If God be on our side, who can be against us?

33 Who spared not his owne Sonne, but gave him for us all to death, how shall he not with him give us all things also?

34 Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth.

35 Who shall condemne? it is Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for us.

36 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

37 As it is written, For thy sake are we killed al day long: we are counted as sheep for slaughter:

38 Nevertheless, in all these things wee are more then conquerors through him that loved us.

39 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

40 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.

by chance or to our harme, but by Gods providence for our great profit who as he chose us from the beginning, so hath hee predestinate us to be made like to the image of his Sonne: and therefore will bring us in his time, being called and iustified, to glory, by the crosse. l Not onely afflictions, but whatsoever els. m He calleth that Purpose, which God hath from everlasting appointed with himselfe according to his good will and pleasure. n He useth the time past, for the time present, as the Hebrews use, who sometime set downe the thing that is to come, by the time that is past, to signifie the certainty of it: and he had also a regard to Gods continuall working. 26 Ninthly, wee have no cause to feare that the Lord will not give us whatsoever is profitable for us, seeing that he hath not spared his owne Sonne to save us. o Give us freely. 27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that we have neede to be afraid of before God, seeing that God himselfe absolveth us as iust: and therefore much lesse neede we to feare damnation, seeing that we rest upon the death and resurrection, the almighty power and defence of Iesus Christ. Therefore what can there be so weightie in this life, or of so great force and power, that might feare us, as though we might fall from the love of God, wherewith he loveth us in Christ: Surely nothing. Seeing that it is in it selfe most constant and sure, and also in us being confirmed by stedfast faith. p Who pronounceth us, not onely guiltlesse, but also perfectly iust in his Sonne. q Wherewith Christ loveth us. r Psal. 44. 22. s We are not onely not overcome with so great and many miseries and calamities, but also more then conquerours in all of them.

CHAP. IX.

He answereth an objection, that might be brought on the Texts behalfe, 7 and telleth of two sorts of Abrahams children, 28 and that God worketh all things in this matter according to

d Even from the bottome of our hearts.

e Luke 21. 28.

f That last restoring, which shall be the accomplishment

of our adoption.

g Sixty, hope is necessarily ioyned

with faith: seeing then that we be-

lieve those things, which we are not yet in possession

of, and hope re- spected not the thing that is pre-

sent, we must there- fore hope and pa-

tiently wait for that which we be-

lieve shall come to passe.

h This is spoken by the figure Metonymie: Hope for that which is hoped for.

24 Seventhly, There is no cause why we should

faint under the burden of afflic-

tions, seeing that prayers minister unto us a most sure

helpe, which can not be frustrate,

seeing they proceed from the spi- rit of God, which dwelleth in us.

g Bearerh our bur- den, as it were that we faint not un- der it.

h Provoketh us to prayers, and telleth us as it were with- in, what we shall say, and how we

shall grone.

i What sobs and sighs proceed from the inmost of his Spirit.

k Because he tea- cheth the godly to pray according to Gods will.

25 Eighthly, we are not afflicted, either

his will, 10 *Then as the potter doth.* 14. 30 He prooveth
afwell the calling of the Gentiles. 31 *as also the reiecting*
of the Iewes. 25, 27 *by the testimonie of the Prophets.*

I Say, the truth in Christ, I lie not, my con-
 science bearing me witnesse in the holy Ghost.

2 That I have great heavinesse, and continu-
 all sorow in mine heart.

3 For I would with my selfe to be a separate
 from Christ, for my brethren that are my kindsmen
 according to the flesh,

4 Which are the Israelites, to whom pertaineth
 the adoption, and the glory, and the *d* Cove-
 nants, and the giving of the *e* Law, and the
 service of God, and the *g* promises.

5 Of whom are the fathers, and of whom
 concerning the flesh, Christ came, who is *2* God
 over all, blessed for ever, Amen.

6 *3* Notwithstanding it cannot be that the
 word of God should take none effect: for all they
 are not *b* Israel, which are of Israel:

7 Neither are they all children, because they
 are the seede of Abraham, *4* but, In *i* Isaac shall
 thy seede be called:

8 *5* That is, they which are the children of
 the *k* flesh, are not the children of God: but the
6 children of the promise, are counted for the
 seede.

9 *6* For this is a word of promise, *7* In this
 same time will I come, and Sara shall have a sonne.

10 *7* Neither he onely felt this, but also *8* Re-
 becca, when shee had conceived by one, *even* by
 our father Isaac.

11 For yet the children were borne, and when
 they had neither done good nor evill (that the
 purpose of God might *8* remaine according to
 election, not by works, but by him that calleth.)

12 *9* It was said unto her, *9* The Elder shall
 serve the yonger.

a The third part
 of the Epistle, even
 to the twelfth
 Chapter, wherein
 Paul ascendeth to
 the higher causes
 of faith: and first of
 all because he pur-
 posed to speake
 much of the casting
 off of the Iewes, he
 useth an insinua-
 tion, declaring by a
 double or triple
 oathe, and by wit-
 nessing of his great
 desire towards
 their salvation, his
 singular love to-
 wards them, and
 sheweth all gra-
 ving unto them all
 their prerogatives.
a The Apostle le-
 ved his brethren so
 entirely, that if it
 have bene possible,
 he would have bene
 ready to have re-
 deemed the casting
 away of the Israe-
 lites with the losse
 of his owne soule
 for ever: for this
 word separate, be-
 tokeneth as much
 in this place.
b Being brethren
 by flesh, as of one
 nation and coun-
 try.

c The arke of the
 covenant, which
 was a token of Gods presence. *4* Chap. 2. 17. *e* pte. 2. 12. *d* The tables of the covenant:
 and this is spoken by the figure Metonymia. *e* Of the iudiciall Law. *f* The ceremoni-
 ally. *g* Which were made to Abraham and to his posteritie. *2* A most manifest
 testimonie of the Godhead and divinitie of Christ. *3* Chap. 2. 28. *3* Heenreth into
 the handling of predestination by a kind of preventing an objection: How may it be,
 that Israel is cast off: but that therewithall wee must also make the covenant which
 God made with Abraham and his seede, frustrate and voyd? Hee answereth therefore,
 that Gods word is true, although that Israel be cast off: for the election of the people
 of Israel is so generall and common, that notwithstanding the same, God chuseth by
 his secret counsell, such as it pleaseth him. So then this is the proposition and state of
 this Treatise: The grace of salvation is offered generally in such sort, that notwithstan-
 ding it, the efficacie thereof pertaineth onely to the elect. *b* Israel in the first
 place, is taken for Iakob: and in the second, for the Israelites. *4* Gen. 21. 12. hebr.
 22. 18. *4* The first prooffe is taken from the example of Abrahams owne house, where-
 in Isaac onely was counted the sonne, and that by Gods ordinance: although that
 Imael also was borne of Abraham, and circumcised before Isaac. *i* Isaac shall be the
 true and naturall sonne, and therefore heire of thy blessing. *5* A generall application
 of the former prooffe or example. *k* Which are borne of Abraham by the course of na-
 ture. *6* Gal. 4. 28. *1* Which are borne by vertue of the promise. *6* A reason of that
 application: Because that Isaac was borne by the vertue of the promise, and therefore
 hee was not chosen, nay hee was not at all, but by the free will of God: whereby it
 followeth that the promise is the fountaine of predestination, and not the flesh from
 which promise the particular election proceedeth: that is, that the elect be borne elect:
 and not that they be first borne and then afterward elected, in respect of God who doeth
 predestinate. *7* Gen. 25. 10. *7* Another forcible prooffe, taken from the example of
 Esau and Iacob, which were both borne of the same Isaac, which was the sonne of the
 promise, of one mother, and at one birth, and yet as divers as Imael and Isaac were:
 and yet notwithstanding, Esau being cast off, onely Iacob was chosen: and that before
 their birth, that neither any goodnesse of Iacobs might be thought to be the cause of his
 election neither any wickednesse of Esaus, of his casting away. *8* Gen. 25. 21. *m* Gods
 decree, which proceedeth of his meere good will, whereby it pleased him to chuse one,
 and refuse the other. *8* Paul saith not, might be made, but being made, might remaine.
 Therefore they are deceived which make for seene faith the cause of election, and for-
 known infidelitie, the cause of reprobation. *9* He prooveth the casting away of Esau
 by that, that hee was made servant to his brother: and prooveth the chusing of Iacob
 by that that hee was made Lord of his brother, although his brother were the first be-
 gotten. And least that any man might take this saying of God, and referre it to eternall
 things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the
 servitude of Esau was joynd with the hatred of God, and the Lordship of Iacob with
 the love of God. *9* Gen. 25. 22.

13 As it is written, *10* I have loved Iacob, and *11* Malach. 1. 2.
 have hated Esau.

14 *10* What shall we say then? Is there an un-
 righteousness with God? God forbid.

15 *11* For he saith to Moses, *12* I will have mercie
 on him, to whom I will shew mercy: and will have
 compassion on him, on whom I will have compassion.

16 *12* So then it is not in him that willeth, nor
 in him that runneth, but in God that sheweth mercy.

17 *13* For the Scripture saith unto Pharao, *14* For
 this same purpose have I stirred thee up, that I
 might *15* shewe my power in thee, and that my
 Name might be declared throughout all the earth.

18 *15* Therefore hee hath mercy on whom hee
 will, and whom hee will he hardeneth.

19 *16* Thou wilt say then unto mee, Why doeth
 hee yet complaine? for who hath resisted his will?

20 *17* But, O man, who art thou which pleadest
 against God? *18* shall the *19* thing u formed say to

10 The first obie-
 ction: If God doth
 love or hate upon
 no consideration of
 worthines or un-
 worthines, then is
 he uniuert, because
 he may love them
 which are unwor-
 thy, and hate them
 that are worthy. The
 Apostle doeth
 this blasphemie, and
 afterward answer-
 eth it severally,
 point by point.
m Mans will know-
 eth no other causes
 of love or hatred,
 but those that are
 in the persons, and
 thereupon this ob-
 iection riseth.

11 He answereth first touching them which are chosen to salvation in chusing of whom,
 he denieth that God may seeme uniuert, although he chuse and predestinate to salvation,
 them that are not yet borne, without any respect of worthinesse: because he bringeth
 not the chosen to the appointed end, but by the meanes of his mercie, which is a cause
 next under predestination. Now mercie presupposeth miserie, and againe miserie presump-
 poseth sinne or voluntarie corruption of mankind, and corruption presupposeth a pure
 and perfect creation. Moreover mercie is shewed by her degrees: to wit, by calling, by
 faith, by iustification and sanctification, so that at length we come to glorification, as
 the Apostle will shew afterward. Now all these things, orderly following the purpose
 of God, doe clearly proove that he can by no meanes seeme uniuert in loving and saving
 his. *12* Exod. 33. 19. *o* I will be mercifull and favourable to whom I list to be fa-
 vourable. *p* I will have compassion on whomsoever I list to have compassion. *32* The
 conclusion of the answer: Therefore God is not uniuert in chusing and saving of his free
 goodnes, such as it pleaseth him, as he also answered Moses, when hee prayed for all the
 people. *q* By will, he meaneth the thought and endeavour of heart, and by running,
 good works: to neither of which he giveth the prayse, but onely to the mercie of God.

13 Now hee answereth concerning the reprobate or them whom God hateth being not
 yet borne, and hath appointed to destruction, without any respect of unworthines.
 And first of all hee prooveth this to be true, by alleading the testimonie of God him-
 self touching Pharao, whom he stirred up to this purpose that he might be glorified in
 his hardning and iust punishing. *14* God so speaketh unto Pharao in the Scripture, *15* the
 Scripture bringeth in God, so speaking to Pharao, Exod. 9. 16. *16* Brought thee
 into this world. *17* Secondly, he bringeth the end of Gods counsell, to shewe that there
 is no unrighteousnes in him. Now this chiefest end, is not properly and simply the destru-
 ction of the wicked, but Gods glory which appeareth in their rightfull punishment.

15 A conclusion of the full answer to the first objection: therefore seeing God doth
 not save them whom hee freely chose according to his good will and pleasure, but by
 iustifying and sanctifying them by his grace, but counsell in saving them cannot seeme
 uniuert. And againe, there is no uniuert in the everlasting counsell of God touching the
 destruction of them whom he listeth to destroy, for that he hardeneth before he destroy-
 eth: Therefore the third answer for the maintenance of Gods iustice is the everlasting
 counsell of reprobation, consisteth in this word Hardening: which notwithstanding
 he concealed in the former verse, because the History of Pharao was wel known. But
 the force of the word is great: for Hardning, which is set against Mercy, presup-
 poseth the same thing that mercie did, to wit, a voluntarie corruption, wherein the repro-
 bate are hardened: and againe corruption presupposeth a perfect state of creation. More-
 over, this hardning also is voluntary, for God so hardneth being offended with corrup-
 tion, that he weth their owne will whom he hardneth, to the executing of that iud-
 gement. Then follow the fruits of Hardning, to wit, unbelief and hane, which are the
 true & proper causes of the condemnation of the reprobate. Why doeth he then appoint
 to destruction? because he will: why doeth hee harden? because they are corrupt: why
 doeth hee condemne? because they are sinners. Where is then unrighteousnes? Nay,
 if hee should destroy all after this same sort, to whom should hee do iniurie? *16* Whom
 it pleased him to appoint, to shew his favour upon. *16* An other objection, but onely
 for the reprobate, rising upon the former answer. If God doe appoint to everlasting
 destruction, such as hee listeth, and if that cannot be hindred notwithstanding that he
 hath once decreed, how doth he iustly condemne them, which perish by his will?

17 The Apostle doeth not answer that it is not Gods will, or that God doth not either
 reiect or elect according to his pleasure, which thing the wicked call blasphemie, but
 he rather granteth, his adversarie both the antecedents, to wit, that it is Gods will, and
 that it must of necessity so fall out, yet he denieth that God is therefore to be thought
 an uniuert revenger of the wicked: for seeing it appeareth by manifest prooffe that this is
 the will of God and his doing, what impudencie is it, for man, which is but dust and
 ashes to dispute with God, and as it were to call him into iudgement? Now if any man
 say that the doubt is not so dissolved and answered, I answer, that there is no surer
 demonstration in any matter, because it is grounded upon this principle, That the will
 of God is the rule of righteousness. *18* An amplification of the former answer, taken
 from a comparison, whereby also it appeareth that Gods determine counsell is set of
 Paul the hiest of all causes, so that it departeth not upon any respect of second causes,
 but doth rather frame and direct them. *19* Esai. 45. 9. *19* This similitude agreeth very
 fitly in the first creation of mankind.

him.

him that formed it, Why hast thou made mee thus?

* Jerem. 18. 6. 19 Alluding to the creation of Adam, he compar- eth mankinde not yet made (but in the Creators minde) to a lump of clay: whereof afterward God made and doeth daily make, accord- ing as he purpo- sed from everla- sting both such as should be elect, and such as should be repro- bate, as also this word, making, declarerh

20 Whereas in the objection propounded, mention was onely made of vessels to disho- nour: yet he spea- keth of the other also in this an- swere, for that he prooveth the Crea- tor to be iust in either of them, as the rule of contraries doeth require. x To honest uses.

21 Seeing then, that in the name of dishonour, the ignominie of ever- lasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction: and they are offend- ed with this kind

of speech bewray their owne folly. 22 The second answer is this, that God, more- over and besides that he doeth iustly decree wharsoever he doeth decree, useth that mo- deration in executing of his decree, as declarerh his singular lenitie even in the reprob- ate in that, that he suffereth them a long time, and permitterh them to enioy many and singular benefites, untill at length hee iustly condemne them: and that to good end and purpose, to wit, to shew himselfe to be anemie and revenger of wickednesse, that it may appeare what power hee is of by these severe iudgements, and finally by compa- rison of contraries to set forth indeede, how great his mercie is towards the elect.

y By vessel, the Hebrewes understand all kinds of instruments. 23 Therefore againe, wee may say with Paul that some men are made of God the Creator to destru- tion. 24 The unmeasurable and marvelous greatnesse. 24 Having established the doctrine of the eternall predestination of God on both parts: that is, as well of the reprobate, as of the elect: hee commeth now to shewe the use of it, teaching us that wee ought not to seeke the testimonie of it in the secret counsell of God, but by the vo- cation which is made manifest and set forth in the Church, propounding unto us the example of the Jewes and Gentiles, that the doctrine may be better perceived.

2 Her faith not that all and every one of the Jewes are called, but some of the Jewes, and some of the Gentiles. 25 Our vocation or calling is free and of grace, even as our pre- destination is: and therefore there is no cause why either our owne unworthinesse, or the unworthinesse of our ancestors should cause us to thinke that wee are not the elect and chosen of God, if we be called of him, and so embrace through faith the salvation that is offered us. * Hos. 2. 23. 1. pet. 2. 10. * Hos. 1. 10. 26 Contrariwise, Neither any outward calling, neither any worthinesse of our ancestors is a sufficient witness of election, unless by faith and believe wee answer Gods calling: which thing come to passe in the Jewes, as the Lord had forewarned. * Mai. 20.

27 God purposeth to bring the unkinde and unthankfull people to an extreme menesse. * Esai. 1. 9. c Armies, by which word the chiefest power that is, is bent to God. d Even a very few. 27 The declaration and manifestation of our election, is our calling approued by faith, as it came to passe in the Gentiles. So then, the Gentiles had no merites to procure and procure Gods mercies before hande, and as for that, that the Gentiles attained to that which they sought not for, the mercie of God is to be thanked for it: and in that the Jewes attained not to that which they sought for, they can thanke none for it but themselves, because they sought it not aright.

The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to be sought for any other where but in themselves. f Seeking some by righteousness, they followed the Lawe of righteousness.

for they have stumbled at the stumbling stone,

33 As it is written, * Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and every one that beleeveth in him, shall not be ashamed.

CHAP. X.

1 He handleth the effects of election, 3 that some refuse, and some embrace. 4 Christ, who is the end of the Lawe. 15 Hee sheweth that Moses foretolde the calling of the Gentiles, 13 and Esaias the hardening of the Jewes.

B Rethren, mine hearts desire and prayer to God for Israel is, that they might be saved.

2 For I beare them record that they have the zeale of God, but not according to knowledge.

3 2 For they being ignorant of the righteousnesse of God, and going about to b stablish their owne righteousnesse, have not submitted themselves to the righteousnesse of God.

4 3 For Christ is the c ende of the Lawe for righteousnesse unto d every one that beleeveth.

5 4 For Moses thus describerh the righteousness which is of the Lawe, * That the man which doeth these things, shall live thereby.

6 But the righteousness which is of faith, spea- keth on this wise, * e Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ from above.)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead.)

8 5 But what faith it? * The f worde is neere thee, even in thy mouthe, and in thine heart. This is the word of faith which we preach.

9 6 For if thou shalt g confesse with thy mouth the Lord Iesus, and shalt beleve in thine heart, that h God raised him up from the dead, thou shalt be saved:

10 For with the heart man i beleeveth unto righteousness, and with the mouth man confesseth to salvation.

11 7 For the Scripture saith, * Whosoever k beleeveth in him, shall not be ashamed.

12 For there is no difference betweene the Iew and the Grecian: for he that is Lord over all, is rich unto all that call on him.

13 8 For whosoever shall call upon the Name of the Lord, shall be saved.

Law: but seeing we do not observe the Law through the fault of our flesh, wee attaine not unto this ende: but Christ salueth this disease, for he fulfilled the Law for us.

d Not onely to the Jewes, but also to the Gentiles. 4 That the Law regardeth and tendeth to Christ, that is a manifest prooffe, for that is propounded such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed unto us by faith, our conscience is quieted, so that now no man can aske, Who can ascend up into heaven, or bring us from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. * Levit. 18. 5. Ezek. 20. 11. gal. 3. 12. * Deut. 30. 12. e Thinke not with thy selfe, as men that are staggering use to doe. 5 Vocation cometh by the worde preached. * Deut. 1. 30. 14. f By the word, Moses understoode the Law which the Lord pulished with his owne voyce: and Paul applied it to the preaching of the Gospell which was the perfection of the Law. 6 That is indeede true faith which is sealed not onely in the head, but also in the heart of man whereof also we give testi- monie, by our outward life, and which tendeth to Christ as to our alone and onely Saviour, even as hee seerh forth himselfe in his word. g If thou professe plainly, sincerely, and openly, that thou takest Iesus onely to be thy Lord and Saviour. h The Father, who is saide to have raised the Sonne from the dead: and this is not spoken to shut out the divinitie of the Sonne, but to set forth the Fathers counsell touching our redemption in the resurrection of the Sonne. i Faith is saide to iustifie, and further- more seeing the confession of the mouth is an effect of faith, and confession is the way to come to salvation, it followeth that faith is also saide to saue. 7 Now hee prooveth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoever hee listeth without any difference, and this hee confirmeth by a double testimonie. * Mai. 28. 18. k To beleve in God is to yeelde and consent to God his promise of our salvation by Christ, and that not onely in generall, but when wee know that the promises pertaine to us whereupon rise a sure trust. * Iac. 1. 38.

8 True calling upon the Name of God is the testimonie of faith, and true faith of true vocation or calling, and true calling, of true election.

l i i 2 14 But

* Psal. 118. 22. * Esai. 8. 14. and 28. 16. 2. pet. 2. 6.

1 Purposing to set forth in the Jewes an example of marvelous ob- stinacie, he useth an insinuation.

2 The first en- trance into the vocation unto sal- vation, is to re- nounce our owne righteousnesse: the next is, to em- brace that righte- ousnesse by faith, which God freely offereth us in the Gospel.

3 The ignorance of the Law which wee ought to know, ex- cusethe none before God, especially ie excusethe not them that are of his household.

b Ignorance hath alway pride ingred with it.

* Galat. 3. 24.

3 The prooffe: The Law it selfe hath respect unto Christ: that such as beleve in him should be saved.

Therefore the cal- ling to salvation by the workes of the law is vaine and foolish, but Christ is offered for salvation to every believer.

c The end of the Law is to iustifie them that keepe the

9 That is, true faith, which seeketh God in his word, and that preached according as God hath appointed in the Church.

* Isa. 52. 7. Nabum. 1. 17.

10 Wherefore faith is, there is also the word, but not contrary wise, wherefore the word is, there is faith also: for many refuse and reject the word. 11 He speaketh this because of the Jewes.

* Mat. 53. 1. John 12. 38.

11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.

12 By Gods commandment.

13 An objection:

If calling be a testimonie of election, were not the Jewes called? why should I not graunt that, saith the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Jewes were not called. * Psal. 19. 3. 13 The defender and maintainer of the Jewes cause, goeth on still to aske, whether the Jewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospell was translated from them to the Gentiles, because the Jewes neglected it. And therewithall the Apostle teacheth, that that outward and universall calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacie, unless it be apprehended or layd holden by faith, by the gift of God: otherwise by unbelieve it is made unprofitable, and that by the onely fault of man, who can pretend no ignorance. * Deuter. 32. 21. n He calleth all prophane people, a nation that is, no nation, that they are not saide to live but to die, which are appointed for everlasting condemnation. * 1 a. 6. 5. 1. o Speake without feare.

C H A P. XI.

1 Least the casting off of the Jewes should be limited according to the outward appearance, 4 hee sheweth that Elias was in times past deceived: 16 and that, seeing they have an holy roote, 23 many of them likewise shall be holy. 18 24 Hee exhorteth the Gentiles to be humble, 33 and crieth out, that Gods iudgements are unsearchable.

I Demaund then, Hath God cast away his people? God forbid: for 2 I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 3 God hath not cast away his people which he knew before, 4 Know yee not what the Scripture saith of Elias, how hee communeth with God against Israel, saying,

3 * Lord, they have killed thy Prophets, and digged downe thine Altars: and I am left alone,

1 How the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth us that all the Jewes in particular are not cast away, and therefore we ought

not to pronounce rashly of private persons, whether they be of the number of the elect or not. 2 The first proove, I am a Jew, and yet elected, therefore, wee may and ought fully resolve upon our election, as hath bene before said: but of another mans we cannot be so certainly resolved: and yet ours may cause us to hope well of others.

3 The second proove: Because that God is faithfull in his league or Covenant, although men be unfaithfull: So then seeing that God hath said, that hee will be the God of his unto a thousand generations, wee must take heed, that wee thinke not that the whole race and offspring is cast off, by reason of the unbelieve of a few, but rather, that wee hope well of every member of the Church, because of Gods league and Covenant.

4 Which he loved and chose from everlasting: 4 The thirde proove, taken from the answer that was made to Elias: even then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereupon this is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that even the most watchfull and sharpe sighted pastors thinke it to be cleane extinct and put out, * 1 King. 19. 10.

and they seeke my life?

4 But what faith the answer of God to him? * I have reserved unto my selfe seven thousand men, which have not bowed the knee to Baal.

5 Even so then, at this present time is there a remnant according to the election of grace.

6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest have bene hardened.

8 According as it is written, * God hath given them the spirit of g slumber: eyes that they should not see, and eares that they should not heare unto this day.

9 And David saith, * Let their table be made a snare, and a net, and a stumbling block, even for a recompense unto them.

10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.

11 I demaund then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation commeth unto the Gentiles, to provoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their laboundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office.

14 To try if by any meanes I might provoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving be, but live from the dead?

16 For if the first fruites be holy, so is the whole lump: and if the roote be holy, so are the branches.

our iustificers of themselves do teach, that workes are either wholly or partly the cause of our iustification. f Luke Marke 3. 6. 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, whom as hee so punisheth the unthankfull by taking from them all sense and perceivance, and by doubling their darknesse, that the benefits of God which are offered unto them, doe redound to their iust destruction. * Isai. 6. 9. and 29. 10. matth. 13. 14. John 12. 40. act 28. 26. g A very dead sleepe which taketh away all sense. h That is, eyes not able to see.

* Psal. 69. 23. i As unhappy birdes are intised to death by that which is their sustenance, so did that onely thing turne to the Jewes destruction, out of which they sought life, to wit, the Law of God for the preposterous zeale whereof they refused the Gospell.

7 God appointed this casting out of the Jewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospell. And hereby we may learne, that the severitie of God serveth as well to the setting forth of his glory as his mercie doeth, and also that God prepare himselfe a way to mercie, by his severitie, so that we ought not rashly to despaire of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.

k By riches he meaneth the knowledge of the Gospell to everlasting life: and by the world, all nations dispersed thoroughout the whole world. l Of the Jewes, when the whole nation without exception shall come to Christ. 8 Hee witnesseth by his owne example, that hee goeth before all other in this behaife. m I make noble and famous.

n It shall come to passe that when the Jewes come to the Gospell, the world shall as it were quicken againe, and rise up from death to life. 9 The nation of the Jewes being considered in their stock and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, wee must not sticke in their unworthinesse, to thinke that they are at once all cast off, but wee ought to consider the roote of the Covenant, and rather goe backe to their ancestors which were faithful. 1. that wee may know that the blessing of the Covenant resteth in some of their posteritie, as we also finde proove hereof in our selves. o Hee alludeth to the first fruites of the loaves by the offering whereof all the whole crosse of corne was sanctified, and they might use the rest of the yeere following with good conscience. p Abraham,

¶ Jerem. 11. 6.
10 There is no
cause why the
Gentiles which
have obtained
mercy should tri-
umph over the
Iewes which con-
temne the grace

of God, seeing
they are grafted
into the Iewes
and Iews. But let
them rather take
heed that that al-
so be not found
in them which is
worthily con-
demned in the
Iewes. And here-
of also this gene-
rall doctrine may
be gathered and
taken, that wee
ought to be stu-
dious of Gods
glory, even in re-
spect of our neigh-
bours: so far ought
we to be from brag-
ging and gloryfi-
ing, for that, that
we are preferred
before other by a
singular grace.

¶ In place of those
boughes which are
broken off.
¶ It is against the
common course of
husbandry, that
the barren iuice
of the ympe is
changed with the
iuice of the good
tree.

¶ We may reioyce
in the Lord, but so
that we despise not
the Iewes, whom
we ought rather
to provoke to that
good striving with
us.

¶ See that thou stand in awe of God modestly and carefully. ¶ He calleth them
naturall, not because they had any holinesse of nature, but because they were borne of
them whom the Lord set apart for himselfe, from other nations, by his league and co-
venant which he freely made with them. ¶ Seeing the matter it selfe declareth
that election cometh not by inheritance (although the fault be in men, and not in
God, why the blessing of God is not perpetuall) wee must take good heede, that that
be not found in our selves, which wee thinke blame worthy in others, for the election
is sure, but they that are truly elect and engrafted, are not proud in themselves with
contempt of other, but with due reverence to God, and love toward their neighbour,
runne to the marke which is set before them.

¶ In that state which God his bountifullnesse hath advanced thee unto: and wee must
marke here, that hee speaketh not of the election of every private man which remaineth
stedfast for ever, but of the election of the whole nation. ¶ Many are now for
a season cut off, that is, are without the roote, which in their time shall be grafted in:
and againe there are a great sort, which after a sort, and touching the outward shewe,
seeme to be ingrafted, which notwithstanding through their owne fault afterward are
cut off and cleane cast away, which thing is especially to be considered in nations and
peoples, as in the Gentiles and Iewes.

¶ Understand nature, not as it was
first made, but as it was corrupted in Adam, and so derived from him to his posteritie,
¶ Into the people of the Iewes which God had sanctified of his meere grace: and he
speaketh of the whole nation, not of every one part. ¶ The blindnesse of the
Iewes is neither so universall that the Lord hath no elect in that nation, neither shall
it be continuall: for there shall be a time wherein they also (as the Prophets have fore-
warned) shall effectually embrace that which they doe now so stubbornly for the most
part reiect and refuse.

¶ That yee be not proud within your selves. ¶ Into
the Church. ¶ Esai. 59. 20. ¶ Esai. 27. 9. ¶ 14 Again, that
he may ioine the Iewes and Gentiles together as it were in one body, and especially
may teach what duety the Gentiles owe to the Iewes, hee beareth this into their heade,
that the nation of the Iewes is not utterly cast off without hope of recovery.

¶ Forasmuch as they received it not. ¶ In that, that God respecteth not what
they deserve, but what he promised to Abraham. ¶ The reason or prooffe:
because the covenant made with that nation of life everlasting, cannot be frustrate and
vaine.

17 ¶ 10 And though some of the branches be
broken off, and thou being a wilde Olive-tree,
wast grafted in for them, and made partaker of the
root, and fatnesse of the Olive-tree:

18 ¶ Roast not thy selfe against the branches:
and if thou boast thy selfe, thou bearest not the
roote, but the roote thee.

19 ¶ Thou wilt say then, The branches are bro-
ken off, that I might be grafted in.

20 Well: through unbelieve they are broken
off, and thou standest by faith: be not high minded,
but feare.

21 For if God spared not the naturall bran-
ches, take heede, least he also spare not thee.

22 ¶ Behold therefore the bountifullnesse, and
severitie of God: toward them which have fallen,
severitie: but toward thee, bountifullnesse, if thou
continue in his bountifullnesse, or els thou shalt
also be cut off.

23 ¶ And they also, if they abide not still in
unbelieve, shall be grafted in: for God is able to
graffe them in againe.

24 For if thou wast cut out of the Olive-tree,
which was wilde by nature, and wast grafted
contrary to nature in a right Olive-tree, howe
much more shall they that are by nature, be graf-
fed in their owne Olive-tree?

25 ¶ For I would not, brethren, that ye should
be ignorant of this secret (least yee should be ar-
rogant in your selves) that partly obstinacie is
come to Israel, untill the fulnesse of the Gentiles
be come in.

26 And so all Israel shall be saved, as it is
written, ¶ The deliverer shall come out of
Sion, and shall turne away the ungodlinesse from
Jacob.

27 And this is my covenant to them, ¶ When
I shall take away their sinnes.

28 ¶ As concerning the Gospel, they are ene-
mies for your sakes: but as touching the election,
they are beloved for the fathers sakes.

29 ¶ For the gifts and calling of God are with-
out repentance.

30 ¶ For even as yee in times past have not
beleevved God, yet have nowe obtained mercy
through their unbelieve:

31 Even so now have they not beleevved by
the mercy shewed unto you, that they also may ob-
taine mercy.

32 For God hath shut up fall in unbelieve, that
he might have mercy on all.

33 ¶ O the deepenesse of the riches, both of
the wisdom, and knowledge of God! how un-
searchable are his judgements, and his wayes
past finding out!

34 ¶ For who hath knowen the mind of the
Lord? or who was his counsellor?

35 Or who hath given unto him first, and hee
shall be recompensed?

36 For of him, and through him, and for him
are all things: to him be glory for ever. Amen.

16 Another rea-
son, because that
although that they
which are hard-
ned, are worthily
punished, yet hath
not this stubborn-
nesse of the Iewes
so come to passe
properly for an
hated to that na-
tion, but that an
entire might as it
were be opened
to bring in the
Gentiles, and af-
terward the Iewes
being inflamed
with emulation
of this mercie
which is shewed
to the Gentiles,
might themselves

also be partakers of the same benefit, and so it might appeare that both Iewes and
Gentiles are saved, openly by the free mercy and grace of God, which could not have
beene so manifest, if at the beginning, God had brought all together into the Church,
or if he had saved the nation of the Iewes without this interruption. ¶ Both
Iewes and Gentiles.

17 The Apostle crieth not as astonished with this won-
derfull wisdom of God, which hee teacheth us, ought to be religiously revered,
and not curiously and propbanelly to be searched beyond the compasse of that that God
hath revealed unto us. ¶ The course that hee holdeth in governing all things both
generally and particularly. ¶ The order of his counsels and doings. ¶ Ioh.

41. 2. Esai. 40. 13. 1. Corinth. 2. 16. ¶ Hee bridleth three maner of wayes,
the wicked boldnesse of man: First, because that God is above all, most wise, and
therefore it is very absurd, and plainly godlesse to measure him by our folly. Moreover
because he is debitor to no man, and therefore no man can complaine of iniurie done
unto him. Thirdly, because all things are made for his glory, and therefore we
must referre all things to his glory, much lesse may wee contend and debate the
matter with him.

¶ This saying overbroweth the doctrine of foreseene workes
and merits. ¶ To wit, for God, to whose glory all things are referred, not
onely things that were made, but especially his new workes which hee worketh in his
elect.

CHAP. XII.

1 Hee exhorteth 2 to that worship which is acceptable to
God, 9 to love unfained, 14, 20 even towards our
enemies.

I Beseech you therefore brethren, ¶ by the
mercies of God, that yee give up your bo-
dies a living sacrifice, holy, acceptable unto
God, which is your reasonable serving of God.

2 ¶ And fashion not your selves like unto this
world, but be yee changed by the renewing of
your minde, that yee may prove what that
good, and acceptable and perfect will of God
is.

3 ¶ For I say through the grace that is given
unto me, to every one that is among you, that no
man presume to understand above that which is
meete to understand, but that he understand accor-
ding to sobrietie, as God hath dealt to every man
the measure of faith.

1 The fourth part
of this Epistle,
which after the
finishing of the
chiefe points of
Christian doctrine
consisteth in de-
claring of precepts
of Christian life.
And first of all he
giveth generall
precepts and
grounds: the chief-
est whereof is
this, that every
man consecrate
himselfe wholly
to the spirituall
service of God,
and doe as it were

sacrifice himselfe, trusting to the grace of God. ¶ By this preface hee sheweth that
Gods glory is the utmost end of all our doings.

¶ In times past the sacrifices were
presented before the altar, but now the altar is every where. ¶ Your selves: in
times past, other bodies then our owne, now our owne must be offered.

¶ In
time past, dead sacrifices were offered, but now we must offer such as have the spirit
of life in them. ¶ Spirituall. ¶ The second precept is this, That we take not
other mens opinions or manners for a rule of life, but that we wholly renouncing this
world, set before us as our marke, the will of God, as it is manifested and opened unto
us in his word. ¶ Why then there is no place left for reason, which the heathen Phi-
losophers place as a Queene in a Castell, not for mans free will, which the Popish
schoolmen dreame on, if the minde must be renewed. Looke Ephesians 1. 18. and 1. 19.
and 4. 27. and Colossians 1. 21. ¶ Ephesians 5. 17. 1. Thess. 4. 3.

¶ Hee admonisheth us very earnestly, that every man keepe himselfe within the bounds of
his vocation, and that every man be wise according to the measure of grace that God
hath given him. ¶ I charge. ¶ That he please not himselfe too much, as they
doe, which perswade themselves they know more then indeede they doe. ¶ We
shall be sober, if we take not that upon us, which we have not, and if we bragge not of
that we have. ¶ 1. Corin. 12. 12. ephes. 4. 7. ¶ By faith he meaneth the knowledge
of God in Christ, and the gifts which the holy Ghost powreth upon the faithfull.

4 There is a double reason of the precept going afore: the one is because God hath not committed every thing to be done of every man: and therefore, he doeth backwardly, and not onely unprofitably, but also to the great disprofit of others, wearie him selfe and others, which passeth the bounds of his vocation: the other is, for that this diversitie and inequality of vocations and gifts, redoundeth to our commodity: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth that no man might be grieved thereat, seeing that the use of every private gift is common.

4. 1. Pet. 4. 10. 5 That which he spake before in generall, he applyeth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two sorts, to wit, into Prophets, and Deacons, and againe he divideth the Prophets into Doctors, and of Deacons he maketh three sorts: to wit, the one to be such as are (as it were) treasurers of the Church coffers, whom hee calleth properly Deacons: the other to be the governours of discipline, who are called Seniors or Elders: the third to be such as properly served in the helpe of the poore, of which sort the company of widowes were.

1 That every man observe the measure of what which is revealed unto him. m Whose office onely is to expound the Scriptures. n Who in other places is called the Pastour. o To wit, the almes, that he distribute them faithfully, and without respect of person. 2 Mat. 6. 2. 3. cor. 9. 7. p The elders of the Church. q They that are busied about tending on the poore, must doe it with cheerefulness, least they adde sorrow to sorrow. 6 Now hee cometh to the duties of the second Table, which hee deriveth from charitie, which is as it were the fountaine of them all. And he defined Christian charitie by sinceritie, hatred of evill, earnest studie of good things, good affection to helpe our neighbour, and whose finall end is, the glory of God. * Amos 5. 15. * Ephes 4. 1. 1. Pet. 2. 17. r This piece is well put in, for it maketh difference betwene Christian duties, and Philosophicall duties. 6 Hee reckoneth up divers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the faulrs, hospitalitie, moderation of minde, even in helping our enemies, a selfe same feeling with others as well in adversitie as prosperitie, modesty, endeavour to maintaine honest concord so high as we may with all men, which cannot be extinguished by any mans injuries. 1. pet. 5. 8. * Luke 12. 1. 1. cor. 16. 2. f A true rule of charitie, when we are no lesse touched with other mens wants then with our owne, and having that feeling, helpe them as much as we can. 2 Not upon pleasure, and needlesse duties, but upon necessary uses. 3. Heb. 13. 2. 1. Pet. 4. 13. 3. Mat. 5. 44. * Prov. 3. 7. esai. 5. 11. u There is nothing that doth so much breake concord as ambition, when as every man longeth a base estate, and seeketh ambitiously to be aloft. x Be not puffed up with opinion of your owne wisdom. * Prov. 10. 22. 1. Mat. 5. 39. 2. cor. 8. 11. 1. pet. 3. 9. * Heb. 12. 24. * Eccles. 2. 18. Mat. 5. 31. 3. Dent. 32. 35. hebr. 10. 30. 3. Prov. 24. 22. y After this sort doth Salomon point out the wrath of God that hangeth over a man.

4 4 For as wee have many members in one body, and all members have not one office.

5 So wee being many, are one body in Christ, and every one, one anothers members.

6 4 Seeing then that wee have gifts that are divers, according to the grace that is given unto us, whether we have prophetic, let us prophetic according to the portion of faith.

7 Or an office, let us wait on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: hee that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercy, with cheerefulness.

9 6 Let love be without dissimulation, * Abhorre that which is evill, and cleave unto that which is good.

10 * Be affectioned to love one another with brotherly love. In giving honour, goe one before another.

11 Not slothfull to do service, fervent in spirit, & serving the Lord,

12 7 Reioycing in hope, patient in tribulation, * continuing in prayer.

13 * Distributing unto the necessities of the Saints: giving your selves to hospitalitie.

14 * Bless them which persecute you: blesse, if say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be like affectioned one towards another: * be not hie minded: but make your selves equall to them of the lower sort: be not wise in your selves.

17 * Recompense to no man evill for evill: procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, have peace with all men.

19 Dearely beloved, * avenge not your selves, but give place unto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

20 3 Therefore if thine enemy hunger, feede him: if he thirst, give him drinke: for in so doing thou shalt heape y coales of fire on his head.

21 Be not overcome of evill, but overcome evill with goodnesse.

CHAP. XIII.

* Hee willeth that we submit our selves to Magistrates: 8 To love our neighbour: 13 To love uprightly, 14 and to put on Christ.

L Et * every soule be subiect unto the higher powers: 3 for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation.

3 4 For magistrates are not to be feared for good workes, but for evill. 5 Wilt thou then be without feare of the power: doe well: so shalt thou have praise of the same:

4 For he is the minister of God for thy wealth: 6 but if thou doe evill, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth evill.

5 7 Wherefore we must be subiect, not because of wrath onely, but also for conscience sake.

6 8 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing.

7 3 Give to all men therefore their duety, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

8 9 Owe nothing to any man, but to love one another: 10 for hee that loveth another, hath fulfilled the Law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not bare false witness, Thou shalt not cover: and if there be any other commandment, it is briefly comprehended in this saying, even in this, * Thou shalt love thy neighbour as thy selfe.

10 Love doth not evill to his neighbour: therefore is love the fulfilling of the Law.

11 11 And that, considering the season, that it is now time that we should arise from sleepe: for now is our salvation neerer, then when wee beleevied it.

12 The night is past, and the day is at hand, let us therefore cast away the workes of darkenesse, and let us put on the armour of light,

13 So that we walke honestly, as in the day: not in gluttonie, and drunkennesse, neither in

* Titus 3. 1.

1. Pet. 2. 13.

1 Now he sheweth severally, what subiects owe to their Magistrates, to wit, obedience: From which hee sheweth, that no man is free in such sort that it is not onely due to the highest Magistrate himselfe, but also even to the basest, which hath any office under him.

a Yea, though an Apostle, though an Evangelist, though a Prophet: Chrysostome. Therefore the tyranny of the Pope over all kingdoms must downe to the ground.

a A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiour should be subiect unto them?

3 Another Argument of great force: Because God is author of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselves great miserie and calamity.

b Be distributed: for some are greater, some smaller.

4 The third argu-

ment taken from the end wherefore they were made, which is most profitable: for that God by this meanes preserveth the good and bridleth the wicked, by which words the Magistrates themselves are put in minde of that dutie which they owe to their subiects.

5 An excellent way to beare this yoke, not onely without griefe, but also with great profit. 6 God hath armed the Magistrate even with a revenging sword.

c By whom God revengeth the wicked. 7 The conclusion: Wee must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate have no power over the conscience of man, yet seeing hee is Gods minister) hee cannot be resisted by any good conscience.

d So farre as lawfully we may: for if unlawfull things be commanded us, we must answer as Peter teacheth us, It is better to obey God then men.

8 Hee reckoneth up the chiefest things wherein consisteth the obedience of subiects. 3. Mat. 22. 11. e Obedience, and that from the heart.

f Reverence, (which as reason is) we must give to the Magistrate. 6 He sheweth how very fewe judgements need to be executed, to wit, if we so order our life, as no man may justly require any thing of us, besides that onely that we owe one to another, by the perpetuall law of charitie.

10 He commendeth charitie, as an abridgement of the whole Law. g He hath not onely done one commandment, but performed generally that which the Law commandeth. * Exod. 20. 14. deut. 5. 18.

h For the whole Law commandeth nothing els, but that we love God and our neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must restraine this word, Law to the second Table. * Levit. 19. 11. Mat. 23. 39. Marke 12. 31. Gal. 5. 14. 1. Tim. 1. 8.

* 1. Tim. 1. 8. 12 An application taken of the circumstance of the time: which also it selfe putteth us in mind of our dutie, seeing that this remaineth after that the darkenesse of ignorance and wicked affections by the knowledge of Gods truth be driven out of us, that we order our life according to that certaine & sure rule of all righteousness and honesty, being fully grounded upon the vertue of the Spirit of Christ.

i In other places we are sayd to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight.

k That kind of life, which they lead, that see the light, * Luke 21. 34.

chambering.

Galat. 5. 16.

1. pet. 2. 11.

1 To put on Christ, is to poffesse Christ, so haue him in us, and us in him.

chambering and wantonnesse, not in strife and en-
vyng.

14 But I put yee on the Lord IESUS CHRIST, and take no thought for the flesh, to fulfill the lust of it.

CHAP. XIV.

1 Hee willeth that we so deale with the weake in faith, 16 that through our fault they be not offended. 10 And on the other side he commandeth them not rashly to iudge of the stronger: 19 That within the bounds of edification 20 and charitie, 22 Christian liberty may consist.

H Im that is weake in the faith, receive unto you, but not for controversies of disputations.

2 One believeth that hee may eate of all things: and another, which is weake, eateth herbs.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for God hath received him.

4 Who art thou that condemnest another mans servant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 This man esteemeth one day above another day, and another man counteth every day alike: 7 let every man be fully perswaded in his minde.

6 He that observeth the day, observeth it to the Lord: and hee that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord: 9 for he giveth God thanks:

Now he sheweth how we ought to behave our selves toward our brethren in matters and things indifferent, offending in the use of them, not of malices, or damnable superstition, but for lacke of knowledge of the benefite of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that we apply our selves to their ignorance in such matters according to the rule of charitie.

I do not for a matter or thing that is indifferent, and such as you may

doe or not doe, shun his company, but take him to you. b To make him by your dutiefull and uncertaine disputations go away more in doubt then he came, or start backe with a troubled conscience.

2 He propoundeth for an example, the difference of meates, which some thought was necessarily to be observed as a thing prescribed by the Law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolemaster ship of the Law was abolished. c Knoweth by faith. 3 In such a matter, saith the Apostle, Let neither them which know their libertie, proudly despise their weake brother, neither let the unlearned crabbedly or forwardly condemne that, that they understand not.

4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth be iustly condemned: Now the first proposition is declared in the sixth verse following. 5 I am. 4. 12.

6 Another reason which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more skilfull, as men without hope of salvation: Because, saith the Apostle, he that is ignorant to day, may be induced to morrow with further knowledge, so that he also may stand sure. Therefore it belongeth to God, and not unto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the law.

7 He setteth against this contempt, and hastie or rash iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their libertie, of what maner and sort it is, and how they ought to use it: and againe the weake may daily profite, least either they abuse the gift of God, or these please themselves in their infirmities.

d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is uncleane of it selfe, and this persuasion must be grounded upon the word of God.

8 A reason taken from the nature of indifferent things, which a man may with good conscience do and omit: for seeing that the difference of dayes and meates was appointed by God, how could they, which as yet understood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefite of Christ in this behalfe, did with good conscience neither observe dayes nor meates. Therefore saith the Apostle, verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let them knowe that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceived by simple ignorance: and not of malice (for to such the Apostles yielded not, no not for a moment) nor suspicion, but of a religious feare of God. e Observeth precisely. f God shall iudge whether they doe well or no: And therefore you should rather strive about this, how every one of you may be allowed of God, then to thinke upon other mens doings.

g He that maketh no difference of meates. 9 So the Apostle sheweth that he speaketh of the faithfull, both strong and weake. But what if we have to doe with infidels? Then must we here take heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstitions among things indifferent, as they did which sate downe to meate in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idoles, in the butchers shambles, and to eate it at home in a private banquet) we wound not the conscience of our weake brother,

and he that eateth not, eateth not to the Lord, and giveth God thanks.

7 For none of us liveth to himselfe, neither doeth any die to himselfe.

8 For whether wee live, wee live unto the Lord; or whether we die, wee die unto the Lord: whether wee live therefore, or die, wee are the Lords.

9 For Christ therefore died and rose againe, and revived, that hee might be Lord both of the dead and the quicke.

10 But why dost thou condemne thy brother? or why dost thou despise thy brother? for we shall all appeare before the iudgement seat of Christ.

11 For it is written, I live, saith the Lord, and every knee shall bowe to me, and all tongues shall confesse unto God.

12 So then every one of us shall give accounts of himselfe to God.

13 Let us not therefore iudge one another any more: but use your iudgement rather in this that no man put an occasion to fall, or a stumbling blocke before his brother.

14 I knowe, and am perswaded through the Lord Iesus, that there is nothing uncleane of it selfe: but unto him that iudgeth any thing to be uncleane, to him it is uncleane.

15 But if thy brother be grieved for the meat, nowe walkest thou not charitably: 14 destroy not him with thy meete, for whom Christ died.

16 Cause not your commoditie to be evilly spoken of.

17 For the kingdome of God, is not meate nor drinke, but righteousness, and peace, and ioy in the holy Ghost.

18 For whosoever in these things serveth Christ, is acceptable unto God, and is approved of men.

19 Let us then followe those things which concerne peace, and wherewith one may edifie another.

because the weake doe not knowe, that they which doe not observe a day, and eate, observe it not to the Lord, and eate to the Lord, as the strong men knowe, that the weake which observe a day and eate not, observe the day to the Lord, and eate not to the Lord. 2. Cor. 1. 10. 11. 4. 5. 23. Philip. 2. 10. This is a forme of an oath, proper to God onely, for he and none but he lieth, and hath his being of himselfe. 1 I shall acknowledge mee from God.

12 After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, wee must take heed that we doe not utterly cast downe with abusing our libertie, our brother which is not yet strong. m He rebuketh by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they should rather bestowe their wits upon this, that they doe not with their disdainfulness either cast their brethren cleane downe, or give them some offence.

13 The preventing of an objection: It is true that the schoolemaster ship of the Law is taken away by the benefite of Christ, so such as know it, but yet notwithstanding wee have to consider in the use of this libertie, what is expedient, that wee may have regard of our weake brother, seeing that our libertie is not lost thereby. n By the Spirit of the Lord Iesus, or by the Lord Iesus, who I am sure brake downe the wall at his coming. o. By nature. 1. Cor. 8. 11.

14 It is the part of a cruell minde to make more account of meate, then of our brothers salvation. Which thing they doe, that presume to eate with the offence of any brother, and so give him occasion to goe backe from the Gospel.

15 Another argument: We must followe Christs example: who was so farre from destroying the weake with meate, that hee gave his life for them. 16 Another argument: for that by this means the libertie of the Gospel is evilly spoken of, as though it openeth the way to attempt any thing whatsoever, and boldeneth us to all things.

17 A generall reason, and the ground of all the other arguments: The kingdome of heaven consisteth not in these outward things, but in the studie of righteousness, and peace, and comfort of the holy Ghost.

18 A generall conclusion: The use of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in so much that wee esteeme that thing unlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

h He that toucheth not meates which he taketh to be uncleane by the Law.

i We must not sticke, saith he, in the meate it selfe, but in the use of the meate, so that he is iustly to be reprehended that liveth so, that he calleth not his eyes upon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply, that we might eate this meate or that.

j Hath respect to himselfe onely, which the Hebrewes utter after this sort, Dieth well to his owne soule.

k The conclusion: wee must leave to God his right: and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannot be taken of equall force in the contrary, to wit, that the weake should not iudge the strong,

Titus 8. 15.

1. Cor. 3. 13.

19 He giveth a double warning in these matters one which pertaineth to the strong, that he which hath obtained a sure knowledge of this

libertie, keepe that treasure to the end he may use it wisely and profitably as hath bene said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wavering conscience, for that cannot be done without sinne, whereof we are not perswaded by the word of God, that he liketh, and approoveth it. q He shewed before verse 14. what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Embraceth.

c Reasoneth with himselfe.

20 Destroy not the worke of God for meates sake: ^a all things indeede are pure: but it is evill for the man which eateth with offence.

21 ^s It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 19 Hast thou q faith? have it with thy selfe before God, blessed is hee that condemneth not himselfe in that thing which he r alloweth.

23 For he that s doubteth, is condemned if he eate, because he eateth not of faith: and whatsoever is not of faith, is sinne.

C H A P. XV.

1 The stronger must imploy their strength to strengthen the weake. 3 By Christs example, 7 who received 8 not onely the Jewes, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

2 Now the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, so farre forth as may be for their profit. a And despise others.

b For his profit and edification.

a A confirmation taken of the example of Christ, who suffered all things to bring not onely the weake, but also his most cruell enemies, overcoming them with patience, to his Father.

* Psal. 69. 10.

3 The preventing of an objection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.

c By Moses and the Prophets.

d The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people withall. 4 Wee must take an example of patience, of God: that both the weake and the strong serving God with a mutuall consent, may bring one another to God, as Christ also received us unto himselfe, although we were never so unworthy. * 1. Corint. 1. 10. e He did not disdain us, but received us of his owne accord, to make us partakers of Gods glory.

f An applying of the example of Christ to the Jewes, whom he vouchsafed this honour of the promises which he made unto their fathers, although they were never so unworthie, that he executed the office of a minister amongst them with marvellous patience. Therefore much lesse ought the Gentiles despise them for certaine faults, whom the Sonne of God so much esteemed. f Of the circumcised Jewes, for as long as he lived, he never went out of their quarters. g That God might be seene to be true. 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodness had regard of, so that they are not to be contemned of the Jewes as strangers.

* Psal. 18. 50.

* Levit. 34. 43.

* Psal. 117. 1.

* Esai. 11. 10.

WE ^r which are strong, ought to beare the infirmities of the weake, and not to please our selves.

2 Therefore let every man please his neighbour in that that is ^b good to edification.

3 ^a For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

4 ³ For whatsoever things are written, aforetime, are written for our learning, that we through patience, and comfort of the ^d Scriptures might have hope.

5 ⁴ Now the God of patience and consolation give you that yee be ^{*} like minded one toward another, according to Christ Iesus.

6 That yee with one minde, and with one mouth may praise God, even the Father of our Lord Iesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 ⁵ Nowe I say, that Iesus Christ was a minister of the ^f circumcision, for the ^g trueth of God, to confirme the promises made unto the fathers.

9 ⁶ And let the Gentiles praise God, for his mercie, as it is written, * For this cause I will ^b confesse thee among the Gentiles, and sing unto thy Name.

19 And againe hee saith, * Reioyce, ye Gentiles with his people.

11 And againe, * Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Esaias sayth, * There shall be

a roote of Iesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

13 ⁷ Now the God of ⁱ hope fill you with ^k all ioy, and peace in beleeveng, that yee may abound in hope, through the power of the holy Ghost.

14 ⁸ And I my selfe also am perswaded of you, my brethren, that ⁱ ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neverthelesse, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God.

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the ^m offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 ⁹ I have therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which ⁿ Christ hath not wrought by mee, to make the Gentiles obedient in word and deede,

19 With the ^o power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, least I should have built on another mans foundation.

21 But as it is written, * To whom he was not spoken of, they shall see him, and they that heard not, shall understand him.

22 ¹⁰ Therefore also I have bene oft let to come unto you:

23 But nowe seeing I have no more place in these quarters, and also have ^{*} bene desirous many yeeres agoe to come unto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I have bene somewhat filled with your company,

25 But now goe I to Hierusalem, to ^p minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution unto the poore Saints which are at Hierusalem.

27 ¹¹ For it hath pleased them, and their detters are they: * for if the Gentiles be made partakers of their spirituall things, their dutie is also to ^q minister unto them in carnall things.

28 When I have therefore performed this, and have ^r sealed them this ^s fruite, I will passe by you into Spaine.

29 ¹² And I know when I come, that I shall

signifieth the force, and working of the wonders in piercing mens mindes: and in the latter, it signifieth Gods mightie power which was the worker of these wonders.

* Isa. 52. 15. * Chap. 1. 11. 10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires, but so, that he swarveth not a iote from the end of Apostolicall doctrine: for he declare nothing but that which appertaineth to his office, and is godly: & commending by a little digression as it were, the liberalitie of the Churches of Macedonia, hee provoketh them modestly to follow their godly deede. * 1. Thes. 1. 17. p Doing his dutie for the Saints, to carie them that money which was gathered for their uses. 11 Almes are voluntaries but yet such as we owe by the lawe of charitie. * 1. Cor. 6. 21. q To serve the turnes. r Performed it faithfully, and sealed it as it were with my ring. r This money which was gathered for the use of the poore: which almes is very fitly called fruit. 12 He promisseth them through the blessing of God, not to come empty: unto them: and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

11 Almes are voluntaries but yet such as we owe by the lawe of charitie. * 1. Cor. 6. 21. q To serve the turnes. r Performed it faithfully, and sealed it as it were with my ring. r This money which was gathered for the use of the poore: which almes is very fitly called fruit.

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come.

7 He sealeth up as it were all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them.

i In whom we hope.

k Abundantly and plentifully.

8 The conclusion of the Epistle, wherein he first excuseth himselfe, that he hath written somewhat at large unto them, rather to warne them, then to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

l Of your owne accord, and of your selves.

m By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

9 He commendeth his Apostleship highly by the effects, but yet so that moreover and besides that he speaketh all things truly, he giveth all the glory to God as the onely author: and doth not properly respect himselfe, but this rather: that men might lesse doubt of the truth of the doctrine which he propoundeth unto them.

n Christ was so with me in all things, and by all meanes, that if I would never so faint, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.

o In the first place this word, Power,

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the love of the spirit, that yee would strive with me by prayers to God for me.

31 That I may be delivered from them which are disobedient in Iudea, and that my service which I have to doe at Hierusalem, may be accepted of the Saints.

32 That I may come unto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all, Amen.

CHAP. XVI.

1 Hee commendeth Phoebe. 3 Hee sendeth greeting to many. 17 And warneth to beware of them which are the causes of division.

I Commende unto you Phoebe our sister, which is a servant of the Church of Cenchrea:

2 That yee receive her in the Lord, as it becommeth Saintes, and that yee assist her in whatsoever businesse shee needeth of your ayde: for shee hath given hospitalitie unto many, and to me also

3 Greete 4 Priscilla, and Aquila, my fellowe helpers in Christ Iesus.

4 (Which have for my life layde downe their owne necke. Vnto whom not I onely give thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the Church that is in their house. Salute my beloved Epenetus, which is the first fruite of Achaia in Christ.

6 Greete Marie which bestowed much labour on us.

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Urbanus our fellowe helper in Christ, and Stachys my beloved.

10 Salute Apelles approoved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloved Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas and all the Saintes which

are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Nowe I beseech you brethren, smarte them diligently which cause division and offences, contrary to the doctrine which yee have learned, and avoid them.

18 For they that are such, serve not the Lord Iesus Christ but their owne bellies, and with faire speach and flattering deceive the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde have you wise unto that which is good, and simple concerning evill.

20 The God of peace shall treade Satan under your feete shortly, the grace of our Lord Iesus Christ be with you.

21 Timotheus my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the revelation of the myserie, which was kept secret since the worlde began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the everlasting God for the obedience of faith.)

27 To God, I say, onely wise, be prayse through Iesus Christ for ever. Amen.

beioyned with wisdom. b Furnished with the knowledge of the truer, and wisdom, that you may imbrace good things, and eschew evill, beware of the deceits and snares of false prophets, and resist them openly: and this place doeth plainly destroy the Papists faith of creditie, whereas they maintaine it to be sufficient for one man to beleve as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hath: vsing these daily speeches, Wee beleve as our fathers beleved, and we beleve as the Church beleeveth. i As men that knowe no way to deceive, much lesse to deceive in deed.

4 Wee must fight, with a certaine hope of victorie. * Acts 16.11. phil 2.29.

5 He annexeth salvations, partly to renew mutuall friendship, and partly to the end that this Epistle might be of some weight with the Romanes, having the confirmation of so many that subscribed unto it. k Wrote it as Paul uttered it. 6 Nowe taking his leave of them this third time, hee wisheth that unto them, whereupon dependeth all the force of the former doctrine. * Ephes. 3.20. 7 He setteth forth the power and wisdom of God with great thanksgiving, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romanes in the hope of this salvation. * Ephes. 3.9 coloss. 2.26. 2. tim 1.10. titus 1.2.

l That secret and hidden thing, that is to say, the calling of the Gentiles. m Offered and exhibited to all nations to be knowne.

Written to the Romans from Corinthus, and sent by Phoebe, servant of the Church, which is at Cenchrea.

* 1 Cor. 16.20. 2. cor. 13.2. 1. pet 5.14. c He calleth that an holy kisse, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner vsed in those dayes. 2 As by namely describing them, which were worthy of commendation, he sufficiently declared when they ought to heare and followe, so doeth he now paine out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull. f Warily and diligently, as though you should scout out for your enemies in a watch-tower. + 2 Iohn 10. g The word which he vseth, signifieth a promising which performeth nothing, and if thou hearest any such, thou mayest assure thy selfe that he that promisseth thee is more carefull of thy matters, then of his owne. 3 Simplicite must

For that mutuall coniunction, where-with the holy Ghost hath tyed our hearts and minds together.

1 Having made an end of the whole disputation, he commeth now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romans might know, who are most to be honoured and made account of amongst them, and also whom they ought to set before them to follow: and therefore hee attributeth unto every of them peculiar and singular testimonies. a For Christes sake which is proper to the Christians, for the beathen Philosophers have resemblances of the same vertues. b As 1.8.3. c The companie of the faithfull, for in so great a citie as that was, there were divers companies. d For he was the first of Achaia that beleved in Christ: and this kinde of speech is an allusion to the ceremonies of the Law. e Ingraffed by faith,

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After the salutation, 10 which in effect is an exhortation, 11 He reprehendeth the Corinthians sectes and divisions, 17 and calleth them from pride to humilitie: 20 For overthrowing all worldly wisdom, 23, 35 he advanceth onely the preaching of the crosse.

x The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he lettereth them to wit, that he is the servant of God, and not of man.

2 If he be an Apostle then hee must be heard, although he sometimes reprehendeth them sharply, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commandments of Christ.

3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it.

5 A true definition of the Catholique Church, which is one. a The father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Sonne, that hee may be in vs, and we in him. b Rom. 1. 7. ephes. 1. 1. coloss. 1. 22.

a Tim. 2. 9. Titus 1. 3. b Whom God of his gracious goodnes and meere love hath separated for himselfe: or whom God hath called to holinesse: the first of these two expressions sheweth from whence our sanctification cometh, and the second sheweth to what end it tendeth. c 2 Tim. 1. 21.

God, who crieth unto the Lord when hee is in danger, and craveth helpe at his handes: and by the figure Synecdoche it is taken for all the service of God: and therefore to call upon Christs Name, is to acknowledge and take him for very God.

6 The foundation and the life of the Church, is Christ Iesus given of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, least hee might seeme after to descend to chiding being inooved with malice or enuie: yet so, that hee referreth all to God as the authour of them, and that in Christ. That the Corinthians might be more ashamed to prophane and abuse the holy gifts of God.

8 He toucheth that by name, which they most abused. d Seeing that whiles wee live here, wee knowe but in part and prophacie in part, this worde (All) must be restrained to the present state of the faithfull: but by speech hee meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abused.

9 He sheweth that the true vse of these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might evidently appeare how wickedly they abused them to glory and ambition.

e By those excellent gifts of the holy Ghost. f Titus 2. 11. Philip. 3. 20. 10 He sayeth, he way, that there is no cause why they should please themselves so much in those, which they had received, seeing that those were nothing in comparison of them which are to bee looked for. f Hee speaketh of the last coming of Christ.

11 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our salvation is onely the worke of God.

*8 He calleth them blamenesse, not whome man never found fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke 1. 6. * 1. Thess. 5. 24.*

12 True and constant, who doeth not onely call us, hee giveth us the gift of perseverance also.

22 Having made an end of the preface, hee cometh to the matter it selfe, beginning with a most grave obtestation, as though they should heare Christ himselfe speaking and not Paul,



Paul called to be an Apostle of Iesus Christ, through the will of God, and our brother Sosthenes,

unto the Church of God, which is at Corinthus, to them that are sanctified in Christ Iesus, & Saintes by calling, with all that call on the Name of our Lord Iesus Christ in every place, both their Lord, and ours:

Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

I thanke my God alwayes on your behalfe for the grace of God, which is given you in Iesus Christ.

That in all things ye are made rich in him in all kinde of speech, and in all knowledge:

As the testimonie of Iesus Christ hath bene confirmed in you:

So that yee are not destitute of any gifte: waiting for the appearing of our Lord Iesus Christ.

* Who shall also confirme you unto the ende, that ye may be blamelesse in the day of our Lord Iesus Christ.

* God is faithful, by whom ye are called unto the fellowship of his sonne Iesus Christ our Lord.

Now I beseech you, brethren, by the

After 1. 5. 9. 1. Thess. 4. 7. a The father

sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Sonne, that hee may be in vs, and we in him. b Rom. 1. 7. ephes. 1. 1. coloss. 1. 22.

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11 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our salvation is onely the worke of God.

8 He calleth them blamenesse, not whome man never found fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke 1. 6. * 1. Thess. 5. 24.

12 True and constant, who doeth not onely call us, hee giveth us the gift of perseverance also.

22 Having made an end of the preface, hee cometh to the matter it selfe, beginning with a most grave obtestation, as though they should heare Christ himselfe speaking and not Paul,

Name of our Lord Iesus Christ, that yee all speake one thing, and that there be no dissensions among you: but be yee knit together in one minde, and in one iudgement.

14 For it hath bene declared unto mee, my brethren, of you by them that are of the house of Cloe, that there are contentations among you.

12 Now k this I say, that every one of you faith, I am Pauls, and I am Apollos, and I am Cephas, and I am Christ.

13 Is Christ divided? was Paul crucified for you? either were ye baptized into the name of Paul?

14 I thanke God, that I baptized none of you, but Crispus, and Gaius,

15 Least any should say, that I had baptized in to mine owne name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 For CHRIST sent me not to baptize, but to preach the Gospel, not with wisdom of words, least the crosse of Christ should be made of none effect.

be understood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctor, some on another, and some were so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers. k The matter I would say to you, is this.

* Acts 18. 24. 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be divided and torne in pieces, who cannot be the head of two divers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God so hang of men as of Christ: which thing no doubt they doe, which allow whatsoever some man speaketh, even for his persons sake: as these men allowed one selfesame Gospell being vitured of one man, and did loathe it being vitured of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not onely to grieve no man, but also to shewe that he pleadeth not his owne cause.

17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang upon some certaine teachers, and dispise others, he forsaketh Christ: for if hee hold Christ his onely master, hee woulde heare him, teaching by whomsoever.

18 Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods providence hee is void of all suspicion of challenging disciples unto himselfe, and taking them from others. Whereby wee may understand that not the schollers onely, but the teachers also are heere reprehended, which gathered themselves flockes apart. s Acts 18. 8.

19 The taking away of an objection, that hee gave not himselfe to baptize many among them: not for the contempt of Baptisme, but because hee was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof hee had store. And so hee declared sufficiently how farre hee was from all ambition: whereas on the other side they whome hee reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of members, which they had baptized.

20 Now he turneth himselfe to the doctors themselves, which pleased themselves in brave and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainly that hee was unlike unto them, opposing gravely as it became an Apostle, his example against their pernerse iudgements: So that this is another place of this Epistle, touching the observing of a godly simplicitie, both in wordes and sentences in teaching of the Gospell. * Chap. 2. 13. 2. Pet. 1. 16.

I With eloquence: which Paul casteth off from him not onely, as not necessarie, but also as flat contrarie to the office of his Apostleship: and yet had Paul his kind of eloquence, but it was heavenly, not of man, and void of painted wordes.

21 The reason why hee used not the pompe of words, and painted speech: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might understand, that this worke was done of God himselfe without the arte of man. Therefore as salvation is set forth unto us in the Gospell by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would have the manner of the preaching of the crosse most different from those meanes, with which men doe vse to drawe and entise oober, either to heare or beleve: therefore it pleased him by a certaine kind of most wise folly, to triumph over the most foolish wisdom of the world, as hee had said before by Esay, that he would. And hereby we may gather, that both those doctors which were puffed up with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation,

The preaching of Christ crucified, or the kinde of speech which we use.

Rom. 1. 16.

It is that where in he declareth his marvellous power in saving his elect, which would not so evidently appeare, if it hanged upon any helpe of man: for so man might ascribe that to himselfe, which is proper onely to the crosse of Christ.

The Apostle prooueth that this ought not onely not to seeme strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleaseth it selfe in it owne wisdom: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as unprofitable, which they so carefully laboured for, and made so great account of.

Esa. 26. 14.

Where art thou, O thou learned fellow,

and thou that

spendest thy dayes in turning thy booke?

Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumphest hee against all the men of this world, for there was not one of them that could so much as dreame upon this secret and hidden myserie.

23 He sheweth that the pride of men was woorthily punished of GOD, because they would not behold God, as meete was they should, in the most cleare glasse of the wisdom of the worlde, which is the workmanship of the worlde.

9 By the worlde hee meaneth all men which are not borne anewe, but remaine as they were: when they were first borne.

x In the workmanship of this worlde, which hath the marvellous wisdom of God ingraued in it, so that every man may beholde it.

24 The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the worlde, he is very provident and carefull, for the salvation of it, and teacheth men to become fooles, that they may be wise to God.

f So calleth the preaching of the Gospel as the enemies supposed it: but in the meane season hee taunteth them very sharply, who had rather charge God with folly, then acknowledge their owne and crave pardon for it.

* Matth. 12. 38.

25 A declaration of that which he said that the preaching of the Gospel, is foolish. It is foolish, saith he, to them whom God had not indued with new light, that is to say, to all men, being considered in themselves: for the Jewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisdom, and therefore they doe not onely not beleve the Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue and wisdom of God, but such as those onely which are called, doe perceive. God shewing most plainly, that even then when he made men thinke him most foolish, he is faire wiser then they are: and that he surmounteth all their might and power, when he vseth most vile and abiect things, as it hath appeared in the suite of the preaching of the Gospel.

26 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, in so much that the philosophers of Greece were driven to shame, when they sawe that they could doe nothing with their wisdom and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and unlearned. And herewithall doeth hee beate downe their pride, for God did not preferre them before those noble and wise men because they should be proud, but that they might be constrained even whether they would or not, to reioyce in the Lorde, by whose mercies, although they were the most abiect of all, they had obtained in Christ, both this wisdom, and all things necessarie to salvation.

u After that kind of wisdom which men make account of, as though there were none else: who because they are carnall, know not spirituall wisdom.

x Which in mans iudgements are almost nothing.

y To shew that they are vaine and unprofitable, and nothing worth, See Rom. 1. 27.

18 For that in preaching of the crosse is to them that perish, foolishnesse: but unto us, which are saved, it is the power of God.

19 22 For it is written, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made the wisdom of this world foolishnesse?

21 23 For seeing the world by wisdom knew not God in the wisdom of GOD, 24 it pleased God by the foolishnesse of preaching to save them that beleve:

22 25 Seeing also that the Jewes require a signe, and the Grecians seeke after wisdom.

23 But wee preach Christ crucified: unto the Jewes, even a stumbling blocke, and unto the Grecians, foolishnesse:

24 But unto them which are called, both of the Jewes and Grecians, we preach Christ, the power of God, and the wisdom of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 25 For brethren, you see your calling, how that not many wise men after the flesh, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things.

28 And vile things of the world, and things which are despised, hath God chosen, and things which are not, to bring to y nought things that are.

29 30 But ye are of him in Christ Iesus, 27 who of God is made unto us wisdom and righteousness, and sanctification, and redemption.

31 That, according as it is written, He that reioyceth, let him reioyce in the Lord.

against the other.

27 He teacheth that especially and above all things, the Gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtaine righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities.

+ Iere. 9. 24. 2. Cor. 10. 17.

b I see him yeeld all to God and give him thanks: and so by this place is manifest will beate downe, which the Papist so dreame of.

27 He teacheth that especially and above all things, the Gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtaine righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities.

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+ Iere. 9. 24. 2. Cor. 10. 17.

19 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, 27 who of God is made unto us wisdom and righteousness, and sanctification, and redemption.

31 That, according as it is written, He that reioyceth, let him reioyce in the Lord.

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b I see him yeeld all to God and give him thanks: and so by this place is manifest will beate downe, which the Papist so dreame of.

z Flesh is of as we see, taken for the whole man: and he vseth this word flesh, very fitly, to set the weake and miserable condition of man and the majestie of God, one

against the other.

27 He teacheth that especially and above all things, the Gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtaine righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities.

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CHAP. II.

He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisdom, 7, 23 but noble in respect of the spirituall power and efficacie. 14 And so concludeth that flesh and blood cannot rightly iudge thereof.

And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing unto you the a testimonie of God.

2 For I b esteemed not to knowe any thing among you, save Iesus Christ, and him crucified.

3 * And I was among you in c weakenesse, and in feare, and in much trembling.

4 Neither stood my worde, and my preaching in the d enticing speech of mans wisdom, 2 but in plaine d evidence of the Spirit and of power.

5 3 That your faith should not be in the wisdom of men, but in the power of God.

6 4 And wee speake wisdom among them that are e perfect: not the wisdom of this world, neither of the f princes of this world, which come to nought.

7 5 But we speake the wisdom of God in a g misterie, even the hid wisdom, 6 which God had determined before the worlde, unto our glory.

8 7 Which none of the princes of this world had knowen: for had they knowen it, they would not have crucified the h Lord of glory.

which are the companions of true modestie, not such feare and trembling as terrified the conscience, but such as are contrary to vanitie and pride.

+ Chap. 1. 17. 2. Per. 1. 16.

2 He turneth that now to the commendation of his ministry, which he had granted to his adversaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it.

d By playne evidence hee meaneth such a prooffe, as is made by certaine and necessary reasons.

3 And he telleth the Corinthians, that hee did it for their great profit, because they might thereby knowe manifestly, that the Gospell was from heaven. Therefore hee privily rebuketh them, because that in seeking vaine ostentation, they willingly deprived themselves of the greatest helpe of their faith.

4 Another argument taken of the nature of the thing, that is, of the Gospell, which is true wisdom, but knowen to them onely which are desirous of perfection: and is unsavie to them which otherwise excell in the worlde, but yet vainely and frailly.

e Those are called perfect here, not which had gotten perfection already, but such as tend to it, as Phil. 3. 12. so that perfect, is set against weake.

f They that are wise r, richer or mightier then other men are.

8 Another obie-
ction. But how
could it be that
those wittie men
could not perceive
this wisdom? Paul
answers: Because
we preach those
things which passe
all mans under-
standing.

* Esa. 64. 4.

i Man can not so
much as thinke of
them, much lesse
conceive them with
his senses.

9 A question: if it
surmount the capa-
city of men, how
can it be under-
stood of any man,
or how can you de-
clare and preach it?
By a peculiar light-
ning by Gods spi-
rit, wherewith
whoever is in-
spired, he can enter
even to the very
secrets of God.

ii There is nothing
so secret and hid-
den in God, but the
Spirit of God pear-
ceth into it.

20 He saith that forth by a similitude, which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost, understand heavenly things.

i The minde of man, which is indued with ablenesse to understand and iudge. m The Spirit which we have received, doth not teach us things of this world, but lifteth us up to God: and this place teacheth us against the Papists, what faith is, from whence it cometh, and what force it is of.

12 That which he spake generally, he restraineth now in those things which God hath opened unto us of our salvation in Christ: least that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantastical men are governed by the Spirit of God, which wandring beside the worde, thrust upon us their vaine imaginations for the secrets of God.

n This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in us.

12 Now he returneth to his purpose, and concludeth the argument which hee began ver. 6. and it is thus: the words must be applyed to the matter, and the matter must be set forth with words which are meete and convenient for it: now this wisdom is spirituall and not of man, and therefore it must be delivered by a spirituall kinde of teaching, and not by earthly wordes of mans eloquence, that the simple, and yet wonderful maiestie of the holy Ghost may therein appeare.

* Chap. 1. 17. 2 pet. 1. 16 c Applying the words unto the matter, to wit, that as wee teach spirituall things, so must our kinde of teaching be spirituall.

13 Again he preventeth an offence of stumbling blocke: how cometh it to passe that so few allow these things? This is not to be marvelled at, sayeth the Apostle, seeing that men in their naturall power (as they termed them) are not indued with that facultie, whereby spirituall things are discerned (which facultie cometh another way) and therefore they account spirituall wisdom as folly: and it is as if he should say, It is no marvaile that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them as darkenesse.

p The man that hath no further light of understanding then that which he brought with him, even from his mothers wombe, as Iude defineth it, Iude 19.

q By the vertue of the holy Ghost.

r Understandeth and discerneth.

14 He amplifieth the matter by contraries, determined nothing certainly, no not in it owne affaires, much lesse can it discern strange, that is spirituall things. But the Spirit of God, wherewith spirituall men are indued, can be deceived by no meanes, and therefore be reprooved by no man.

s Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.

* Esa. 40. 13. rom. 11. 34. 16 A reason of the former saying: for he is called spirituall: which hath learned that by the vertue of the Spirit, which Christ hath taught us. Now if that which we have learned of that Master, could be reprooved of any man, hee must needs be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can devise some thing that is either more perfect, or that they can teach the wisdom of God a better way then they knewe or taught, which undoubtedly, were indued with Gods Spirit.

t Lay his head to his, and teach him what he should doe.

u We are indued with the Spirit of Christ, who openeth unto us those secrets, which by all other meanes are unsearchable, and also all truth whatsoever.

CHAP. III.

1 He yeeldeth a reason why hee preached small matters unto them:

4 He sheweth how they ought to esteeme of Ministers:

6 The ministers office.

10 A true forme of edifying.

16 He warneth the Corinthians, that they be not drawn away to prophane things, 18 through the proud wisdom of the flesh,

And I could not speake unto you, brethren, as unto spirituall men, but as unto a carnall, even as unto babes in Christ.

2 I gave you milke to drinke, and not b meate: for ye were not yet e able to beare it, neither yet now are ye able.

3 For ye are yet carnall; for whereas there is among you envying, and strife, and divisions, are ye not carnall, and walke as d men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 2 Who is Paul then? and who is Apollos, but the ministers by whom yee beleeved, and as the Lord gave to every man?

6 3 I have planted, Apollos watered, but God gave the increase.

7 So then, neither is hee that planteth any thing, neither he that watereth, but God that giveth the increase.

8 And he that planteth, and hee that watereth, are one, 4 and every man shall receive his wages, according to his labour.

9 For we together are Gods e labourers: yee are Gods husbandry, and Gods building.

10 According to the grace of God given to mee, as a skilfull master builder, I have layd the foundation, and another buildeth thereon: 4 but let every man take heede howe hee buildeth upon it.

11 5 For other foundation can no man lay, then that which is laid, which is Iesus Christ.

12 6 And if any man builde on this founda- as yet ignorant: and therefore to expresse it the better, he tearmeth them babes. b Sub-

stantiall meate, or strong meate. To be fed by me with substantiall meate: therefore as the Corinthians grow up in age, so the Apostle nourished them by teaching, first with milke, then with strong meate, which difference was onely but in manner of teaching.

d By the square and compasse of mans wit and iudgement. a After that hee hath sufficiently reprehended ambitious teachers, and their foolish esteemes, now hee sheweth how the true ministers are to be esteemed, that wee attribute not unto them, more or lesse then wee ought to doe. Therefore hee teacheth us, that they are they by whome wee are brought to faith and salvation, but yet as the ministers of God, and such as doe nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depend onely upon him which speaketh by his servants.

3 He beautifieth the former sentence with two similitudes: first comparing the companie of the faithfull, to a felde which God maketh fruitfull, when it is sowed and watered through the labour of his servants: next, by comparing it to an house, which in deede the Lord buildeth, but by the hands of his workemen, some of whome, hee useth in laying the foundation, others in building of it up. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely have an eye to him. Moreover, although that God useth some in the better part of the worke: we must not therefore contemne other, in respect of them, and much lesse may wee divide, or set them apart (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serve to finish one selfe same worke, although by a divers manner of working, in so much that they neede one anothers helpe.

* Psal. 63. 12. Galat. 6. 5. e Serving under him: Nowe they which serve under another, doe nothing of their owne strength, but as it is given them by grace, which grace maketh them fit to that service. Lookes chap. 1. 5. 10. and 2. Cor. 3. 6. and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the under servant.

4 Now hee speaketh to the teachers themselves, which succeeded him in the Church of Corinth: and in their person, to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perswade not themselves that they may build after their owne fantasie, that is, that they may propound and set forth any thing in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders.

5 Moreover he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iota in the building up of his building.

6 Thirdly, he sheweth that they must take heed that the upper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoever pertai- neth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, silver, and precious stones: of which matter, Esaias also and Iohn in the Revelation built the heavenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all the kinde of teaching which serveth to ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built upon this foundation, unlesse peradventure in shew onely.

fior,

7 He testifieth, as indeed the truth is, that all are not good builders, no nor some of them which stand upon this one and onely foundation: but he woeuer this worke of euill builders, sayth he, stand for a season, yet shall it not alwayes deceiue, because that the light of the truth appearing at length, as day shall dissolve this darknes, and shew what it is. And as that stuffe is tried by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as be found pure and sound, shall still continue so, to the praise of the workemen; but they that are otherwise, shall be consumed, and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought.

tion, golde, silver, precious stones, timber, hay, or stubble.

13 7 Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall trie every mans worke of what sort it is.

14 If any mans worke, that he hath built upon, abide, he shall receive wages.

15 If any mans worke burne, he shall lose, but he shall be saved himselfe: nevertheless yet as it were by the fire.

16 9 Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceive himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisdom of this world is foolishnesse with God: for it is written, 8 He catcheth the wise in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 15 Therefore let no man reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, even all are yours,

23 And ye Christs, and Christ Gods.

8 He taketh not away hope of salvation from the unskilfull and foolish builders, which holde fast the foundation, of which sort were those Rethoricians rather than pastours, of Corinth: but he addeth an exception, that they must notwithstanding suffer the trial of their worke, and also abide the losse of their vaine labours. * Chap. 6, 19. 2. Cor. 6, 16. 9 Continuing still in the metaphore of a building, he teacheth us that this ambition is not onely vaine, but also sacrilegious: For he sayth that the Church is as it were the Temple of God, which God hath as it were consecrated unto himselfe by his Spirit. Then turning himselfe to these ambitious men: he sheweth that they profane the Temple of God, because those vaine artes wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered unpunished. f Defileth it, and maketh it unclean, being holy: and surely they do defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospel. 10 He concludeth by the contrary, that they professe pure wisdom in the Church of God, which refuse and cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will have them to be wise. * Job 5, 13. 8 be they never so craftie, yet the Lord will take them when he shall discover their treacherie. * Psal 44, 11. 11 He returneth to the proposition of the 2. verse, first warning y hearers, that henceforward they esteeme not as lords, those whom God hath appointed to be ministers: and not lords of their salvation, which thing they doe, that depend upon men, and not upon God, that speaketh by them. h Please himselfe. i Helps, appointed for your benefit. 12 He passeth from the persons to the things themselves, that his argument may be more forcible, yea, hee ascendeth from Christ to the Father, to shew us that wee rest our selves no not in Christ himselfe, in that that he is man, but because he carrieth us up even to the Father, as Christ witnesseth of himselfe every where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honour then a shame unto him. 9 Hee bringeth in profe, whereby it may evidently appeare, 10 that hee neither had care of glory, nor of his bellie. 17 He commendeth Timothee.

1 Let a man so thinke of us, as of the ministers of Christ, and disposers of the secrets of God:

2 And as for the rest, it is required of the

1 He concludeth, the duetie of the hearen towards their ministers, that they esteeme them not as lords: and yet notwithstanding, that they give care unto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receive as it were at their hands, the treasure of salvation which is drawn out of the secrets of God. 2 Every man. 2 Last fall, he warneth the ministers, that they also behaue themselves not as lords, but as faithfull servants, because they must render an account of their stewardship unto God.

disposers, that every man be found faithfull.

3 3 As touching me, I passe very little to be iudged of you, 4 or of mans b iudgement: no, 5 I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 6 Therefore I iudge nothing before the time, untill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall every man have praise of God.

6 7 Now these things, brethren, I have figuratively applied unto mine owne selfe and Apollos, for your sakes, that ye might learne by us, that no man presume above that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why reioycest thou, as though thou hadst not received it?

8 9 Now ye are full: now yee are made rich: ye reigne as kings without us, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth us the last Apostles, as men appointed to death, for we are made a g gasing stocke unto the world, and to the Angels, and to men.

10 We are fooles for Christ sake, and ye are wise in Christ: we are weake, and ye are strong: ye are honourable, and we are despised.

11 Unto this houre we both hunger, and thirst, and are naked, and are buffeted, and have no certaine dwelling place.

12 * And labour, working with our owne hands: we are reviled, and yet we blesse: we are persecuted, and suffer it.

13 * We are evill spoken of, and we pray: we are made as the filth of the world, the offskowring of all things, unto this time.

14 10 I write not these things to shame you, but as my beloved children I admonish you.

15 For though ye have tenne thousand instru-

withstanding chalenge any thing to my selfe? for I know that I am not unblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe. c I permit my selfe to the Lordes iudgement.

6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to esteeme every man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement pertaineth not to you. * Matth 7, 1. d One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather then dispraise, for that the beginning of this fore as this, that they gave more to some men then mee: was.

7 Having reiected their iudgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those seditious teachers names doubted not to put downe his owne name and Apollos in their place, and tooke upon him, as it were, their shame: so farre was hee from preferring himselfe to any. e By our example, which chose rather to take other mens faults upon us, then to carpe any by name. 8 Hee sheweth a good meane to bridle pride: first, if thou consider how rightly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou have some thing more then other men have, yet thou hast it not but by Gods bountifull best. And what wise man is he that will bragge of anothers goodnesse, and that against God? f There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Pelagians and false Pelagians will not confesse.

9 Hee descendeth to a most gaye mocke, to cause these ambitious men to blush even against their willes. g Hee that will take a right view how like Paul and the Pope are, who longly boasteth that hee is his successor, let him compare the delicacies of the Popish court with Saint Pauls state, as wee see it heere. 3 After 10, 34. 1. the 2, 9. 2. the 3, 8. * Matth. 3, 44. Luke 23, 34. Mathe 7, 60. h Such as by sleeping is gathered together. 10 Moderating the sharpnesse of his mocke, hee putteth them in minde to remember of whence they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shew, in respect of others, yet mightie by the efficacy of Gods Spirit, as they had had triall thereof in themselves.

Cours

What way and rule I follow every where in teaching the Churches.
 11 Last of all he descendeth also to Apostolike threatenings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some among them.
 12 Acts 19, 27.
 James 4, 15.
 13 By wordes, hee meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the Spirit.
 14 wherein he reprehended more sharply a very hainous offence, shewing the use of ecclesiastical correction.

They are greatly to be reprehended which by suffering of wickednesse, set forth the Church of God to be mocked and scorned of the infidels.
 2 There are none more proud, then they that least know themselves.
 3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.
 a In mind, thought and will.
 b Calling upon Christ his Name.
 4 There is no doubt but that iudgement is ratified in heaven, wherein Christ himselfe sitteth as Judge.
 5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God. c What it is to be delivered to Satan, the Lord himselfe declareth when he saith, Let him be unto thee as an Heathen and Publican, Matth. 18, 17. that is, to say, to be disfranchised, and put out of the right and libertie of the citie of Christ, which is the Church, which Satan is lord and master.
 6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that hee may be saved, so wit, that by this means his flesh may be tamed, that he may learne to live to the Spirit.
 7 Another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other.
 d It is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found amongst you.
 8 By alluding to the ceremonie of the Paschever, hee exhorteth them to cast out that uncleane person from amongst them. In times past, sayeth hee, it was not lawfull for them which did celebrate the Paschever, to eate leavened bread: inasmuch that hee was holden as uncleane and unworthie to eate the Paschever, whosoever had but tasted of leaven. Nowe our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is slain, must cast out both of themselves, and also out of their houses and Congregations all impuritie.
 e By lump he meaneth the whole body of the Church, every member whereof must be unleavened bread, that is, be renewed in spirit, by plucking away the olde corruption.
 f The lambe of our Paschever.
 g Let us lead our whole life, as it were a continual feast, honestly and uprightly.

Stours in Christ, yee have yee not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee.
 17 For this cause have I sent unto you Timotheus, which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach every where in every Church.
 18 11 Some are puffed up as though I would not come unto you.
 19 But I will come to you shortly, & if the Lord will, and I will know, not the words of them which are puffed up, but the power.
 20 For the kingdome of God is not in word, but in power.
 21 12 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meeknesse?

12 A passing over to another part of this Epistle, wherein he reprehended more sharply a very hainous offence, shewing the use of ecclesiastical correction. 1 Meekely affected towards you.

CHAP. V.

That they have wincked at him who committed incest with his mother in law. 2, 6 hee sheweth should cause them rather to be ashamed, then to rejoice: 10 Such kinde of wickednesse is to be punished with excommunication, 12 least other be infected with it.

It is heard certainly that there is fornication among you, and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 2 And ye are puffed up, and have not rather sorowed, that he which hath done this deed, might be put from among you.

3 3 For I verely as absent in bodie, but present in a spirit, have determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, I say, 4 by the power of our Lord Iesus Christ,

5 5 Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 7 Your reioycing is not good: know ye not that a litle leaven leaveneth the whole lump?

7 8 Purge out therefore the olde leaven, that ye may be a new clumpe, as ye are unleavened: for Christ our Paschever is sacrificed for us.

8 Therefore let us keepe the feast, not with olde leaven, neither in the leaven of malicousnesse

5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God. c What it is to be delivered to Satan, the Lord himselfe declareth when he saith, Let him be unto thee as an Heathen and Publican, Matth. 18, 17. that is, to say, to be disfranchised, and put out of the right and libertie of the citie of Christ, which is the Church, which Satan is lord and master.

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By lump he meaneth the whole body of the Church, every member whereof must be unleavened bread, that is, be renewed in spirit, by plucking away the olde corruption. The lambe of our Paschever. Let us lead our whole life, as it were a continual feast, honestly and uprightly.

and wickednesse: but with the unleavened bread of sinceritie and truerth.

9 I wrote unto you in an Epistle, that yee should not company together with fornicatours,

10 And not altogether with the fornicatours of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that yee company not together: if any that is called a brother, be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selves that wicked man.

ther he meaneth those feasts of love whereat the Supper of the Lord was received, or els their common usage and maner of life which is rightly to be taken, least any man should thinke that after matrimonie were broke by excommunication, or such duties hindered and cut off thereby, as wee owe one to another: children to their parents, subiects to their rulers, servants to their masters, and neighbour to neighbour, to win one another to God. b If you should utterly abstaine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ. 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 Heineigheth against their contention in law matters 6 wherewith they vexed one another under iudges that were infidels, to the reproach of the Gospel, 9 and then sharply threatneth fornicatours.

D Are any of you, having businesse against another, be iudged under the uniuert, and not under the Saints?

2 3 Doe yee not know that the Saints shall iudge the world? If the world then shalbe iudged by you, are yee unworthie to iudge the smallest matters?

3 Know ye not that we shall iudge the Angels? how much more things that pertain to this life?

4 4 If then yee have iudgements of things pertaining to this life, set them up which are least esteemed in the Church.

5 5 I speake it to your shame. Is it so that there is not a wise man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 6 Nowe therefore there is altogether

2 He addeth that hee doeth not forbid that one neighbour may goe to law with another, if need so require, but yet under holy iudges. 3 Hee gathereth by a comparison that the faithfull can not seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the devils, with his Sonne Christ: much more ought they to iudge these light and small causes: which may be by equitie, and good conscience, determined.

4 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their private affaires betwixt themselves by chosen arbiters out of the Church, for which maner and purpose, the least of you, sayeth he, is sufficient. Therefore he condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrature: for hee speaketh not of iudgements which are practised betweene the faithfull and the infidels, neither of publique iudgements, but of controversies which may be ended by private arbiters. c Courts and places of iudgement. d Even the most abject among you.

5 He applieth the generall proposition to a particular, always calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefs sprang.

6 Nowe hee goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedie.

9 Nowe he speaketh more generally, and that which hee spake before of the incestuous person, he sheweth that it pertaineth to others, which are knowne to be wicked, and such as through their naughty life are a scandal to the Church, which ought also by lawfull order be cast out of the communion of the Church. And making mention of eating of meat, either

The third question is of civill iudgements: whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidell? He answereth that it is not lawfull, for offence sake, for it is not evill of itselfe.

a As if hee sayd, Are ye become so impudent, that you are not ashamed to make the Gospel a laughing stocke to profane men?

b Before the uniuert.

✠ 1. Theff. 4, 6.

Chap. 10. 23. 9 Secondly, hee sheweth that the Corinthians doe imply
 offend in matters indifferent. First, because they abused them: next, because they
 vsed indifferent things, without any discretion, seeing the vse of them ought to be
 brought to the rule of charitie: and that he doeth not vse them a right, which immoderately
 abuseth them, and so becommeth a slave unto them. g Whatsoever:
 but this general word must be restrained to things that are indifferent. h Hee is
 in subjection to things that are indifferent, whatsoeuer he be that thinketh he may not be
 without them, which is a flattering kinde of slavery under a colour of libertie, which
 scale hupen such men. 10 Secondly, because they counted many things for

fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is a carnall and fleshly copulation, we cannot say that the Apchle abuseth his testimony. Again, Moses hath not this word (I tro) but it is very well expresth both here and in Matthew 19. 5. because he speaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives, is beaten downe: for he that companieth with many, is sundred as is were into many.

• infirmitie in you, that yee goe to law one with another : 7 † why rather suffer ye not wrong ? why rather sustaine ye not harme ?

8 **S:** Nay, ye your selves doe wrong, and doe
harme, and that to your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdome of God ? 8 Be not deceived : neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor thieves, nor covetous, nor drunkards,
nor railers, nor extortioners shall inherit the king-
dome of God.

11 And such were * some of you : but yee are washed, but ye are sanctified, but yee are iustificd, in the Name of the Lord Iesus, and by the Spirit of our God.

12 ♣ 98 All things are lawfull unto me, but
all things are not profitable, I may doe all things,
but I will not be brought under the power of
any thing.

13 10 Meates are ordeined for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Nowe the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised up the Lord, and
* shall raise us up by his power.

15 21 Know yet not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 12 Doe yee not know, that he which coupleth himselfe with an harlot, is one body? & for i two, saith he, shall be one flesh.

17 But he that is ioyned unto the Lord, is one spirit.

18 13 Flee fornication: every sinne that a man doeth, is without the body: but hee that committeth fornication sinneth against his owne body.

19 14 Knowe yee not, that ~~the~~ your body is the temple of the holy Ghost, ~~which~~ *which* is in you, which ye have of God; and 15 ye are not your owne.

20 ‡ For yee are bought for a price: therefore glorifie God in your body, and in your spirit : for they are Gods.

consecrate to God. ¶ Chap. 3, 17. 2. Cor 6, 16. 15. The fourth argument: Because we are not our owne men, to give our selves to any other, much lesse to Satan and the flesh. seeing that God himselfe hath bought us, and that with a great price, to the end that both in body and soule, wee should serue to his glory. § Chap. 7, 13. 1. pet. 2, 12

CHAP. VII.

x Intreating here of marriage, 4 which is a remedie against
fornication, 10 and may not be broken, 18, 20 he willeth
every man to contented with his lot. 25 He sheweth
what the ende of virginitie should be, 35 and who ought to
marry.

N Owe ^a concerning the things ^a whereof yee wrote unto me, It ~~was~~ ^b good for a man not to touch a woman.

2 Nevertheless, to avoyd fornication; let every man have his wife, and let every woman have her owne husband.

3 *2 Let the husband give unto the wife due benevolence, and likewise also the wife unto the husband.

4 3 The wife hath not the power of her owne
body, but the husband: & likewise also the husband
hath not the power of his owne body, but the wife.

5 Defraud not one another, ⁴ except *it be* with
consent for a time, that yee may ^d give your selves
to fasting and prayer, and againe come together,
that Satan tempt you not for your incontinencie.

6 s But I speake this by permission, not by
commandement.

7 For I^e would that all men were even as I^e am: but every man hath his proper gift of God; one after this manner, and another after that.

8 6 Therefore I say unto the ſ unmarried, and
unto the widowes , It is good for them if they
abide even as I doe.

9 But if they can not abstaine, let them mar-
rie: for it is better to marrie then to burne.

10 2.9 And unto the married I cōmand, not I, but the Lord, Let not the wife depart from her husband, the

11 But and if she depart, let her remaine unmarried; or be reconciled unto her husband, and let not the husband put away his wife.

12 8 But to the remnant I speake, *and* not the
 Lord, If any brother have a wife that beleeveth
 not, if she be content to dwell with him, let him
 not forsake her.

13. And the woman which hath an husband
that beleeveth not, if he be content to dwell with
her, let her not forsake him:

fraud one another. ¶ Hee addeth an exception, unless the one abstaine from the
other by mutuall consent, that they may the better give themselves to prayer, wherein
notwithstanding, hee warneth them to consider what is expedient, least by this long
breaking off as it were from marriage, they be stirred up to incontinencie.
¶ Finally, he teacheth that marriage is not simply necessary for all men,
nothing els.

but for them which have not the gift of continency, and this gift is by a peculiar grace
of God. e. I wish. 6 Sixty, he giveth the selfe same admonition touching
the second marriage, to wit, that a single life is to be allowed, but for such as have
the gift of continencie: otherwise they ought to inmarrie againe, that their conscience
may be at peace. f This whole place is flat against them which condemne second
marriages. g So we burne with lust, that either the will yieldeth to the temptation,
or els we cannot call upon God with a quiet conscience. * Mat. 5. 32. and 19 9.
mar. 10. 11. 12. Luke 16. 18. 7 Severely, he forbiddeth concupiscence, and that

ing or divorces (for he speaketh not beere of the fault of whoredome, & nich vs 13
then death even by the law of the Romans also) wherby hee affirmeth, that the band of
marriage is not dissolved, and that from Christ be in such. 8 Eighty v. le. affirmeth
that those marriages which are already contracted-be. eueere a faithfull, and an yea-
faithfull or iafidell, are firme, so that the faithfull may not forsake the unfithfull.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthines.
14 The thirde argument: Because a fornicator is sacrilegious, for that our bodies are

h argument. Because
 He to Satan and the
 great price, to the ends
 p. 7, 13. 1. pet. 1, 18

Hee teacheth
 concerning marriage, that although
 single life hath
 incommodities,
 which he will de-
 clare afterwards,
 yet that marriage
 is necessarie for the
 avoiding of for-
 nication: but so that
 neither one man
 may have many
 wives, or any wife
 many husbands.
 Touching those
 matters whereof you
 wrote unto me.
 Commodious, and
 (as we say) expedi-
 ent. For marriage
 bringeth many
 griefs with it, and
 that by reason of
 corruption of
 our first estate.

1. pet. 3. 7.
Secondly, he re-
neweth that the
marries married,
unite with singu-
lar affection ex-
clusively love one
the other.
This word (*due*)
intimeth all kind
of benevolence,
which he speaketh
more of one sort
than of the other,
that that fol-
loweth.
Thirdly, he warn-
eth them that they
are each in others
power, as touching
the body, so that
they may not de-

9 He answereth an objection: But the faithfull is defiled by the societie of the unfaithfull. The Apostle denieth that, and prooveth that the faithfull man with good conscience may use the vessell of his unfaithfull wife, by this that their children which are borne of them, are accounted holy (that is, contained within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seed. *The line of the wife is of more force, for she is the compleint, and so be accounted holy, then the infidelitie of the husband is, to prophane the marriage.* *The infidel is not sanctified or made holy in his owne person, but in respect of his wife, hee is sanctified to her.* *To the faithfull husband.* *This place destroyeth the opinion of them that would not have children so be baptized, and their opinion also, that make baptisme the very cause of salvation. For the children of the faithfull are holy, by vertue of the covenant, even before Baptisme, and baptisme is added as the seale of that holinesse.*

10 He answereth to a question: what if the unfaithfull forsake the faithfull? then is the faithfull free, sayth he, because he is forsaken of the unfaithfull. *m When any such thing falleth out.* *n Least any man upon pretence of this libertie should give occasion to the unfaithfull to depart, hee giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be woune to the faith.* *o Taking occasion by that which he sayd of the bondage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and uncircumcision, servitude and libertie; warning every man generally to live with a contented minde in the Lord, what state of condition soever hee be in, because that those outward things, as to be circumcised or uncircumcised, to be bound or free, are not of the substance (as they terme it) of the kingdome of heaven.* *p Flath bound him to a certaine kinde of life.* *q Notwithstanding hee giveth us to understand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdome of God consisteth not in them, and therefore these are no binderance to obey God.* *r He is said to gather his uncircumcision, who by the helpe of a Chirurgical recovereth an upper skinne: which is done by the drawing the skinne with an instrument, to make it to cover the nut.* *s Celsus in his 7 booke and 25. chap.* *t 1. Tim. 6. 1.* *u As though this calling were to unworthy a calling for Christ.* *v Hee that is in state of a servant, and is called to be a Christian.* *w Chap. 6. 20. 1. Pet. 18. 19.* *x He sheweth the reason of the unlikenesse, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more understood of superstitions, which some doe foolishly accompt for things indifferent.* *y A repetition of the generall doctrine.* *z So purely and from the heart, that your doings may be approved before God.* *aa Hee enioyneth virginities to no man, yet hee perswaderth and praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and vse the commodities of his present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but have their mindes distravveth: and this hath place in women especially.* *ab The circumstances considered, this I counsell you.* *ac It is I that speake this which I am minded to speake: and the trueth is, I am a man, but yet worthy credite, for I have obtained of the Lord to be such an one.* *ad To remaine a virgine.* *ae For the necessitie which the Saints are daily subiect unto, who are continually tossed up and downe, so that their estate may seeme most unfit for marriage, were it not that the weakenesse of the flesh enforced them to it.*

14 For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband, else were your children uncleane: but now are they holy.

15 But if the unbelieving depart, let him depart: a brother or a sister is not in subiection in such things: but God hath calleth us in peace.

16 For what knowest thou, O wife, whether thou shalt save thine husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I in all Churches.

18 Is any man called being circumcised? let him not gather his uncircumcision: but my called uncircumcised? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same vocation wherein he was called.

21 Art thou called being a servant? care not for it: but if yet thou mayest be free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lords freeman: likewise also he that is called being free, is Christes servant.

23 Ye are bought with a price: be not the servants of men.

24 Brethren, let every man, wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandement of the Lord: but I give mine advice, as one that hath obtaine mercie of the Lord to be faithfull.

26 I suppose then this to be good for the present necessitie: I meane that it is good for a man so to be.

27 Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife,

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: nevertheless, such shall have trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they vsed it not: for the fashion of this world goeth away.

32 And I would have you without care. The unmarried careth for things of the Lord, howe he may please the Lord.

33 But hee that is married, careth for the things of the worlde, howe hee may please his wife.

34 There is difference also betweene a virgine and a wife: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne commoditie, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleave fast unto the Lord without separation.

36 But if any man thinke that it is uncomely for his virgine, if shee passe the flowre of her age, and need so require, let him doe what he will, he sinneth not: let them be married.

37 Nevertheless, hee that standeth firme in his heart, that he hath no need, but hath power over his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth better.

39 The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at libertie to marrie with whom shee will, onely in the Lord.

40 But shee is more blessed, if shee so abide in my iudgement: and I thinke that I have also the Spirit of God.

man either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious. 17 Now he turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doth leadeth them, nor any necessity vrgeth them. And against he praiseth virginities, but of it selfe, and not in all. *h He doeth well: for so be expounded it ver. 38.* *i Resolved with himselfe.* *k That the weakenesse of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine till.* *l Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.* *m That which hee spake of a widower, he speaketh now of a widow, to wit, that shee may marrie againe, so that shee doe it in the feare of God: and yet hee dissembleth not, but saith, that if shee remaine till a widow, she shall be void of many cares.* *n By the law of marriage.* *o Rom. 7. 2.* *p Religiously, and in the feare of God.* *q 1. Thess. 4. 8.*

CHAP. VIII.

From this place unto the end of the tenth Chapter, hee willet them not to be at the Gentiles profane bankets. 18 He restraineth the abuse of Christian libertie, 11 and sheweth that knowledge must be tempered with charitie.

And

y By the (Flesh) he understandeth what things soever belong to this present life, for marriage bringeth with it many discomforts: so that he bendeth more to a sole life, not because it is a service more agreeable to God then marriage is, but for these discomforts, which (if it were possible) he would wish all men to be void of that they might give themselves to God onely. *z I would your weakenesse were provided for.* *a For we are now in the latter end of the world.* *b By weeping, the Hebrewes understand all adversitie, and be ioy, all prosperitie.* *c Those things which God giveth us here.* *d The guise, the shape, and fashion: whereby he sheweth us, that there is nothing in this world that continueth.* *e They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord also.* *f Clem. Strom. 3.* *g He meaneth, that hee will inforce no*

1 He cometh to entreate of another kind of things indifferent, to wit, of things offered to idoles, or the use of flesh so offered and sacrificed. And first of all he remooveth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for unskillfull men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simplie rest in this knowledge. The reason is, that unless our knowledge be tempered with charitie, it doeth not onely not avayle, but also doeth much hurt,

because it is the mystre of pride: nay it doeth not so much as deserve the name of godly knowledge, if it be separate from the love of God, and therefore from the love of our neighbour. *a* This generall worde is to be abridged as appeareth verse 7. for there is a kinde of fault in it, as wee may perceive by the next verse. *b* Ministers occasion of vanitie and pride: because it is worde of charitie. *c* Instructed our neighbour. *d* The application of that answere to things offered to idoles: I graunt, sayeth hee, that an idole is in deede a vaine imagination, and that there is but one God and Lord, therefore that meate cannot be made holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. *e* This worde (Idole) in this place is taken for an image which is made to present some godhead, that worship might be given unto it: whereupon came the worde (idolatrie) that is to say, Image service. *f* It is a vaine dreame. *g* When the Father is distinguished from the Sonne, hee is named the beginning of all things. *h* Wee have our being in him.

i John 13. 13. chapter 1. 2. 3. *j* But as the Father is called Lord, so is the Sonne, God: therefore this word (One) doeth not respect the persons, but the natures. *k* This worde (By) doeth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to be taken, that wee make two causes, seeing they have both but one nature, though they be distinct persons.

3 The reason why that followeth nor is this: because there are many men which doe not know that which you know. Now the iudgements of outward things depend not onely upon your conscience, but upon the conscience of them that behold you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren.

9 An applying of the reason. There are many which cannot care of things offered to idoles, but with a wavering conscience, because they thinke them to be unclean: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischief. *k* By conscience of the idole, hee meaneth the secret iudgement that they had within themselves, whereby they thought all things unclean that were offered to idoles, and therefore they could not vse them with good conscience. For this forsooth conscience, that if it be good, it maketh things indifferent good, and if it be evil, it maketh them evil. 5 A preventing of an objection: Why then, shall we therefore be deprived of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you abstaine for your brethren sake, as also if you receive the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, so to vse it, as in vsing of it wee have consideration of our weake brethren.

6 Another plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did evil accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe cease, as it shall be declared in his place.

A And as touching things sacrificed unto idoles, wee know that wee all have knowledge: knowledge b puffeth up, but love c edifieth.

2 Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as he ought to know.

3 But if any man love God, the same is known of him.

4 Concerning therefore the eating of things sacrificed unto idoles, we knowe that an idole is e nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords.)

6 Yet unto us there is but one God, which is that Father, f of whom are all things, and we g in him, and h one Lord Iesus Christ, i by whom are all things, and we by him.

7 3 But every man hath not that knowledge: for 4 many having k conscience of the idole, untill this houre, eate as a thing sacrificed unto the idole, and so their conscience being weake, is defiled.

8 9 But meate maketh us not acceptable to God, for neither if we eate, have we the more: neither if we eate not, have we the lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 6 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to eat those things, which are sacrificed to idoles?

11 7 And through thy knowledge shall the 4 weake brother perish, for whom Christ died.

12 8 Now when yee sinne so against the brethren, & wound their weake conscience, yee sinne against Christ.

13 9 Wherefore if meate offende my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

(for if thou haddest true knowledge, thou wouldest not sitte downe to meate in idoles temple) wilt thou destroy thy brother, hardning his weake conscience by this example to doe evil, for whose salvation Christ himselfe hath dyed? *+* Rom. 14. 15.

8 An other amplification: Such offending of our weake brethren redoundeth unto Christ, and therefore let not these men thinke that they have to doe onely with their brethren. *+* Rom. 14. 21.

9 The conclusion, which Paul conceiveth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect unto himselfe. I had rather (saith hee) abstaine forever from all kinde of flesh, then give occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for any brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gave him, as he willingly abstained, 23, 22 least in things indifferent hee should offend any. 24 He sheweth that our life is like unto a race.

A M I not an Apostle? am I not free? 2 have I not seene Iesus Christ our Lord? are ye not my worke a in the Lord?

2 If I be not an Apostle unto other, yet doubtlesse I am unto you: for ye are the b seale of mine Apostleship in the Lord.

3 3 My defence to him that c examine mee, is this,

4 4 Have we not power to d eate and to drink?

5 Or have we not power to lead about a wife being a e sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we power f not to worke?

7 5 Who g goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 6 Say I these things, h according to man; faith not the Law the same also?

9 For it is written in the Lawe of Moses, * Thou shalt not muzzle the mouth of the ox that treadeth out the corne: doeth God take care for i oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, and that hee that thresheth in hope, should be partaker of his hope.

he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselves for the weakes sake, whereas the Apostle himselfe did all that hee could to wone them to God when they were viterly reprobate and without God.

a By the Lord. *b* As a seale whereby it appeareth sufficiently that God is the authour of my Apostleship.

3 Hee addeth this by the way, as if he would say, So far it is off, that you may doubt of my Apostleship, that I vse, to refute them which call it into controversie, by opposing those things which the Lord hath done by me amongst you.

c Which like Iudges examine mee and my doings. *d* Now touching the matter it selfe, he saith, Seeing that I am free, and truly an Apostle, why may not I (I say not, eate of all things offered to idoles) but be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and James, the Lords cousins, and Peter himselfe?

e Upon the expense of the Church? *f* One that is a Christian and a true beleever?

g Not to live by the worke of our hands? That hee may not seeme to burden the Apostles; hee sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers live by their wages, and husbandmen by the fruites of their labours, and shepherds by that that cometh of their flocks.

h Vse to goe a warfare? *i* Secondly hee bringeth forth the authoritie of Gods institution by an argument of comparison. *b* Have I no better ground then the common custome of men?

*** Dent. 25. 4. 1. 11. Was it Gods proper drift to provide for oxen, when he made this Law? for otherwise there is not the smallest thing in the world, but God hath a care of it.

K K K

11 8 7 If

7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeede is none

1 Before he proceedeth any further in his proposed matter of things offered to idoles, he would shew the cause of all this mischief, and also take it away: to wit, that the Corinthians thought themselves not bound to depart from a iore of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example and that in a matter almost necessarie. And yet he speaketh severally of both, but first of his owne person. If (saith he) you alledge for your selves that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle?

3 He prooveth his Apostleship by the effectes, in that that

* Rom. 15. 27.

7. An assumption of the arguments with an amplification, for neither in doing doe we require a reward neere for our deserts.

3. An other argument of great force: oher are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other: and yet I refused it, and had rather still suffer any discomfortie, then the Gospel of Christ should be hindered.

* The word signifieth a right and interest, whereby he giveth us to understand that the ministers of the word must of right and due tie be found of the Church.

9. Last of all, he bringeth forth the expresse Law concerning the nourishing of the Levites: which privileged norwithstanding he will not use.

* Deut. 18. 1. This is spoken by the figure Metonymie, for, of those things that are offered in the temple, are partakers with the altar in dividing the sacrifice.

11. Because they preach the Gospel, it followed by this place, that Paul gate no living neither would have any other man get by any commoditie of masses, or any other such superstitious trumperies.

11. * If wee have sowed unto you spirituall things, is it a great thing if wee reape your carnall things?

12. * If others with you be partakers of this power, are not we rather? neverthelesse, we have not used this power: but suffer all things, that we should not hinder the Gospell of Christ.

13. * Doe ye not knowe, that they which minister about the holy things, eate of the things of the Temple? and they which waite at the altar, are partakers with the altar?

14. So also hath the Lord ordeined, that they which preach the Gospell, should live of the Gospell.

15. But I have used none of these things: neither wrote I these things, that it should be so done unto me: for it were better for me to die, then that any man should make my reioycing vaine.

16. For though I preach the Gospell, I have nothing to reioyce of: for necessitie is laid upon me, and woe is unto me, if I preach not the Gospell.

17. For if I doe it willingly, I have a reward, but if I doe it against my will, not withstanding the dispensation is committed unto me.

18. What is my reward then? verely that when I preach the Gospell, I make the Gospell of Christ free, that I abuse not mine authority in the Gospell.

19. For though I be free from all men, yet have I made my selfe servant unto all men, that I may winne the mee.

20. * And unto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are under the Law, as though I were under the Lawe, that I may winne them that are under the Lawe:

21. To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

22. To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes save some.

23. And this I doe for the Gospels sake, that I might be partaker thereof with you.

24. * Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price? so runne that ye may obtaine.

25. And every man that prooveth masteries, abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an uncorruptible.

10. He taketh away occasion of suspition by the way, that it might not be thought that he wrote that as though he challenged his wages that was not payed him. Nay say hee, I had rather die, then not continue in this purpose to preach the Gospell freely. For I am bound to preach the Gospell, seeing that the Lord hath incouraged me to this office: but woe is it, if I doe it willingly and for the love of God, nothing is to be allowed that I doe. If I had rather that the Gospell should be evil spoken of, then that I should not require my wages, then would it appeare that I tooke these paynes not so much for the Gospels sake, as for my gaires and advantages. But I say, this were not to use, but abuse my right and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to men, that I might bring them to Christ, and might together with them be wonne to Christ.

9. By taking nothing of them to whom I preach it. * Acts 16. 3. gale. 2. 3. p. The word (Law) in this place, must be restrained to the ceremoniall Law.

11. He bringeth in another cause of this mischief, to wit, that they were given to gluttonie, for there were solemne bankets of sacrifices, and the riot of the Priests was alwayes too much celebrated and kept. Therefore it was hard for them which were accustomed to righteousness, especially when they pretended the libertie of the Gospell, to be restrained from these banquetts: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the garter of Isthmies were) which pamper up their bodies, and therefore affirming that they can have no reward, unless they take another course and trade of life. * Vith a most exquisite diet.

26. I therefore so runne, not as uncertainly: so fight I, not as one that beateh the ayre.

27. But I beate downe my body, and bring it into subiection, least by any meanes after that I have preached to other, I my selfe should be reproved. *The olde man which striketh against the spirit.* This word (Reproved) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when wee see one by experience not to be such an one as he ought to be.

C H A P. X.

1. If God spared not the Iewes, neither will he spare those who are of like condition. 3. 4. touching the outward signes of his grace. 14. That it is absurd, that such should be partakers of the table of the devils, who are partakers of the Lords Supper. 24. To have consideration of our neighbour in things indifferent.

M Ooreover, brethren, I would not that yee should bee ignorant, that all our fathers were under that cloud, and all passed through that sea,

2. * And were all baptized unto Moses, in that cloude, and in that sea,

3. * And did all eat the same spirituall meat,

4. * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rock that followed them: and the Rocke was Christ.)

5. But with many of them God was not pleased: for they were overthrown in the wilderness.

6. * Now these things are our ensamples, to the intent that we should not lust after evill things as they also lusted.

7. Neither bee yee idolaters as were some of them, as it is written, * The people sate downe to eate and drinke, and rose up to play.

8. Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.

9. Neither let us tempt Christ, as some of them also tempted him, and were destroyed of serpents.

10. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

11. Now all these things came unto them for ensamples, and were written to admonish us, upon whom the endes of the world are come.

12. * Wherefore, let him that thinketh he standeth, take heede lest he fall.

13. There hath no temptation taken you, but such as appertaineth to man: and God is faithfull,

14. * Paul speaketh thus in respect of the covenant, and not in respect of the persons, saving in generall. * Exod. 23. 21. num. 9. 19. * Exod. 14. 22.

15. In effect the Sacraments of the olde fathers were all one with ours, for they respect Christ onely who offered himselfe unto them in divers shadowes.

16. All of them were baptized with the outward signe, but not in deede, wherewith God cannot be charged, but they themselves.

17. * Moses being their guide. * Exod. 16. 15. * The same that we doe.

18. * Manna, which was a spirituall meate to the beleevers, which in faith lay holde upon Christ who is the true meate. * Exod. 17. 6. num. 20. 10. and 21. 16.

19. * Of the river and running Rocke, which followed the people. * Did figuratively signifie Christ, so that together with the signe, there was the thing signified, and the truth it selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it which is to be received with faith. * Num. 26. 61.

20. An amplifying of the example against them which are caried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evill, as of idolatry (which hath gluttonie a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that olde people, to the ende that we which succede them, and have a more full declaration of the will of God, might by that meanes take better heede.

21. * Some reade figures which signified our sacraments: for circumcision was as the Iewes a seale of righteousness, and to us a lively paterne of Baptisme, and so in the other Sacraments. * Numb. 11. 4. and 26. 64. Psalme 106. 14. * Exod. 32. 6.

22. * Numb. 25. 9. i. To tempt Christ, is to provoke him to a combat as it were which those men doe, who abuse the knowledge that he hath given them, and make it to serve for a cloake for their lusts and wickednesse. * Numb. 21. 6. psal. 106. 14.

23. * Numb. 14. 37. iudg. 1. 24. k. This our age is called the ende, for it is the summing up of all ages.

24. In conclusion, he descendeth to the Corinthians themselves warning them that they please not themselves, but rather they prevent the subtilties of Satan. Yet he setteth an infusion, and comforteth them, that he may not seeme to make them altogether like to those wicked idolaters and companions of Christ, which perished in the wilderness.

25. * Which cometh of weaknesse.

He that would have you tempted for your profits sake, will give you no issue to escape out of the temptation.

Now returning to those idoles feastes, that be may not seeme to dally at all, first he promisseth that hee will use no other reasons then such as they knew very well themselves. And he useth an induction borrowed of the agreement that is in the things themselves. The holy bankers of the Christians are pledges, first of all of the communie that they have with Christ, and next, one with another. The Israelites also doe ratifie in their sacrifices, their mutuall conjunction in one selfe same religion: therefore so doe the idolaters also ioyne themselves with their idoles or devils rather (for idoles are nothing) in those false banckers, whereupon it followeth, that that table is a table of devils, and therefore you must eschew it: For you can not be partakers of the Lord and of Idoles together, much lesse may such bankers be accounted for things indifferent. Will yee then strive with God?

and if you doe, thinke you that you shall get the upperhand? Of thanksgiving: whereupon, that holy banquet was called Eucharist, that is, a thanksgiving. A most effectuall pledge and note of our knitting together with Christ, and ingrafting to him. That is, as yet observe their ceremonie. Are consenting and guiltie, both of that worship and sacrifice. Have any thing to doe with the devils, or enter into that societie which is begonne on the devils name, f The heathen and prophane people were wont to shut up and make an ende of their feastes which they kept to the honour of their gods, in offering meate offerings & drinke offerings to them, with banquetts and feasting. Chap. 6. 12. Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the use of things indifferent we ought to have consideration not of our selves only, but of our neighbours, and therefore there are many things which of themselves are lawfull; which may be evil done of us, because of offence to our neighbour. Look afore, Chap. 6. 13. An applying of the rule to the present matter: Whatsoever is solde in the shambles, you may indifferently buy it as it were at the Lords hand; and eate it either at home with the faithfull, or being called home to the unfaithfull, to wit, in a private banquet: but yet with this exception, vntlesse any man be present which is weake, whose conscience may be offended, by seeing meates offered to idoles before them: for then you ought to have consideration of their weaknesse. The flesh that was sacrificed, was used to be solde in the shambles, and the price returned to the priests. Psalm 23. 1. All those things whereof it is full. A reason: for we must take heed that our libertie be not evil spoken of, and that the benefit of God which we ought to use with thanksgiving be not changed into impieete, and that through our fault, if wee chuse rather to offend the conscience of the weake, then to yeeld a little of our libertie in a matter of no importance, and so give occasion to the weake to iudge in such sort of us, and of Christian libertie. And the Apostle taketh these things upon his owne person, that the Corinthians may have so much the lesse occasion to oppose any thing against him,

which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved: see from idolatrie.

15 I speake as unto them which have understanding: iudge ye what I say.

16 The cup of a blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all are partakers of one bread.

18 Beholde Israel, which is after the flesh: are not they which eate of the sacrifices & partakers of the Altar?

19 What say I then that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that the things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Yee cannot drinke the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Doe we provoke the Lord to anger? are we stronger then he?

23 All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but every man anothers wealth.

25 Whatsoever is solde in the shambles, eate ye, and asked no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleieve not, call you to a feast, and if ye will goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is.)

29 And the conscience, I say, not thine, but of that other: for why should my libertie be con-

demned of another mans conscience?

30 For if I through Gods benefit be partaker, why am I evill spoken of, for that wherefore I give thanks?

31 Whether therefore ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God.

32 Give none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Even as I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

seeke not our selves, but Gods glory, and so the salvation of as many as wee may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (even his owne flocke) as an example, but so that hee calleth them backe to Christ, unto whom he himselfe hath regard.

CHAP. XI.

He blameth the Corinthians for that in their holy assemblies, men doe pray having their heads covered, and women bareheaded, and because their meetings tended to evill, as who mingled prophane banquetts with the holy Supper of the Lord, which he required to be celebrated according to Christs institution.

BE ye followers of mee, even as I am of Christ:

2 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I delivered them to you.

3 But I will that ye know, that Christ is the head of every man: and the man is the womans head: and God is Christs head.

4 Every man praying or prophecying having anything on his head, dishonoureth his head.

5 But every woman that prayeth or prophecyeth bareheaded, dishonoureth her head: for it is even one very thing, as though she were shaven.

6 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shaven, let her be covered.

7 For a man ought not to cover his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man,

9 For the man was not created for the womans sake, but the woman for the mans sake.

10 Therefore ought the woman to have power on her head, because of the Angels.

downe God, in Christ our mediator, for the ends and make not onely of doctrine but also of ecclesiasticall comelinesse. Then applying it to the question purposed touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminences of the sexe. Ephes. 5. 23. In that, that Christ is our mediator.

3 Hereof he gathereth that if men doe either pray or preach in publike assemblies having their heads covered (which was then a signe of subiection) they did as it were spoile themselves of their dignitie, against Gods ordinance. It appeareth that this was a positive law serving onely for the circumstances of the time that Paul lived in, by this reason, because in these our dayes, for a man to speake bareheaded in an assembly, is a signe of subiection. And in like sort he concludeth, that women which shew themselves in publike and ecclesiasticall assemblies without the signe and token of their subiection, that is to say, uncovered, shame themselves.

5 The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing that she hath given them thicke and long haire, which they doe so diligently trimme and kecke, that they can in no wise abide to have it shaven. 6 The taking away of an obiection: Have not men also haire given them? I grant, saith the Apostle, but there is another matter in it: For man was made to this ende and purpose, that the glory of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, shee might more honour her husband. Gen. 1. 26. and 9. 6. colos. 3. 10. 7 He prooveth the inequalitye of the woman, by that that the man is the matter whereof woman was first made.

8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Woman must be covered, to shew by this externall signe their subiection. c A covering which is a token of subiection.

10 What this meaneth, I doe not yet understand.

If I may through Gods benefite eate this meate, or that meate, why should I cause that benefite of God to turne to my blame?

Colos. 3. 17. The conclusion: We must order our lives in such sort, that we

1. Theff. 3. 9. The fifth treatise of this epistle concerning the right ordering of publike assemblies containing three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right use of spirituall gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a generall praise of them, calling those particular lawes of comelines and honestie, which belong to the ecclesiasticall policie, traditions: which afterward they called Canons.

Heefereth

21 A digression which the Apostle useth, least that which he spake of the superiority of men, and lower degrees of women in consideration of the policie of the Church, should be taken as though there were no measure of this inequality. Therefore he teacheth that men have in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meenes of women, and this ought to put them in minde to observe the degree of every sexe, in such sort, that mutual conjunction may becher shed. d By the Lord. 12 He vergeth the argument taken from the common sense of nature e To be a covering for her, and such a covering as should procure another. 13 Against such as are stubbornly cooven iom, we have to oppose this, that the Churches of God are not contentious. 14 He passeth now to the next treatise concerning the right administration of the Lords Supper. And the Apostle useth this sharper preface, that the Corinthians might understand, that whereas they observed generally the Apostles commandments, yet they foully neglected them in a matter of greatest importance. 15 To celebrate the Lords Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned. 16 Although that chismes and heresies proceed from the devill, are evill, and yet they come not by chance, nor without cause, and they turne to the profit of the elect. f Whom experience hath taught to be of sound Religion and godlinesse. g This is an usuall kinde of speech, whereby the Apostle denieth that flattery, which many did not well. h Eateh his meate and varieth not till other come. 17 The Apostle thinketh it good to take away the love feastes, for their abuse, although they had bene a long time, and with commendation used in Churches, and were appointed and instituted by the Apostles. 18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Pastours, to shewe forth the Lords death, by preaching his word: to blesse the bread and the wine by calling upon the name of God, and together with prayers to declare the institution thereof, and finally to deliver the bread broken to be eaten, and the cuppe received to be drunke with thanksgiving. And touching the flocke, that every man examine himselfe, that is to say, to proove both his knowledge, and also faith and repentance: to shewe forth the Lords death, that is, in true faith to yeeld unto his word and institution: and last of all, to take the bread at the ministers hand, and to eate it, and to drinke the wine, and give God thanks: This was Pauls and the Apostles manner of ministring. i Matt. 26. 26. marke 14. 21. Luke 22. 19. j This word (Broken) noteth out unto us Christ his manner of death, for although his legges were not broken, as the thevys legges were, yet was his body very sore tormented, and torne, and bruised.

11 Nevertheless, neither is the man without the woman, neither the woman without the man d in the Lord. 12 For as the woman is of the man, so is the man also by the woman: but all things are of God. 13 Judge in your selves, Is it comely that a woman pray unto God vncovered? 14 Doeth not nature it selfe teach you, that if a man have long haire, it is a shame unto him? 15 But if a woman have long haire, it is a praise unto her: for her haire is given her for a covering. 16 But if any man lust to be contentious, we have no such custome, neither the Churches of God. 17 Now in this that I declare, I prayse you not, that yee come together, not with profite, but with hurt. 18 For first of all, when yee come together in the Church, I heare that there are dissensions among you: and I belevee it to be true in some part. 19 For there must be heresies even among you, that they which are approved among you, might be knowne. 20 When ye come together therefore into one place, this is not to eate the lords Supper. 21 For every man when they should eate, taketh his owne supper before, and one is hungry, and another is drunken. 22 Have ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which I also have delivered unto you, to wit, That the Lord Iesus in the night when he was betrayed, tooke bread. 24 And when he had given thanks, he brake it, and said, Take, eate: this is my body, which is broken for you: this doe yee in remembrance of me. 25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the Newe Testament in my blood: this do as oft as ye drinke it in remembrance of me. 26 For as often as yee shall eate this bread, and drinke this cuppe, yee shew the Lords death till he come. 27 Wherefore, whosoever shall eate this bread, and drinke the cuppe of the Lord & unworthily, shall be guiltie of the body and blood of the Lord. 28 Let every man therefore examine himselfe, and so let them eate of this bread, and drinke of this cup. 29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body. 30 For this cause many are weake, and sicke among you, and many sleepe. 31 For if wee would judge our selves, wee should not be judged. 32 But when wee are iudged, we are chastened of the Lord, because we should not be condemned with the world. 33 Wherefore, my brethren, when yee come together to eate, tary one for another. 34 And if any man be hungry, let him eate at home, that ye come not together unto condemnation. Other things will I set in order when I come. knowledge of Christ, or not sufficient, although they professe Christians Religion: and others such like. l This place beateh downe the faith of credit, or unwrapped faith, which the Papists maintaine. m Hee is said to discern the Lords body, that hath consideration of the worthinesse of it, and therefore cometh to eate of his meate with great reverence. n The prophaning of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischance ought diligently to be prevented by iudging and correcting of a mans selfe. o Tary and examine our selves, by faith and repentance, separating your selves from the wicked. p The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers. q The Supper of the Lord was instituted not to feed the belly, but to feede the soule with the communion of Christ, and therefore it ought to be separate from common banquets. r Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregation, according to the consideration of times, places and persons.

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19 Whosoever communicateth the holy Sacraments, that is, use them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is of Christ, and shall be grievously punished for it. k Otherwise than meete is such mysteries should be handled. l 2 Cor 13. 5. m The examination of a mans selfe, is of necessity required in the Supper, and therefore they ought not to be admitted unto it, which can not examine themselves: as children, furious and madde men, also such as either have no knowledge of Christ, or not sufficient, although they professe Christians Religion: and others such like. n This place beateh downe the faith of credit, or unwrapped faith, which the Papists maintaine. o Hee is said to discern the Lords body, that hath consideration of the worthinesse of it, and therefore cometh to eate of his meate with great reverence. p The prophaning of the body and blood of the Lord in his mysteries, is sharply punished of him, and therefore such a mischance ought diligently to be prevented by iudging and correcting of a mans selfe. q Tary and examine our selves, by faith and repentance, separating your selves from the wicked. r The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers. s The Supper of the Lord was instituted not to feed the belly, but to feede the soule with the communion of Christ, and therefore it ought to be separate from common banquets. t Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregation, according to the consideration of times, places and persons.

CHAP. XII.

To drawe away the Corinthians from contention and pride, he sheweth that spirituall gifts are therefore diversly bestowed, 7 that the same being joyntly to each other employed, 12 wee may grow up together into one body of Christ in such equal proportion and measure, 20 as the members of mans body doe. Now concerning spirituall gifts, brethren, I would not have you ignorant. 2 Yee knowe that yee were Gentiles, and were caried away unto the dumbe idoles, as yee were led. 3 Wherefore, I declare unto you, that no man speaking by the spirit of God, calleth Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of administrations, but the same Lord. 6 And there are diversities of operations, but

their brethren abused to a vaine ostentation, and so robbed the Church of the use of those gifts. On the other side, the inferior sort envied the better, and went about to make a departure, so that all that body was as it were scattered and rent in pieces. So then wee going about to remedie these abuses, willeth them first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all. a Ignorant to what purpose these gifts are given you. b He prooveth the same by comparing their former state with that wherein they were at this time indued with those excellent gifts. c As touching Gods service and the Covenant, meere strangers. d The conclusion: Know you therefore, that you cannot so much as move your lippe to honour Christ withall, but by the grace of the holy Ghost. e Mar. 9. 31. f Iohn. 13. 13. chap. 8. 5. psal. 2. 11. g Doeth curse him, or by any meanes whatsoever diminish his glory. h In the second place, hee layeth another foundation, to wit, that these gifts are divers, as the functions also are divers, and their offices divers, but that one selfe same Spirit, Lord and God is the giver of all these gifts, and that to one end, to wit, for the profit of all. i The Spirit is plainly distinguished from the gifts. k So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderfull things.

God

God is the same which worketh all in all.

7 But the manifestation of the Spirit is ^f given to every man, to ^g profit withall.

8 ^s For to one is given by the Spirit the word of ^h wisdom: and to another the word of knowledge, by the same Spirit:

9 And to another ⁱ is given faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the ⁱ operations of great workes: and to another, ^k prophetic: and to another, the ^l discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh one and the selfe same Spirit, distributing to every man severally ⁶ as he will.

12 7 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one body: ⁸ even so is ^m Christ.

13 For by one Spirit are wee all baptized into ⁿ one body, whether ^{uue} be Jewes, or Grecians, whether ^{uue} be bond, or free, and have bene all made to ^o drinke into one Spirit.

14 9 For the body also is not one member, but many.

15 10 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 11 If the whole body ^{uvere} an eye, where ^{uvere} the hearing? If the whole ^{uvere} hearing, where ^{uvere} the smelling?

18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where ^{uvere} the bodie?

20 But now are there many members, yet but one body.

^k Foretelling of things to come.

^l Whereby

false prophets are known from true, where in Peter passed Philip in discovering Symon Magur, Actes 8, 20.

* Rom 12, 3. ephes 4, 7.

⁶ Hee addeth

moreover some thing else, to wit, that although these gifts are unequal, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution.

7 He setteth forth his former saying by a similitude taken from the body: This sayeth hee, is manifestly seene in the bodie, whose members are divers,

but yet so knit together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, sayeth hee, of the mysticall body of Christ, for all wee that beleve, whether wee be Jewes or Gentiles, are by one selfsame Baptisme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee have drinke one selfe same Spirit, that is to say, a spirituall feeling, perceivance and motion common to us all, out of one cuppe.

^m Christ is yna together with his Church.

ⁿ To be come one body with Christ.

^o By one quickening drinke of the Lordes blood, wee are made partakers of his onely Spirit.

9 Hee amplifieth that which followed of the similitude, as if hee should say, The unitie of the body is not onely not left by this diversitie of members, but also it could not be a body, if it did not consist of many, and those were divers members.

10 Nowe hee buildeth his doctrine upon the foundations which hee had layed: and first of all hee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speakeith unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they: nowe this is, sayeth hee, as if the foote should say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all partes ought rather to defend the unitie of the body, being coupled together to serve one the other.

11 Againe, speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should be equall one to another, there would followe a destruction of the whole body; yea, and of themselves: for it could not be a body, vlesse it were made off many members knit together, and divers one from the other. And that no man might finde fault with this division as unequal, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

21 11 And the eye cannot say unto the hand, I have no neede of thee: nor the head againe to the feete, I have no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be ^p more feeble, are necessary.

23 And upon those members of the bodie, which wee thinke most dishonest, put wee more ^q honestie on: and our vncomely parts have more comeliness on.

24 For our comely parts neede it not: but God hath tempered the body together: and hath given the more honour to that part which lacked,

25 Least there should be any division in the bodie: but that the members should have the same ^r care one for another.

26 13 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for your ^s part.

28 * And God hath ordained some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, ^t helpers, ^u governors, diversitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all speake with tongues? doe all interpret?

31 14 But desire you the best gifts, and I will yet shew you a more excellent way.

they have a communitie both in commodities and discommodities, the smallest and vilest offices, and therefore small accounted of, of the rest.

^r Should bestow their operations and offices to the profit and preservation of the whole body. 13 Nowe hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are diverse functions and divers gifts, it is their duerie, not to offend one against another, either by envie or ambition, but rather that they being ioyned together in love and charitie one with another, every one of them bestow to the profit of all, that which hee hath received, according as his ministry doeth require.

^s For all Churches where. ^t The offices of Leacons. ^u He setteth forth the order of Elders which were the maintainers of the Churches discipline.

14 Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, & such as are most profitable to the Church, and so if they contend to excell one another in love, which surpasseth all other gifts.

CHAP. XIII.

* He sheweth that there are gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth unto the commendation of it.

Though I speake with the tongues of men and Angels, and have not love, I am as sounding brasse, or a tinkling cymbal.

2 And though I had the gift of prophetic, and knew all secrets and all knowledge, yea, if I had all ^c faith, so that I could remoove ³ mountaines, and had not love, I were nothing.

3 And though I feede the poore with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

those gifts are given. For to what purpose are those gifts, but to Gods glory, and the profite of the Church, as is before proved: so that those gifts without Charitie, have no right use.

^a A very earnest kind of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not use them to the benefite of my neighbour, it were nothing els but a vaine and prattling kind of babbling.

^b That giveth a rude and no certaine sound. ^c By faith, he meaneth the gift of doing miracles, and not that faith which iustified, which cannot be void of Charitie as the other may. ³ Mat. 17, 20.

12 Nowe one the other side, hee speaketh unto them which were indued with more excellent gifts, willing them not to despise the inferiours as vnprofitable, and as though they served to no use: for God, sayeth hee, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lacke the more abiekt and such as we are ashamed of, and that they should have more care to see unto them, and to cover them: that by this meanes the necessitie which is on both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of divers degrees and conditions, yet because that are ioyned together,

^p Of the

^q Wee

operations and offices to the

the same doctrine

that seeing there are diverse

either by envie or ambition,

but rather that they being

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gifts.

1 Hee reasoneth

first of Charitie,

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sheweth by this,

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all other gifts are

as nothing be-

fore God, which

partly he proveth

partly by an in-

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gument taken of the

end, wherefore

^a He describeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary: and also how faire they are from it: and therefore how vainely and without cause they are proud.

^d Word for word deserveth wrath.

^e It is not constitucious.

^f Reioyce that righteousness in the righteous. For the Hebrewes meane by truth, righteousness.

^g Again become mendeth the excellencie of charity, in that that it shall never be abolished in the

Saints, whereas the other gift which are necessary for the building up of the Church, so long as we live here, shall have no place in the world to come. ^g The way to get knowledge by prophecyng. ⁴ The reason: Because we are now in that state, that wee have neede to learne dayly, and therefore we have neede of those helpe, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they then, when wee have obtained and gotten the full knowledge of God, which serve now but for them which are imperfect, and goe by degrees to perfection? ^h We learne imperfectly. ⁵ He setteth forth that that he sayd, by an excellent similitude, comparing this life to our infancie or childhood, wherein we stagger and stammer rather then speake, and thinke and understand but childish things, and therefore have neede of such things, as may forme and frame our tongue and minde: But when we become men, to what purpose should wee desire that stammering, those childish toys, and such like things, whereby our childhood is framed by little and little? ⁶ The applying of the similitude of our childhood to this present life, wherein wee darkely behold heavenly things, according to the small measure of light which is given us, through the understanding of tongues, and hearing the teachers and ministers of the Church: of our mans age and strength, to that heavenly and eternall life, wherein when we behold God himselfe present, and are lightened with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betwene themselves with mult servant love, and therefore charity shall not be abolished, but perfected, although it shall not be sheweth forth and entertained by such manner of duties as peculiarly and onely belong to the infirmities of this life. ⁱ All this must be understood by comparison. ⁷ The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now we have three things, and they remaine sure if wee be Christs as without which true religion cannot consist, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when wee have presently gotten them, to what purpose should wee have faith and hope? but yet there at length shall wee truly and perfectly love both God, and one another.

CHAP. XIV.

¹ Hee commendeth the gifts of prophecyng: ⁷ and by a similitude taken of muscicall instruments, ¹² he teacheth the true vse of interpreting the Scriptures: ¹⁷ hee taketh away the abuse: ³⁴ And forbiddeth women to speake in the Congregation.

Followe after love, and covet spirituall gifts, and rather that ye may a prophetic.

^a He interpreteth now of that, that he spake before:

Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principall: and so esteeme those things as most excellent: which profit the greater part of men; as prophecyng, that is to say, the gifts of teaching and applying the doctrine, which was contained in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few seeme to be marvellous as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, unless there were an interpreter. ^a What prophesie is, he sheweth in the third verse.

² For hee that speaketh a strange tongue, speaketh not unto men, but unto God, for no man heareth him: howbeit in the spirit he speaketh secret things.

³ But he that prophecieth, speaketh unto men to edifying, and to exhortation, and to comfort.

⁴ He that speaketh strange language, edifieth himselfe: but hee that prophecieth, edifieth the Church.

⁵ I would that ye all spake strange languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that speaketh divers tongues, except hee expound it, that the Church may receive edification.

⁶ And now, brethren, if I come unto you speaking divers tongues, what shall I profit you, except I speake to you, either by revelation, or by knowledge, or by prophecyng, or by doctrine?

⁷ Moreover things without life which give a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shall it be known what is piped or harped?

⁸ And also if the trumpet give an uncertaine sound, who shall prepare himselfe to battell?

⁹ So likewise you, by the tongue, except yee utter words that have signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre.

¹⁰ There are so many kinds of voyces (as it cometh to passe) in the world, and none of them is dumbe.

¹¹ Except I know then the power of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian unto me.

¹² Even so, forasmuch as yee covet spirituall gifts, seeke that ye may excell unto the edifying of the Church.

¹³ Wherefore, let him that speaketh a strange tongue, pray that he may interpret.

¹⁴ For if I pray in a strange tongue, my spirit prayeth: but mine understanding is without fruit.

¹⁵ What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit: but I will sing with the understanding also.

¹⁶ Else, when thou blestest with the spirit, how shall hee that occupieth the rounge of the unlearned, say Amen, at thy giving of thanks,

the spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can vnderstand. ^d Which may further men in the studie of godlinesse.

^e The company. ³ He setteth forth that which he said, by a similitude, which he borroweth and taketh from instruments of musick, which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better vsed.

^f That doth utter the matter it selfe. ⁴ He prooveth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifold variety of languages, insomuch that if one speake to another without an interpreter, it is as if he spake not.

^g As the Papists in all their sermons and they that ambitiously poyne out some Hebrew or Greeke words in the Pulpit before the unlearned people, thereby to get them a name of vaine learning. ⁵ The conclusion: if they will excell in those spirituall gifts, as it is meet, they must seeke the profit of the Church, and therefore they must not vie gift of tongues, unless there be an interpreter to expound the strange & unknown tongues, whether it be himselfe that speaketh, or another interpreter.

^h Pray for the gift of interpretation. ⁶ A reason: Because it is no sufficient for us to speake so in the Congregation, that wee our selves doe worship God in spirit, that is, according to the gift that we have received, but we must also be understood of the company, lest that be unprofitable to other which we have spoken. ⁱ If I pray, when the Church is assembled together, in a strange tongue.

^k The gift and inspiration which the spirit giveth me, doth his part, but onely to my selfe. ^l No fruit cometh to the Church by my prayers. ^m So that I may be understood of other, and may instruct other. ⁷ Another reason: Seeing that the whole Congregation must agree to him that speaketh, and also witness the agreement, how shall they give their assent or agreement which know not what is spoken? onely without all consideration of the hearers. ⁿ He that setteth as a private man.

^p So then one uttered the prayers, and all the company answered, Amen.

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from the dead, how say some among you, that there is no resurrection of the dead?

13 4 For if there be no resurrection of the dead, then is Christ not risen:

14 5 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false witnesses of God: for wee have testified of God, that he hath raised up Christ: whom he hath not raised up, if so be the dead be not raised.

16 6 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: 7 ye are yet in your sinnes.

18 8 And so they which are asleepe in Christ, are perished.

19 9 If in this life onely we have hope in Christ, we are of all men the most miserable.

20 10 But now is Christ risen from the dead, and was made the first fruites of them that slept.

21 12 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 13 But every man in his owne order: the first fruites is Christ, afterwarde, they that are of Christ, at his coming shall rise againe.

24 14 Then shall be the end, when he hath delivered up the kingdome to God, even the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne *till he hath put all

his enemies *vnder his feete.

26 The last enemy that shall be destroyed, is death.

27 4 For he hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued unto him, then shall the Sonne also himselfe be subiect unto him, that did subdue all things vnder him, that God may be all in all.

29 15 Els what shall they doe which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are wee also in ieopardie every houre?

31 By our perioycing which I have in Christ Iesus our Lord, I die daily.

32 17 If I have fought with beasts at Ephesus after the maner of men, what advantageth it me, if the death be not raised up? let us eate and drinke: for to morow we shall die.

33 19 Be not deceived: evill speakings corrupt good manners.

34 Awake to live righteously, and sinne not: for some have not the knowledge of God, I speake this to your shame.

35 20 But some man will say, How are the dead raised up? and with what body come they foorth?

36 21 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall bee, but bare corne as it falleth, of wheat, or of some other.

38 22 But God giveth it a body at his pleasure,

and hee will give it a body as he will. *h* Christ is considered here, as he appeared in the forme of a servant, in which respect he ruleth the Church as head, and that because this power was given him of his Father. *i* The shutting up of the arguments, which is taken from the whole to the part: for if all his enemies shall be put vnder his feet, then must it needs be that death also shall be subdued vnder him. *k* Psal. 8. 6. Heb. 2. 8.

m Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the saints which bee in the graves shall not be glorified until the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, hee is subiect to his father together with vs. *n* August. booke 2. chap. 8. of the Trinitie. *o* By this high kinde of speech, is set forth an incomprehensible glorie which floweth from God, and shall fill all of vs, as we are ioyned together with our head, but yet so, that our head shall alwayes reserve his preeminence.

p As though he said, I die daily, as all the miseries I suffer, can well witnesse, which I may truly boast of, that I have suffered amongst you. *q* Not upon any godly motion, nor casting mine eyes upon God, but carried away with vaine glory, or a certaine headinesse. *r* I saie. 22. 13. *s* The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may have a remedy against death because that Baptisme is a token of regeneration. *t* They that are baptized, to this end and purpose, that death may be put out in them, or to rise againe from the death, whereof baptisme is a seale. *u* The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so dayly cast them selves in danger of so many deaths? *v* As though he said, I die dayly, as all the miseries I suffer, can well witnesse, which I may truly boast of, that I have suffered amongst you.

w The taking away of an obiection: but thou Paul didst ambitiously, as commonly men are wont to doe when thou diddest fight with beasts at Ephesus: That is very like, saith Paul, for what could that advantage mee, were it not for the glory of eternall life which I hope for? *x* Not upon any godly motion, nor casting mine eyes upon God, but carried away with vaine glory, or a certaine headinesse. *y* I saie. 22. 13. *z* The seventh argument which dependeth upon the last: if there be no resurrection of the dead, why doe we give our selves to any thing els, save to eating and drinking?

a These are speeches that Epicures use. *b* The conclusion with a sharpe exhortation, that they take heed of the naughty companie of certaine: from whence bee sheweth that this mischief sprang: warning them to bee wise with sobriety unto righteousness.

c Now that he hath proved the resurrection, he discourseth their doctines, in that they scoffingly demanded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly, what manner of bodies they should have. Therefore he sendeth these fellows which seemed to themselves to be marvellous wise and wittie, to be instructed of poore rude husbandmen.

d Thou mightest have learned either of these, saith Paul, by daily experience: for seedes are sown, and rotte, and yet notwithstanding so fatte it is off, that they perish: that contrarywise they grow up fatte more beautifull: and whereas they are sown naked and drie, they spring up greene from death by the vertue of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie?

e Wee see a diversitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it one kinde, at it is evident in a graine which is sown bare, but springeth up farre after another sort: and also in divers kinds of onefelfe same sort, as amongst beasts: and also amongst things of divers sortes, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or changing of them into a better state, as a thing impossible, or strange.

f Wee see a diversitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it one kinde, at it is evident in a graine which is sown bare, but springeth up farre after another sort: and also in divers kinds of onefelfe same sort, as amongst beasts: and also amongst things of divers sortes, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or changing of them into a better state, as a thing impossible, or strange.

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe. 5 The proove of that absurditie by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gave vnto it is vaine, and we are liars. 6 He repeateth the same argument taken of an absurditie, purposing to shewe how faith is in vaine if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vaine should we beleevethat our sinnes were forgiven us, if they remaine: but they doe remaine, if Christ rose not from death.

8 They are yet in their sinnes, which are not sanctified, nor have obtained remission of their sinnes.

8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ, are perished. So then what profit cometh of faith? 6 The third argument, which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleve in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument. Therefore Christ is risen againe.

11 Hee putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe, Therefore shall wee the faithfull (for of them be speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set foorth unto us, to be considered of, not as a private man apart and by himselfe, but as the first fruites: And he taketh that which was knowen to all men, to wit, that the whole beape is sanctified in the first fruites. * Colos. 1. 18. revelat. 1. 5.

f Hee alludeth to the first fruites of corne, the offering wherof sanctified the rest of the fruits. Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came over all, so from one man Christ, life cometh vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g Shall rise by the vertue of Christ. 13 Hee doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion bee passeth in the next argument. * 1. Thes. 4. 13.

14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whom all things are made subiect (the promiser onely except) to the end that the Father may afterwarde triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the overcoming of his enemies (whereof some most be deprived of all power, as Satan and all the wicked, be they never so proud and mightie, and other must be utterly abolished as death) and a plaine and full delivery of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, cleaving fast vnto their head Christ, his Kingdome and glory as a king in his subiects. Moreover he putteth the first degree of this Kingdome to the resurrection of the Sonne, who is the head: and the perfection, in the full construction of the members with the head, which shall be in the latter day.

Now all these tende to this purpose, to shew that vnlesse the dead doe rise againe, neither the Father can be King above all, neither Christ be Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. h The shutting up and finishing of all things. i All his enemies which shall be spoiled of all the power they have. * Psal. 110. 2. Actes 2. 34. heb. 1. 13. and 10. 13.

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even to every seed his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds:

40 There are also heavenly bodies, and earthly bodies: but the glorie of the heavenly is one, and the glorie of the earthly is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from another starre in glorie.

42 23 So also is the resurrection of the dead, The bodie is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie: it is sown in weakenesse, and is raised in power.

44 24 It is sown a naturall bodie, and is raised a spirituall bodie: there is a naturall body, and there is a spirituall bodie.

45 25 As it is also written, The first man Adam was made a living soule: and the last Adam was made a quickening spirir.

46 26 Howbeit that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord from a heaven.

48 27 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as wee have borne the image of the earthly, so shall we beare the image of the heavenly.

50 28 This say I, brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherite incorruption.

51 29 Behold, I shew you a secret thing, Wee shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpeter shall blowe, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortalitie.

25 That is called a naturall bodie, which is quickened and maintained by a living soule onely, such as Adam was, of whome all wee are borne naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into us.

26 Secondly he willeth the other of this double state or qualitie to be observed, that the naturall was first. Adam being created of the clay of the earth: and the spirituall followed and came upon it, to wit, when as the Lord being sent from heaven, endued our flesh which was prepared and made fit for him, with the fulnes of the Godhead.

27 Wallowing in dirt, and wholly given to an earthly nature. 28 The Lord is said to come downe from heaven by that kinde of speech, whereby that which is proper to one is vouched of another. 29 He applyeth both the earthly naturalitie of Adam (if I may so say) to our bodies, so long as they are naturally conversant on earth, to wit, in this life, and in the grave: and also the spiritualitie of Christ to the same our bodies, after that they are risen againe, and hee saith that that goeth before and this shall followe.

30 Not a vaine and false image, but such an one as had the truth with it indeede. 31 The conclusion: We cannot be partakers of the glorie of God, unless we put off all that grosse and filthie nature of our bodies, subject to corruption, that the same bodie may be adorned with incorruptible glorie.

32 Flesh and blood are taken here for a living bodie, which cannot attaine to corruption, unless it put off corruption. 33 He goeth further, declaring that it shall come to passe that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be reued with a sudden change, which change is verie requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred unto that latter time.

34 A thing that hath bene hid, and never known hitherto, and therefore worthie that you give good eare unto it. 35 He sheweth

that the time shall be verie short, 2. Mar. 29. 31. 1. thess. 4. 16.

23 Hee maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall be found, and altogether of a nature that can not be corrupt: Glory, because they shall be adorned with beautie, and honour: Power, because they shall continue everlasting without meat, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption. 24 Buried, and man is hid as seed in the ground. 25 Void of honour, void of glorie, and beautie.

26 Freed from the former weakenesse, whereas it is subject to such alteration and change, that it cannot maintaine it selfe without meat and drinke, and such other-like helpes.

24 He sheweth perfectly in one word, this change of the qualitie of the bodie by the resurrection, when he saith, that of a naturall bodie, it shall become a spirituall body, which two qualities being cleane different, the one from the other, hee

straightway expoundeth, and setteth forth diligently. 25 That is called a naturall bodie, which is quickened and maintained by a living soule onely, such as Adam was, of whome all wee are borne naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into us. 26 Secondly he willeth the other of this double state or qualitie to be observed, that the naturall was first. Adam being created of the clay of the earth: and the spirituall followed and came upon it, to wit, when as the Lord being sent from heaven, endued our flesh which was prepared and made fit for him, with the fulnes of the Godhead. 27 Wallowing in dirt, and wholly given to an earthly nature. 28 The Lord is said to come downe from heaven by that kinde of speech, whereby that which is proper to one is vouched of another. 29 He applyeth both the earthly naturalitie of Adam (if I may so say) to our bodies, so long as they are naturally conversant on earth, to wit, in this life, and in the grave: and also the spiritualitie of Christ to the same our bodies, after that they are risen againe, and hee saith that that goeth before and this shall followe. 30 Not a vaine and false image, but such an one as had the truth with it indeede. 31 The conclusion: We cannot be partakers of the glorie of God, unless we put off all that grosse and filthie nature of our bodies, subject to corruption, that the same bodie may be adorned with incorruptible glorie. 32 Flesh and blood are taken here for a living bodie, which cannot attaine to corruption, unless it put off corruption. 33 He goeth further, declaring that it shall come to passe that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be reued with a sudden change, which change is verie requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred unto that latter time. 34 A thing that hath bene hid, and never known hitherto, and therefore worthie that you give good eare unto it. 35 He sheweth

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying, that is written, Death is swallowed up into victorie.

55 O death where is thy sting? O grave where is thy victorie?

56 The sting of death is sinne: and the strength of sinne is the Law.

57 But thanks be unto God, which hath given us victorie through our Lord Iesus Christ.

58 Therefore my beloved brethren, bee ye stedfast, unmooveable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

CHAP. XVI.

1 He exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timothee, 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

Concerning the gathering for the Saintes, as I have ordained in the Churches of Galatia, so doe ye also.

2 Every first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by letters, them will I send to bring your liberalitie unto Hierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Nowe I will come unto you, after I have gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whithersoever I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus untill Pentecost.

9 For a great doore and effectually is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that hee be without feare with you: for he workerh the worke of the Lord, even as I doe.

11 Let no man therefore despise him: but convey him forth in peace, that hee may come unto me: for I looked for him with the brethren.

12 As touching our brother Apollo's, I greatly desired him to come unto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall have convenient time.

13 Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in love,

15 Now brethren, I beseech you (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have given themselves to minister unto the Saints.)

16 That yee be obedient even unto such, and to all that helpe with us and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they have supplied the want of you.

18 For they have comforted my spirit and yours: I acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

* Ose. 13. 24. heb. 2. 4. 2. I. bu. 5. 5. 30 An exhortation taken of the profit that ensueth, that seeing they understand that the glorie of the other life is laid up for faithful workemen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead. f Through the Lords help & goodness working in us.

1 Collections in old time were made by the Apostles appointment the first day of the weeke, on which day the manner was then to assemble themselves. a Which in times past was called Sunday, but now is called the Lords day. b That every man bestow, according to the abilitie that God hath blessed him with. c Which you shall give them to carie. 2 The residue of the Epistle is spent in writting of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians. d Verie fit and convenient to doe great things by. e Without any iust occasion of feare. f Safe and found, and that with all kind of curiositie.

g Stephanas in the name of a man and not of a woman. h Given themselves wholly to the ministerie. i That you honour and reverence them be obedient to them, and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves, and their goods to helpe you withall. k Mine heart. l Take them for such men as they are indeed.

13 Hee attributeth the praise of this constancie onely to the grace of God, through the holy Ghost, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselves doe know all this to be true.

21 13 And it is God which stablished us with you in Christ, and hath anointed us. 22 Who hath also sealed us, and hath given the earnest of the Spirit in our hearts. 23 14 Nowe, I call God for a record unto my soule, that to spare you, I came not as yet unto Corinthus. 24 15 Not that wee have dominion over your faith, but wee are helpers of your ioy: for by faith ye stand.

CHAP. II.

1 Hee excuseth his not comming unto them, 2 and privily reprehendeth them: 4 Hee sheweth that such is his affection towards them, 5 that he never reioyceth but when they are mercie. 6 Perceiving the adulterer (whom he commanded to be delivered up to Satan) to repent, hee requesteth that they forgive him. 31 Hee mentioneth his going into Macedonia.

BUT I determined thus in my selfe, that I would not come againe to you in a heavineffe.

2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

3 And I wrote this same thing unto you, least when I came, I should take heavineffe of them of whom I ought to reioyce: this confidence have I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote unto you with many teares: not that yee should be made sorie, but that ye might perceive the love which I have, specially unto you.

5 1 And if any had caused sorowe, the same hath not made me sorie, but partly (least I should more charge him) you all.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that nowe contrariwise yee ought rather to forgive him, and comfort him, least the same should be swallowed up with overmuch heavineffe.

8 Wherefore, I pray you, that you would confirme your love towards him.

9 For this cause also did I write: that I might know the prooffe of you, whether yee would be obedient in all things.

10 To whom yee forgive any thing, I forgive also: for verely if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the sight of Christ.

11 Least Satan should circumvent us: for we are not ignorant of his enterprises.

12 2 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened unto me of the Lord.

13 I had no rest in my spirit, because I found

a Causing griefe amongst you, which hee should have done if he had come to them before they had repented them.

b For I trusted that you would take that out of the way forthwith, which you knew I was discontented with, considering how you are perswaded that my ioy is your ioy. 1 Hee passeth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the releasing and unloosing of the incestuous person, because he seemed to have given sufficient testimonie of his repentance: shewing the true use of excommunication, to wit, that it proceed not of hatred, but of love, and so end, least if we keepe no measure, we serve Satan the devill.

c As if he sayd, All that sorrow is

so cleane wiped away, as though he had never felt it. d As for me (saith Paul) I have no more to doe with him. e Least I should overcharge him, who is burdened enough of himselfe, which I would be glad were taken from him. f That whereas before you punished him sharply, you would now forgive him. g That at my entreatie, you would declare by the consent of the whole Church, that you take him againe for a brother. h Truly and from the heart. i Of his mischievous counsell and devilish will. 2 He returneth to the confirmation of his Apostleship, and bringeth forth the testimonies, both of his labour, and also of Gods blessing.

not Titus my brother, but tooke my leave of them, and went away into Macedonia.

14 Now thanks be unto God, which alwayes maketh us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 3 For we are unto God the sweete favour of Christ, in them that are saved, and in them which perish.

16 To the one we are the favour of death, unto death, and to the other the favour of life, unto life: and who is sufficient for these things?

17 4 For we are not as many, which make I marchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we in Christ.

may rather very many reiected and detested him, seeing that he preacheth Christ, not onely as a Saviour of them that beleeve, but also as a Judge of them that contemne them.

4 Againe, he putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serveth sincerely, and without all dishonest affection: whereof he maketh them witnesses even to the 6. verse of the next chapter.

4 Chap. 4. 2. I We doe not handle it craftily and covetously, or lesse sincerely then we ought: and he setteth a metaphor which is taken from bucklers, which use to play the false harlots with whatsoever cometh into their hands.

CHAP. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 He is a minister not of the letter, but of the Spirit. 8 He sheweth the difference of the Law, and the Gospel, 13 that the brightnesse of the Law doth rather dimme the sight then lighten it: 18 But the Gospel doeth make manifest Gods countenance unto us.

DOEE wee beginne to praise our selves againe? or need we as some other, Epistles of recommendation unto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is understood and read of all men.

3 In that ye are a manifest, to be the Epistle of Christ, ministered by us, and written, not with ynce, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God:

5 Not that wee are sufficient of our selves, to thinke any thing as of our selves: but our sufficiency is of God,

6 2 Who also hath made us able ministers of the Newe Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 If then the ministration of death written with letters, and ingraven in stones, was glorious, so that the children of Israel could not beholde the face of Moses, for the glorie of his

rie of the Priesthood of Levi, with the ministerie of the Gospel, and the Apostolical ministerie, which he handleth afterward more fully.

d Thus boldnesse we reserve, and thus gloriously may we boast of the worthinesse and fruit of our ministerie. e To that we are fit and meet to make other men partakers of so great a grace.

2 Hee comparing it with the ministerie of the Law, which hee considereth in the person of Moses, by whom the Law was given: against whome he setteth Christ the authour of the Gospel. Now this comparison is taken from the verie substance of the ministerie. The Law is as it were a writing of it selfe dead, and without efficacy: but the Gospel, or new covenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and saving of men. The Law propoundeth death, accusing all men of unrighteousnesse: The Gospel offereth and giveth righteousness and life. The governance of the Law served for a time to the promise: The Gospel remaineth to the end of the world. Therefore what is the glorie of that in comparison of the maiestie of this?

f Not of the Law, but of the Gospel. g Imprinted and ingraven: so that by this place we may plainly perceive, that the Apostle speaketh not of the ceremonies of the Law, but even of the ten commandements. h This word Glory, becometh a brightnesse, and a maiestie, which was bodily in Moses, but spiritually in Christ.

countenance

k He alludeth to the offering of the Priests, and the incense of the sacrifices.

3 He desireth that ought should be taken away from the dignitie of his Apostleship, because they sawe evidently that it was not received with like successe in every place.

a The Apostle frameth his speech wisely, that by little and little he may come from the commendation of the person, to the matter it selfe. b Which I tooke paines to write as it were.

c By the way he setteth the vertue of God, against the ynce wherewith Epistles are commonly written, to shew that it was wrought by God.

1 He alludeth by the way, to the comparison, of the outward ministe-

i Whereby God of-
fereth, tea and gi-
ueth the spiri, not
as a dead thing, but
a quickning spi-
rit, working life.
k To wit of Christ,
which being impu-
red to us as our
crime, we are not
onely not condem-
ned, but also we
are crowned as
righteous.

l The Law, yea, &
the en commande-
ments themselves,
together with Mo-
ses, is abolished, if
we consider the
ministerie of Moses
a part by it selfe.
3 Hee sheweth
wherein standeth
this glory of the
preaching of the
Gospel, to wit, in
that that it setteth
foorth plainly and
evidently, that
which the Lawe
shewed darkely,
for it sent them
that heard it to be
healed of Christ,
which was to
come, after it had
wounded them.

Exod. 34. 34.

4 He expoundeth
by the way the allegorie of Moses his covering, which was a token of the darkenesse
and weakenesse that is in men, which were rather dyled by the bright shining of the
Lawe, then lightened, which covering was taken away by the coming of Christ, who
lightnerh the hearts, and turneth them to the Lord, that we may be brought from
the slaverie of this blindnesse, and set in the liberty of the light, by the vertue of
Christi Spirit. m Into the very bottome of Moses his ministerie. n Christ
in that spirit which taketh away that covering, by working in our hearts, whereunto also
the Law it selfe called us, though in vaine, because it speaketh to dead men, untill
the spirit quickeneth us. o John 4. 14. p Going forward in the allegory
of the covering, he compareth that Gospel to a glasse, which although it be most bright
and sparkeling, yet doeth it not onely not dazel their eyes, which looke in it, as the
law doth, but also transformeth them with his beames, so that they also be partakers
of the glory and shining of it, to lighten others: as Christ sayd unto his, You are
the light of the world, whereas he himselfe was the onely light. We are also com-
manded in another place, to shine as candles before the world, because we are parta-
kers of Gods Spirit. But Paul speaketh here properly of the ministers of the Gospel,
as it appeareth both by that that goeth before, and that that commeth after, and that,
setting them his owne example and his fellowes.

CHAP. IIII.

1 He sheweth that he hath so laboured in preaching the Gospel,
4 That such are even blinded of Satan, who doe not perceiue
the brightnesse thereof, 7 that the same is caried in earthen
vessels, 10 who are subiect to many miseries: 16 and
therefore hee exhorteth them by his owne example to be coura-
geous, 17 and contemne this present life.

1 Now he plain-
ly witnesseth that
both he and his
fellowes (through
the mercy of God)
do their vocation
and duetie uprightly
and sincerely neg-
lecting all dangers.
a Though we are
broken in pieces
with miseries and
calamities, yet we
grieue not.

b Subtilitie, and all kinde of deceipt, which men hunt after, as if
were denes and lurking holes, to cover their shamelesse dealings withall. c This
is it that in the former Chapter he called, making merchandise of the word of God.
2 An obitiation: Many beare the Gospel, and yet are no more lightened thereby then
by the preaching of the Lawe. Hee assereth. The fault is in the men themselves,
whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding
doeth he and his fellowes set forth the most cleare light of the Gospel to be seene and
beholden, seeing that Christ whom onely they preach, is he in whom only God will
be known, and as it were seene.

countenance (which glory is gone away.)

8 How shall not the i ministration of the Spirit
be more glorious?

9 For if the ministry of condemnation was
glorious, much more doeth the ministration of
righteousnes exceede in glory.

10 For even that which was glorified, was not
glorified in this point, that is, as touching the ex-
ceeding glory.

11 For if that which should be abolished, was
glorious, much more shall that which remaineth be
glorious.

12 3 Seeing then that we have such trust, we use
great boldnesse of speech.

13 4 And we are not as Moses, which put a
vaile upon his face; that the children of Israel
should not looke unto the m ende of that which
should be abolished.

14 Therefore their mindes are hardened: for
untill this day remaineth the same covering unta-
ken away in the reading of the olde Testament,
which vaile in Christ is put away.

15 But even unto this day, when Moses is read,
the vaile is layd over their hearts.

16 Nevertheless when their heart shall be tur-
ned to the Lord, the vaile shall be taken away.

17 Now the n Lord is the s Spirit, and where
the Spirit of the Lord is, there is liberty.

18 s But we all behold as in a mirrour the glo-
rie of the Lord with open face, and are changed
into the same image, from glory to glory, as by the
Spirit of the Lord.

4 In whom the god of this world hath blind-
ded the minds, that is, of the infidels, that the d light
of the glorious Gospel of Christ, which is the c
image of God, should not shine unto them.

5 3 For we preach not our selves, but Christ
Iesus the Lord, and our selves your servants for
Iesus sake.

6 For God s that commaunded the light to
shine out of darkenesse, is he which hath shined in
our hearts, to give the h light of the knowledge of
the glory of God in the face of Iesus Christ.

7 4 But we have this treasure in earthen ves-
sels, that the excellencie of that power might be
of God, and not of us.

8 We are afflicted on every side, yet are we
not in distresse: we are in doubt, but yet we de-
spaire not.

9 Wee are persecuted, but not forsaken: cast
downe, but we perith not.

10 6 Every where we beare about in our bodie
the i dying of the Lord Iesus, that the life of Iesus
might also be made manifest in our bodies.

11 For we which k live, are alwayes delivered
unto death for Iesus sake, that the life also of Ie-
sus might be made manifest in our l mortall flesh.

12 7 So then death worketh in us, and life in
you.

13 8 And because we have the same m spirit of
faith, according as it is written, s I beleaved, and
therefore have I spoken, wee also beleewe, and
therefore speake.

14 Knowing that hee which had raised up the
Lord Iesus, shall raise us up also by Iesus, and shall
set us with you.

15 9 For all things are for your sakes, n that that
most plenteous grace by the thanksgiving of ma-
ny, may redound to the praise of God.

16 Therefore wee faint not, o but though our
outward man perith, yet the inward man is e re-
newed daily.

17 For our p light affliction which is but for a
moment, causeth unto us a farre most excellent and
an eternall weight of q glorie:

18 While we looke not on the things which are
seene, but on the things which are not seene: for the
things which are seene, are temporall: but the
things which are not seene, are eternall.

to the end saith hee that all men may perceive that they stand not by any mans vertue,
but by the singular vertue of God, in that they die a thousand times, but never
perish.

6 An amplification of the former sentence, wherein he compareth his
afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life,
which oppresseth that death. s So Paul calleth that miserable estate and condition,
that the fith full, but especially the ministers, are in. k Which live, that life, to
wit, by the spirit of Christ, among so many and so great miseries. l subiect to
that miserable condition.

7 A very cunning conclusion: as if hee would say,
Therefore to be short, wee die, that you may live by our death, for that they ventured
into all those dangers for the building of the Churches sake, and they caused not to
conferme all the faithfull with the examples of their patience. 8 He declareth the
former sentence, shewing that hee and his fellowes die in a sort to purchase life to
others, but yet notwithstanding they are partakers of the same life with them: because
they themselves doe first beleeve that, which they propound to others to beleeve, to
wit, that they also shall be saved together with them in Christ. m The same
faith by the inspiration of the Spirit.

8 Psal. 116. 10. 9 Hee sheweth
how this constancie is preserved in them, to wit, because they respect Gods glorie,
and the salvation of the Churches committed unto them. n When it shall please
God to deliver me, and restore me to you, that exceeding benefite which shall be powred
upon me, shall in like sort redound to the glory of God, by the thanksgiving of many.
10 Hee addeth as it were a triumphant song, how that he is outwardly afflicted, but
inwardly hee profitteth daily: and passeth not at all for all the miseries that may be
sustained in this life, in comparison of that most constant and eternall glorie.

o Gathereth new strength, that the outward man be not overcome with the miseries
which come freshly one upon the necke of another, being maintained and upholden
with the strength of the inward man. p Afflictions are not called light, as
though they were light of themselves, but because they passe away quickly, when as
indeed our whole life is of no great long continuance. q Which remaineth for
ever firme and stable, and can never be shaken.

CHAP.

d The light of
plaine and light-
some preaching,
which telleth forth
the glory of
Christ.

e In whom the Fa-
ther setteth forth
himselfe to be seene
and beholden.

3 He remooveth
according to his
accustomed ma-
ner, all suspicion
of ambition: avou-
ching that he tea-
cheth faithfully,

but as a servant,
and witnessing
that all this light
which he and his
fellowes give to
other, proceedeth
from the Lord.

f To preach this
selfe same Iesus
18. 704.

4 Geo. 1. 3.

g Which made on-
ly with his word.

h That being ligh-
tened of God, we
should in like sort
give that light to
others.

4 He taketh away
a stumbling block,
by which was
darkened amongst
some, the bright
shining of the mi-
nisterie of the
Gospel, to wit,
because the Apo-
stles were the
most miserable of
all men, Paul an-
swereth that he and
all his fellowes
are as it were ear-
then vessels, but
yet there is in them
a most precious
treasure.

s Hee bringeth
marvellous rea-
sons, why the Lord
doth so afflict his
chiefest servants,

C H A P. V.

1 He continueth in the same argument, 8 touching the certain hope of salvation 8 through faith, 12 not so praise himselfe, 13 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

2 Taking occasion by the former comparison, hee compareth this miserabie body, as it is in this life, to a fraile and brittle tabernacle, against which hee setteth the heavenly Tabernacle, so terming that sure and everlasting condition of this same body glorified in heaven, in so much, sayth he, that we are not onely not addicted to this tabernacle, but also doe with sobbes and sighs desire rather that tabernacle. And so this place also concerning the glory to come, as put within the creature of the dignity of the ministerie, as the other was, whereof we spake in the beginning of the second Chapter. a He calleth the glory of immortality, which we shall be as it were clothed with, a garment. b Heavenly, not that the substance of it is heavenly, but for the glory of it. a An exposition of the former saying 8 we doe not without cause, desire to be clad with the heavenly house, that is, with that everlasting and immortal glory, as with a garment: for when we depart hence, we shall not remaine naked, having once cast off the covering of this bodie, but we shall take our bodie againe, which shall put on, as it were another garment besides: and therefore we sigh not for the wearinesse of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge whereof we have, even the Spirit of adoption. * Revel. 16, 15. c He meaneth that first creation, to give us to understand, that our bodie was made to this end, that they should be clothed with heavenly immortality. 3 Hee inferreth upon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this variance (for we are now so with God, that we beholde him but by faith, and are therefore now absent from him) but so that we aspire and have a longing alwayes to him: therefore also we beare our selves so, that we may be acceptable to him, both while we live here, and when we goe from hence to him. d He calleth them (bolde) which are alwayes resolute with a quiet & settled minde to suffer what dangers soever, nothing doubting, but their end shall be happy. e Faith of those things which we hope for, and not having God presently in our view. f And yet we are in such sort bolde, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding, we had rather depart hence to the Lord. g And seeing it is so, we strive to live so, that both in this our pilgrimage here wee may please him, and that at length wee may be received home to him. * Rom. 14, 10. 4 That no man might thinke it to pertaine to all, which he spake of that heavenly glory, hee addeth, that every one shall first render an account of his pilgrimage, after that hee is departed from hence. h We must all appeare personally, and enquiry shall be made of us, that all may see, how wee have lived. i Now hee passeth over, and taking occasion of the former sentence, returneth to the former chapter verse 16 confirming his owne sinceritie and his fellowes. j That terrible judgement. k Hee remooveth all suspicion of pride, by a new reason, because it is behoovable, not for his part, but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a few others. l In outward disguising, and that coloured shew of mans wilddome and eloquence, and not in true godlinesse, which is sealed in the heart.

For we know that if our earthly house of this tabernacle be destroyed, wee have a building given of God, that is, an house not made with hands, but eternall in the heavens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heaven.

3 Because that if we be clothed, we shall not be found naked.

4 For in deed wee that are in this tabernacle, sigh and are burdened because wee would not be unclothed, but would be clothed upon, that mortalitye might be swallowed up of life.

5 And he that hath created us for this thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are alway bold, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by faith, and not by sight.)

8 Neverthelesse, we are bold, and love rather to remoove out of the body, and to dwell with the Lord.

9 Wherefore also we covet, that both dwelling at home, and remooving from home, we may be acceptable to him.

10 For we must all appeare before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evill.

11 Knowing therefore that terror of the Lord, we perswade men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.

12 For wee praise not our selves againe unto you, but give you an occasion to reioyce of us, that yee may have to answer against them, which reioyce in the face, and not in the heart.

13 For whether we be out of our wit, we are it to God; or whether we be in our right minde, we are it unto you.

14 For that love of Christ constraineth us.

15 Because wee thus iudge, that if in one he dead for all, then were all dead, and he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose againe.

16 Wherefore, henceforth know we no man after the flesh, yea though wee had known Christ after the flesh, yet not henceforth know we him no more.

17 Therefore if any man be in Christ let him be a new creature. * Old things are passed away: beholde, all things are become new.

18 And all things are of God, which hath reconciled us unto himselfe by Iesus Christ, and hath given unto us the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, and hath committed to us the word of reconciliation.

20 Now then are we ambassadors for Christ: as though God did beseech you through us, wee pray you in Christes stead, that ye be reconciled to God.

21 For he hath made him to be a sinne for us, which knew no sinne, that wee should be made the righteousness of God in him.

rate upon nothing but that which is heavenly. 1 Possesseth us wholly. m Hee speaketh here of sanctification, whereby it cometh to passe that Christ liveth in us. n See the Romans chapter 6. and 7. 9 Hee sheweth what it is, not to live to ourselves, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to be so conversant amongst men, as not to care for those worldly and carnall things, as they doe which respect a mans stocke, his countrey, forme, glorie, riches, and such like, wherein men commonly dote, and wearie themselves.

10 An amplification: This is, sayeth hee, so true, that we doe not now thinke carnally of Christ himselfe, who hath nowe left the world, and therefore must be considered of us spiritually. 11 An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly. o As a thing made anew of God, for though a man be not newly created when God giveth him the Spirit of regeneration, but one of his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach us, that wee must attribute all things to the glorie of God: not that wee are stockes and blockes, but because God createth in us, both the will to will well, and the power to doe well.

12 Hee commendeth the excellencie of the ministerie of the Gospell, both by the authoritie of God himselfe, who is the authour of that ministerie, and also by the excellencie of the doctrine of it: for it announceth atonement with God, by free forgiveness of our sinnes, and iustification offered unto us in Christ, and that so lovingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers, to have consideration of themselves, and not to despise so great a benefit. And when hee so sayeth, hee plainly reprehendeth them which falsly chalenged to themselves the name of postours.

p Used our labour and travell. q A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him. r Who was cleane void of sinne. s Righteous before God, and that with righteousness which is not essentiall to us, but being essentiall in Christ, God imputeth it to us through faith.

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C H A P. VI.

1 He exhorteth them to leade their lives as it becometh Christians, 5 neither to be dismayed in tribulations, 9 nor puffed up with glory: 14 so avoid all uncleannesse, 16 considering that they are the temples of the living God.

So we therefore as workers together beseech you, that yee receive not the grace of God in vaine.

2 For he sayeth, * I have heard thee in a time accepted, and in the day of salvation have I taken of it, but also after they have received grace; that they may continue in it.

3 In that that grace is offered, it is of the grace of God, who hath appointed times, and seasons to all things, that we may take occasion when it is offered.

4 Which I of my free mercy and love towards thee, liked of and appointed: at which time God poured out that his marvellous love upon us.

5 succoured

6 succoured

7 succoured

8 succoured

9 succoured

10 succoured

11 succoured

12 succoured

13 succoured

14 succoured

15 succoured

16 succoured

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100 succoured

g He sheweth the Corinthians a picture of a true minister, in his owne example, and Timotheus and Silvanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.

b Declare and shew indeed.

* 1. Cor. 4. 1.

4 Hee first of all reckoneth up those things which are neither alwayes in the ministers, nor without exception, unless it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.

c In toying to and fro, finding no place of rest and quietnesse.

f Secondly, hee reckoneth up such vertues as are necessary, and ought alwayes to be in them, and whereby as by good armour, all letts and hinderances may be overcome.

d Preaching of the Gospel.

e Power to worke miracles, and to bring under the wicked.

f Vprightnesse.

6 Going about to rebuke them, hee sayth first, that he dealeth with them sincerely and with an open and plaine heart, and therefore with all plainnesse

that they do not the like in loving againe their Father.

g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy. h You are in mine heart, as in an house, and that no narrow or strait house, for I have opened my whole heart to you, but you are inwardly strait laced to me ward.

i After the manner of the Hebrewes, he calleth those tender affections which rest in the hearts bowels. 7 Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not only in mind, but also in body, that they may wholly be holy unto the Lord.

* Eccles. 13. 18. k What can there be betweene them? * 1. Cor. 3. 16. and 6. 19.

l He ferreteth the living God against idols. * Levit. 26. 11. m God dwelleth with us, because Christ is become God with us. * Isa. 54. 11. * Ier. 31. 1.

CHAP. VII.

2 Left by overmuch urging them he should dismay their tender minds, 2 he prooveth that all that he sayd, 4 proceeded of the great good will he bare unto them: 8 and therefore they should not be offended, that he made them sorry, 20 and brought them to repentance not to be repented of.

n Both of bodie and soule, that by their meane the sanctification may be perfect, consisting in both the parts thereof.

S Eeing then we have these promises, dearly beloved, let us cleanse ourselves from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.

succoured thee: beholde now the accepted time, beholde now the day of salvation.

3 Wee give no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things we approve our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by love unfained,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left,

8 By honour, and dishonour, by evil report, and good report, as deceivers, and yet true:

9 As unknownen, and yet knownen: as dying, and beholde, we live, as chastened, and yet not killed:

10 As sorrowing, and yet alway reioycing: as poore, and yet making many rich: as having nothing, and yet possessing all things.

11 O Corinthians, our mouth is open unto you, our heart is made large.

12 Ye are not kept strait in us, but ye are kept strait in your owne bowels.

13 Now for the same recompense, I speake as to my children, Be you also enlarged.

14 Be not unequally yoked with the infidels: for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what part hath the beleever with the infidel?

16 And what agreement hath the Temple of God with idols? for yee are the Temple of the living God: as God hath sayd, * I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selves, sayth the Lord, and touch none uncleane thing, and I will receive you.

18 And I will be a Father unto you, and yee shall be my sounes and daughters, sayeth the Lord Almighty.

2 Receive us: we have done wrong to no man: we have corrupted no man: we have defrauded no man.

3 I speake it not to your condemnation: for I have sayd before, that ye are in our hearts, to die and live together.

4 I use great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrors within.

6 But God, that comforteth the humble, comforted us at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when he told us your great desire, your mourning, your fervent minde to me ward, so that I reioyced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceive that the same Epistle made you sorry, though it were but for a season.

9 I now reioyce, not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by us.

10 For a godly sorrow causeth repentance unto salvation, not to be repented of: but the worldly sorrow causeth death.

11 For beholde, this thing that ye have beene godly sorry, what great care hath it wrought in you: yea, what clearing of your selves: yea, what indignation: yea, what feare: yea, what great desire: yea, what a zeale: yea, what revenge: in all things yee have shewed your selves, that yee are pure in this matter.

12 Wherefore, though I wrote unto you, I did not it for his cause that had done the wrong, neither for his cause that hath the iniurie, but that our care toward you in the sight of God might appeare unto you.

13 Therefore we were comforted, because ye were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I have boasted any thing to him of you, I have not bene ashamed: but as I have spoken unto you all things in truth, even so our boasting unto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling yee received him.

16 I reioyce therefore that I may put my confidence in you in all things.

feare of punishment, but because we feele we have offended God our most mercifull Father: contrary to this, there is one other sorrow, that onely feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first, is repentance, the fruit of the second, is desperation, unless the Lord helpe speedily. b It was not coloured nor counterfeited, but such as I dare stand to before God.

CHAP. VIII.

1 He exhortheth them by the example of the Macedonians, 9 and also even of Christ himselfe, 14 so be liberall toward the saints: 16 for which purpose, he sheweth that Titus, 18 and another brother came unto them.

W E doe you also to wit, brethren, of the grace of God bestowed upon the Church

of Hierusalem might be holpen in time convenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme poverie, to the ende that they should followe them, a The benefit that God bestowed upon the Churches,

1 He returneth no gaine from that admonition to his owne person, opposing the testimonies both of his faithfulness and also of his continually good will towards them.

b Let me have some place amongst you, that I may teach you.

c To condemne you of unkindnesse or treachery.

d Whose hearts are cast downe, and are very far spent.

e With those things which Titus tolde me of you at his coming, to wit, how fruitfully you reade over my letters, moreover and besides that, I am exceedingly refreshed with his presence

a An objection: But thou hast handled us roughly: the Apostle answereth that he used not this roughnes without griefe.

And hee addeth moreover, that he is also glad now that he drave them to that sorrow, although it was against his will, since it was so profitable unto them: for there is a sorrow not onely

praise worthy, but also necessary, to wit, whereby repentance groweth by certaine degrees, for the which repentance hee praiseth them highly. And this is the first part of this Epistle.

f Inasmuch that sorrow much tooke the amending of your leudnes and finnes.

g Godly sorrow is when we are not terrified with the

the sixt part of this epistle concerning divers exhortations to stir up the Corinthians to liberality, wherewith the poverty of the Church of Hierusalem might be holpen in time convenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme poverie, to the ende that they should followe them, a The benefit that God bestowed upon the Churches,

b For those manifold afflictions wherewith the Lord tried them, did not onely not quail their ioyfull readinesse, but also made it much more excellent, and famous.
c Of their owne accord they were liberall
d He calleth that, Grace, that other men would have called a burden. And this verse is to be expounded by the sixth verse.
a He amplifieth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre up the Corinthiansto accomplish the giving of almes, by sending againe of Titus unto them.
3 Thirdly he warneth them, that they deceiue not their expectation which they have conceived of them.
e At the request of the Macedonians.
f Then appeareth the naturalnesse of our love, when as indeede, and that frankly and freely, we helpe our brethren, even for Christ his sake.
4 The fourth argument taken from the example of Christ.
g He taketh good heede that hee seeme not to wring it out of them by constraint, for as little it be voluntarie, God doeth not accept it.
h Not onely to doe, but also to doe willingly: for he setteth out a readie will, yea without any enforcement by any other men, much lesse came is of ambition and vainglory.
i Against such, he is to excuse himselfe, because they are not rich, as though it were onely proper to rich men to helpe the poore.
7 Christian liberalitie is mutuall, that proportion may be observed.
h That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestowe some of theirs upon you.
i In the preaching of the Gospel.
k These almes which are bestowed for the reliefe of the Church of Hierusalem, liberalitie of the Churches, which is committed to our trust.

ches of Macedonia.

2 Because in great trial of affliction their ioy abounded, and their most extreme povertie abounded unto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power they were willing.

4 And prayed us with great instance that wee would receive the grace, and fellowship of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gave their owne selves, first to the Lord, and after unto us by the will of God,

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us, even so see that ye abound in this grace also.

8 This I say I not by commandement, but because of the diligence of others: therefore proove I the naturalnesse of your love,

9 For yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his povertie might be made rich.

10 And I shew my minde hereto: for this is expedient for you, which have begun not to do onely, but also to will, a yere agoe.

11 Now therefore performe to doe it also, that as there was a readinesse to will, even so yee may performe it of that which ye have.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased and you grieved: But upon like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie.

15 As it is written, * Hee that gathered much, had nothing over, and he that gathered little, had not the lesse.

16 And thanks be unto God, which had put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord he went unto you.

18 And wee have sent also with him the brother, whose praise is in the Gospel thorowout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this grace that is ministred by us unto the glory of the same Lord, and declaration of your prompt minde.)

20 Avoiding this, that no man should blame us in this abundance that is ministred by us.

21 * Providing for honest things, not onely before the Lord, but also before men.

22 And wee have sent with them our brother, whom wee have oft times proved to be diligent

7 Christian liberalitie is mutuall, that proportion may be observed.
h That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestowe some of theirs upon you.

8 Hee commendeth Titus and his two companions for many causes, both that their credit might not be suspected; as though hee had sent them only to spoyle the Churches, and also that they might be so much the readier to contribute.

i In the preaching of the Gospel.
k These almes which are bestowed for the reliefe of the Church of Hierusalem, liberalitie of the Churches, which is committed to our trust.

in many things, but now much more diligent, for the great confidence, which I have in you.

23 Whether any do enquire of Titus, he is my fellow and helper to you ward: or of our brethren, they are messengers of the Churches, and the glory of Christ.

24 Wherefore shew towards them, and before the Churches the prooffe of your love, and of the reioycing that we have of you.

dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.

C H A P. IX.

1 Why, albeit he thinketh well of their ready-will, 3 yet earnestly exhorteth them, 4 hee yeeldeth a reason: 6 He compareth almes to seed sowing, 10 which God doeth repay with great gaine.

FOR as touching the ministring to the Saints, it is superfluous for me to write unto you.

2 For I know your readines of minde, whereof I boast my selfe of you unto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath provoked many.

3 Now have I sent the brethren, least our reioycing over you should be in vaine in this behalfe, that ye (as I have sayd) be ready.

4 Least if they of Macedonia come with mee, and finde you unprepared, we (that wee may not say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, and come as of benevolence, and not as of nigardinesse.

6 This yet remember, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As every man wiltheth in his heart, so let him give, not *d grudgingly, or of necessity: *for God loveth a cheerefull giver.

8 And God is able to make all grace to abound toward you, that ye alwayes having all sufficiencie in all things, may abound in every good worke,

9 (* As it is written, He hath sparred abroad and hath given to the poore: his benevolence remaineth for ever.

10 Also hee that findeth seed to the sower, will minister likewise bread for food, and multiplie your seed, and increase the fruits of you benevolence.)

11 That on all parts ye may be made rich unto all liberalitie, which causeth through us thanksgiving unto God.

12 For the ministration of this service not onely supplieth the necessities of the Saints, but also abundantly causeth many to give thanks to God,

13 (Which by the experiment of this ministration prayse God for your voluntarie sub-

d With a sparing and nigardly heart. e Against his will, as leath to be evil reported of. f Eccles. 35, 10. g All God his bountifull liberalitie.

h Is everlasting: Now David speaketh of a man that feareth God, and loveth his neighbour, who shall never want (saye he) to give to others.

i There is none so good an inheritance to the godly, as bountifullnesse is.

3 Another excellent and double fruit of liberalitie towards the Saints, is this: that it giveth occasion to praise God, and that our faith is also thereby made manifest.

k By this prooffe of your liberality in this helping and succouring of them. l In shewing with one consent, that you acknowledge that only Gospel which you have willingly submitted your selves unto, declaring thereby, that you agree with the Church of Hierusalem.

m Titus his two companions.

n By whom the glory of Christ is set forth.

o All Churches shall be witnesses of this your godly dealing.

p The messengers whom they have chosen by all their consents, and sent them unto you.

r He wisely meeth with the suspicion which the

Corinthians might conceive, as though the Apostle in urging them so carefully, should doubt of their good will.

Therefore he witnesseth that hee doeth it not to teach them that they ought to helpe the Saints, seeing that he had become suretie for them to the Macedonians, but onely to stirre them up which were running of themselves to the ende that all things might both be in a better readinesse, and also be more plentifull.

a The word which he useth, signifieth such a stayednesse and settlednesse of minde, as cannot be mooved with any terror or feare.

b As from covetous men.

c Almes must be given neither nigardly, nor with a loathfull minde, or hardly: But a frauke and free almes is compared to a sowing which hath a most plentifull harvest of most abundant blessings following it.

d Determineth and appointeth freely with himselfe.

e Rom. 12 8.

f To helpe others.

g Psalme 133, 9.

h There is none so good an inheritance to the godly, as bountifullnesse is.

i Another excellent and double fruit of liberalitie towards the Saints, is this: that it giveth occasion to praise God, and that our faith is also thereby made manifest.

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million

m Least by his great commendation and praise, the Corinthians should be puffed up, he sheweth up this exhortation, with this exclamation,

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men.)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 m Thanks therefore be unto God for his unspeakable gift.

CHAP. X.

2 He sheweth with what confidence, 4 with what weapons, 6 and with what revenge he is armed against the cavillations of the wicked, 7 and that, when he is present, his deedes have no lesse power, 11 then his wordes have force when he is absent.

2 He returneth to the defence of his Apostleship, but so that he useth this authoritie therein: for hee warrmeth them earnestly and gravely, using also terrible chreearings to shew themselves such as are apt to be instructed. And he re- selleth certaine proud men which made no better accompt of him, then of a bragging Thraso, in that he used to be sharpe against them when he was absent, because they sawe no great maiestie in him after the manner of men, and besides, had proved his lenitie, notwithstanding that in his absence, he had written to them sharply. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentleness, he protesteth unto them that he will shew in deede how

NOW I Paul my selfe beseech you by the meeknesse, and a gentlenesse of Christ, which when I am present among you am base, but am bolde toward you being absent:

2 And thus I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme us as though we walked according to the flesh.

3 2 Nevertheless, though wee walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through a God, to cast downe holdes.)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ.

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the appearance? If any man trust in himselfe that he is Christes, let him consider this againe of himselfe, that as he is Christes, even so are we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lord hath given us for edification, and not for your destruction, I should have no shame.

9 This I say, that I may not seeme as if I were to feare you with letters.

10 For the letters, sayeth hee, are fore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent, such will we be also in deede, when we are present.

12 5 For we dare not make our selves of the number, or to compare our selves to them, which

saire they are deceived, which make that accompt of the office of an Apostle, that they do of worldly offices, that is, according to the outward appearance. a That nature which is inclined to mercie, rather then to rigour of iustice. b As though I had no other aide and helpe then that which outwardly I seeme to have; and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie. 2 Secondly he witnesseth, that although he be like unto other men, yet hee commeth furnished with that strength, which no holdes of man can march, whether they resist by craft and deceit, or by force and might, because he warreth with divine weapons. c Are not such as men get them authoritie withall one of another, and doe great actes. d Stand upon that infinite power of God. 3 An amplification of this spirituall vertue, which in such sort conquerech the enemies be they never so craftie and mightie, that it bringeth some of them by repentance unto Christ, and iustly revengeth others, that are stubbornly obstinate, separating them from the other which suffer themselves to be ruled. 4 Hee beatech into their heads that same matter, with great weight of wordes and sentences. e Do ye iudge of things according to the outward shew. f Not being told of it by mee. g Hee noteth out some one that was the seedes man of this speech. 5 Being constrained to refell the foolish bragges of certaine ambitious men, he witnesseth, that they are able to bring nothing, but that they falsly perswade themselves of themselves; and as for himselfe, although hee bragge of excellent things, yet hee will not passe the boundes which God hath measured him out, according whereunto he came even unto them in preaching the Gospel of Christ, and trusteth that hee shall goe further, when they have so profited that hee shall not need to tary any longer amongst them to instruct them. And hereunto is added an amplification, in that hee never succeeded other men in their labours. h This is spoken after a taunting sort.

praise themselves: but they understand not that they measure themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within our measure, * but according to the measure of the line, whereof God hath distributed unto us a measure to attaine even unto you.

14 For wee stretch not our selves beyond our measure, as though we had not attained unto you: for even to you also have wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of others mens labours: and wee hope, when your faith shall increase, to be magnified by you according to your line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in another mans line: that is, in the things that are prepared already.

17 * 6 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

CHAP. XI.

2 He testifieth that for the great loves sake be beareth to the Corinthians, he is compelled 5 to utter his owne praises: 9 and that he bestowed his labor on them without any reward, 13 that the false apostles should not surpasse him in any thing, 22 whom he farre excelled in those things which are praise worthy in deede.

W Ould to God, ye could suffer a little my foolishnesse, and in deede, ye suffer me.

2 For I am ielous over you, with a godly ielousie: for I have prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare least as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ:

4 2 For if he that commeth, preacheth another Iesus whom we have not preached: or if ye receive another spirit whom yee have not received: either another Gospel which ye have not received, ye might well have suffered him.

5 Verely I suppose that I was not inferiour to the very chiefe Apostles.

6 3 And though I be rude in speaking, yet I am not so in knowledge, but among you we have bene made manifest to the uttermost, in all things.

7 4 Have I committed an offence, because I abused my selfe, that ye might be exalted, & because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages of them to do you service.

9 And when I was present with you, and had need, * I was not shoulfull to the hinderance of any man: for that which was lacking unto me, the brethren which came from Macedonia,

2 He sheweth that they deceive themselves, if they looke to receive of any other man, either a more excellent Gospel, or more excellent gift of the holy Ghost. 3 He refuteth the flanders of those Thrasoes, I grant, sayth he, that I am not so eloquent an Orator, but yet they can not take away the knowledge of the Gospel from me, whereof you have had good prooffe, and that every manner of way. 4 Paul lacked not that kinde of eloquence which is meet for man, and fit for the Gospel, but he willingly wanted that painted kinde of speech, which to many new a dages hunt after and follow. 5 Another slander to wit, that he was a rascal, and lived by the labour of his owne hands. But herein sayth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to travell for my living with mine owne handes in part, and partly also when poverly constrained mee, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel unto you? * Chap. 12. 13.

i Upon a vaine persuasion that they have of themselves, they take upon them they care not what.

k They contemne all other, and measure all their doings only by themselves. l Of those things which God hath not measured to me. * Ephes. 4. 7.

m As though God had divided the whole world among the Apostles, to be husbanded.

n In countreyes which either men have prepared and husbanded with the preaching of the Gospel. * Iere. 9. 24.

1. Corinth. 1. 31.

7 He somewhat mitigateth that which he spake of himselfe, and therewith also preparateth the Corinthians to heare other things, witnesseth that he seeketh nothing els but to approve himselfe to God, whose glory he only seeketh.

2 He granteth that after a sort he playeth the fool in this vaunting of things, but he addeth that he doth it against his will, for their profit because hee feareth them deceived by certaine vaine and crafty men, through the craft and subtiltie of Satan.

a He speaketh as a word, but yet as one that seeketh them not for himselfe, but for God. b To marrie you together.

* Gene. 3. 4.

c This place is to be marked against them which loathe that plaine and pure simplicitie of the Scriptures, in comparison of the countour, and paintings of many eloquence. d Which is meet for them that are in Christ.

supplied.

An amplification: so farre is he from being ashamed of this act, that he hath also resolved with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truly sayd, that he taught in Achaia for nothing: not that he deldaineth the Corinthians, but that these Thraoes may neuer finde the occasion which they have already sought for, and be in the meane season may see some thing before them to follow, that at length they may truly say, that they are like to Paul.

This is a forme of an oath, as if he sayd, let me not be thought to have any trueth in me. I shall be alwayes open to me, I Pauls adversaries sought all occasions they could, to be equall to him. And therefore seeing they had rather eat up the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take something: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set forth with such a pleasing kinde of eloquence, that some of them even despised Paul: but he sheweth that all this is nothing but colours and painting.

Now at length he painteth out these fellows in their colours, forewarning that it will come to passe, that they will at length betray themselves, what countenance soever they make of zeale that they have to Gods glory. By light is meant the heavenly glory, whereof the Angels are partakers. 7 Hee goeth forward boldly, and using a vehement Ironie of kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a foole before them being wise, with those folly fellows touching those externall things, to wit, touching his flocke, his ancelters, and valiant acts. 8 Before he cometh to the matter, he toucheth the Corinthians, who perswading themselves to very wise men, did not make in the meane season that those false apostles abused their simplicitie for advantage. 1 As if he sayd, a respect of that reproach which they doe unto you, I speake it) which surely is as evil if they did beate you. m Paul is called weake, in that he seemeth to the Corinthians vile and abject man, a beggerly artificer, a most wretched and miserable idiot, where notwithstanding therein Gods mightie power was made manifest. * Phil. 3, 5. Paul being honourable indeed, defendeth his ministry openly, not for his owne sake, but because he sawe his doctrine come into bazard. o In danger of present death. He alludeth to that that is written, Deut. 25, 3. and moreover this place sheweth us, that Paul suffred many things which Luke passed over. q Of the Romain Magistrates. * Actes 16, 23. * Actes 14, 19. * Actes 27, 14. r Painfullnes is troublesome sickness, as when a man is weary and would rest, he is constrained to fall to new labour.

supplied, and in all things I kept, and will keepe my selfe, that I should not be grievous unto you.

10 The trueth of Christ is in me, that this reioicing shall not be shut up against mee in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they reioyce.

13 6 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marveile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their workes.

16 7 I say againe, Let no man thinke that I am foolish, or else take me even as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladiy, because that yee are wise.

20 8 For ye suffer, even if a man bring you into bondage, if a man devoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had bene meake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, & to am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes five times received I fourtie stripes save one.

25 I was 9 thrise & beaten with rodde: I was once stoned: I suffred thrise shipwracke: night and day have I bene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

ching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 9 Beside the things which are outward, I am combered dayly, and have the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 10 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, even the Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In 4 Damascus the governour of the people vnder King Aretas, layde watch in the citie of the Damascens, and woulde have caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP XII.

1 He hath even unwillingly make rehearfall, 3 of the heavenly visions, 4 that were revealed unto him, 6 for which though he might in deepe glory, yet he will not, 10 being privy of his owne infirmities: 11 but they drive him to this kinde of folly, 20 in that they give care to certain vaine glorious persons, who draw them from Christ.

IT is not expedient for me no doubt to reioyce: for I will come to visions and revelations of the Lord.

2 I know a man a in Christ above fourteene yeeres agoe, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up unto the third heaven.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was taken up into Paradise, and heard words which cannot be spoken, which are not possible for man to utter.

5 a Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of me above that hee seeth in me, or that he heareth of me.

7 3 And least I should be exalted out of measure through the abundance of revelations, there was given unto me a pricke in the flesh, the messenger of g Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord b thrise that it might depart from me.

9 And he sayd unto me, My grace is sufficient

which name they that translated the olde Testament out of the Hebrew into Greeke, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And here unto grew it, that that blessed state of the glory of God is called by that name. d Which no man is able to utter. e Which the Saints themselves are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clebition bee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding saith nothing, lest by this occasion other men should attribute more unto him then in deepe hee is: and therefore he had rather glory to be vexed of Satan and by all kinde of temptations, to wit, lest they should be too much puffed up, and also that they may be made pefite by that continuall exercise. f He meaneth concupiscence, but ficketh fast in vs, as it were a pricke, in so much that it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And he calleth it a pricke, by a borrowed kinde of speech taken from thornes, or stumps, which are very dangerous and hurtfull for the secte, if a man walke through woods that are cut downe. g Which setteth those lusts on fire. h oft.

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care almost all Churches depended, as it was plainly scene by experience. 10 He turneth that against the adversaries, which they objected against him: as if he should say, They alledge my calamities, to take away my authority from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witness that I devise and forge nothing.

* Actes 9, 24.

1 He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lift him up above the common capacities of men: but he useth a preface, and excuseth himselfe advisedly.

a I speake this in Christ, that is, he is spoken without vaine glory, for I seeke nothing but Christ Iesus only. b Into the highest heaven: for we neede not to dispute subtilly upon the word (Third) but yet this place is to be marked against them which would make heaven to be every where.

c So the Grecians name that which we call a parke, that is to say, a place where trees are planted, and wilde beasts kept, by

C H A P. XIII.

for thee : for my power is made perfect through weaknesse. 4 Very gladly therefore will I reioyce rather in mine infirmities , that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christes sake : for when I am weake, then am I strong.

11 I was a foole to boast my selfe : yee have compelled me : , for I ought to have bene commended of you : for in nothing was I inferiour unto the very chiefe Apostles , though I benothing.

12 The 1 signe of an Apostle were wrought among you with all patience, with signes, and wonders and great works.

13 For what is it, wherein yee were inferiours unto other Churches , except that I have not bene slouthfull to your hinderance ? for give mee this wrong.

14 Behold , the third time I am ready to come unto you , and yet will I not be slouthfull to your hinderance : for I seeke not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow , and will be bestowed for your soules : though the more I love you, the lesse I am loved.

16 6 But be it that I charged you not : yet for as much as I was craftie , I tooke you with guile.

17 Did I pill you by any of them whom I sent unto you ?

18 I have desired Titus , and with him I have sent a brother: did Titus pill you of any things? walked we not in the selfe same spirit? walked we not in the same steps ?

19 7 Again, thinke yee that wee excuse our selves unto you? we speake before God in Christ. But we doe all things , dearly beloved , for your edifying.

20 8 For I feare least when I come , I shall not find you such as I would : and that I shall be found unto you such as ye would not : and least there be strife , envying , wrath , contentions , backbitings , whisperings , swellings , and discord.

21 I feare least when I come againe , my God abase me among you , and I shall bewaile many of them which have sinned already , and have not repented of the vncleannesse , and fornication , and wantonnesse which they have committed.

x Comming the thirde time. 2 He denounceth the sharper vengeance toward them, 5 who have a perfect triall of the power of Christ in his Apostleship : 10 At length hee praieth for their repentance. 11 And wisheth them prosperitie.

L O this is the third time that I come unto you. 4 In the mouth of two or three witnesses shall every word stand.

2 I told you before , and tell you before : as though I had bene present the second time , so write I now being absent to them , which heretofore have sinned , and to all others , that if I come againe, I will not spare.

3 1 Seeing that yee seeke experience of Christ, that speaketh in mee , which toward you is not weake, but is a mightie in you.

4 For though hee was crucified concerning his infirmities , yet liveth hee through the power of God. And we no doubt are weake in him , but we shall live with him , through the power of God toward you.

5 2 Proove your selves whether ye are in the faith : examine your selves : knowe yee not your owne selves, how that Iesus Christ is in you, except ye be reprobates ?

6 3 But I trust that yee shall knowe that wee are not reprobates.

7 Nowe I pray unto God that yee doe none evill, not that we should seeme approved, but that yee should doe that which is honest : though wee be as reprobates.

8 For wee can not doe any thing against the trueth, but for the trueth.

9 For wee are glad when we are weake , and that ye are strong : this also we wish for , even your perfection.

10 Therefore write I these things being absent , least when I am present , I should use sharpnesse , according to the power which the Lord hath given mee , to edification , and not to destruction.

11 4 Finally brethren, fare ye well: be perfect: be of good comfort : be of one minde : live in peace, and the God of love and peace shall be with you.

12 5 Greet one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the love of God , and the communion of the holy Ghost be with you all. Amen.

14 6 I beseech you therefore brethren, marke them that cause divisions , and contrary to the doctrine which ye have learned , shunning them. 3 He mitigateth that sharpenesse, trusting that they will shew themselves towards their faithfull Apostles , apt and willing to be taught : adding this moreover , that he passeth not for his owne fame and estimation , so that hee may serve to their salvation , which is the onely marke that he shooeth at. e In mens iudgement. d That all things may be in good order amongst you , and the members of the Church restored into their place , which have bene shaken and out of place. 4 A briefe exhortation, but yet such an one as comprehendeth all the partes of a Christian mans life. 5 He saluteth them familiarly, and in conclusion wisheth well unto them. 1. Cor. 16, 20.

1 The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

He concludeth, that hee will onely see his miseries against the vaine bragges of the false apostles, and therewith also excuse himselfe, for that by their importunitie, he was constrained to speake so much of these things as he did : to wit, because that if his Apostleship were subverted , his doctrine must needs fall. 2 That I might feele the vertue of Christ more and more: For the weaker that our tabernacles are, the more doeth Christs vertue appeare in them. 3 I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

4 Again he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleshippe amongst them, and againe he desireth by certaine arguments, how farre hee is from all countenances, and also how he is affectioned towards them. 1 The arguments whereby it may well appeare, that I am in deede an Apostle of Iesus Christ.

5 Chap. 11, 9. m I was not slouthfull in getting my living with mine owne hands, that I might not be burden some to you. 6 He putteth away another most grievous slander, to wit, that he did subtilly and by others make his gaine and profite of them. 7 Hee concludeth , that hee writteth not these things unto them, as though hee needed to defend himselfe, for hee is guiltie of nothing : but because it is behoveable for them to doubt nothing of his fidelitie who instructed them. n As it becometh him to speake truly and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian. 8 Having confirmed his authoritie unto them, he rebuketh them sharply, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

4 Deut. 19, 17. mat. 18, 16, Iohn 8, 17. hebr. 10, 28.

1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempt Christes owne patience : and also while they contemne him as wretched and miserable, they lay nothing here in against him , which is not common to him with Christ. a And will be most mightie to be revenged of you, when neede shall be. b As touching that base forme of a servant which he tooke upon him when he abased himselfe.

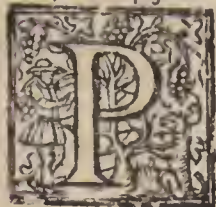
1. Cor. 11, 28.

2 He confirmeth that which he sape of the vertue of God appearing in his ministerie, and he gathereth by the mutual relation betwene the peoples faith, and the ministers preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded, or they must condemne themselves of infidelitie, and must

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, *6* He reprehendeth the Galatians for revolting, *9* from his Gospel, *15* which he received from God, *17* before he had communicated with any of the Apostles.



PAUL: an Apostle (not^a of men, neither by^b man, * but by^c Iesus Christ, and God the Father which hath raised him from the dead.)

2 And all the brethren which are with me unto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Iesus Christ,

4 * Which gave himselfe for our sinnes, that he might deliver us* from this present evill world according to the will of God even our Father,

5 To whom be glory for ever and ever, Amen.

6 *3* I marveile that ye are so soone^c remooved away unto another Gospel, from him that had called you in the grace of Christ.

7 * Which is not another Gospel, save that there be some which trouble you, and intend to^f pervert the Gospel of Christ.

8 But though that we, or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be^g accursed.

9 As we said before, so say I now againe, If any man preach unto you otherwise, then that yee have received, let him be^g accursed.

10 * For now preach I^h mans doctrine or Gods? or goe I about to please men? for if I should yet please men, I were not the servant of Christ.

11 * *6* Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by theⁱ revelation of Iesus Christ.

13 * For ye have heard of my conversation in

2 The summe of the true Gospel is this, that Christ by his onely offering, saveth us being chosen out from the world, by the free decree of God the Father. * Luke 1.74. *d* Out of this must corrupt state which is without Christ.

3 The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing inferior to those chiefe disciples of Christ, and wholly agreeing with them whose names the false apostles did abuse. And he beginneth with chiding, reprooving them of lightnesse for that they gave eare so easily unto them which perverted them and drew them away to a new Gospel. *e* He useth the passive voyce, to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already done, but in doing. *4* He warneth them in time to remember that there are not many Gospels, and therefore whatsoever these false apostles pretend which had the Law, Moses and the Fathers in their mouthes, yet they are in deede so many corruptions of the true Gospel, in so much that hee himselfe, yea, and the very Angels themselves, (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel, that hee delivered to them before.

f For there is nothing more contrary to fa^h or free iustification, then iustification by the Law, or by our deserting. *g* Looke Rom. 9.3. *5* A confirmation taken both from the nature of the doctrine it selfe, and also from that manner which he useth in teaching, for neither, saith hee, did I teach those things which pleased men: as these men doe which put part of salvation in externall things, and workes of the Law, neither went I about to procure any mans favour. And therefore the matter it selfe sheweth that that doctrine which I delivered unto you, is heavenly. *h* He toucheth the false apostles who had nothing but men in their mouthes, and he, though hee would derogate nothing from the Apostles, preacheth God and not men. * 1. Cor. 15.1. *6* A second argument to prove that this doctrine is heavenly, because hee had it from heaven, from Iesus Christ himselfe, without any mans help, wherein hee excelleth them whom Christ taught here on earth after the manner of men. *i* This place is to be understood of an extraordinary revelation, for otherwise the Sonne alone revealed his Gospel by his Spirit, although by the ministry of men which Paul shuneth out here. *7* Hee prooveth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians, themselves know well enough: for saith hee, it is well known in what schoole I was brought up, even from a childe, to wit, amongst that deadly enemies of the Gospel. And that no man may cavill and say that I was a scholar of the Pharisees in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

8 He toucheth the false apostles who had nothing but men in their mouthes, and he, though hee would derogate nothing from the Apostles, preacheth God and not men. * 1. Cor. 15.1. *6* A second argument to prove that this doctrine is heavenly, because hee had it from heaven, from Iesus Christ himselfe, without any mans help, wherein hee excelleth them whom Christ taught here on earth after the manner of men. *i* This place is to be understood of an extraordinary revelation, for otherwise the Sonne alone revealed his Gospel by his Spirit, although by the ministry of men which Paul shuneth out here. *7* Hee prooveth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians, themselves know well enough: for saith hee, it is well known in what schoole I was brought up, even from a childe, to wit, amongst that deadly enemies of the Gospel. And that no man may cavill and say that I was a scholar of the Pharisees in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

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9 From his Gospel, *15* which he received from God, *17* before he had communicated with any of the Apostles.

10 * For now preach I^h mans doctrine or Gods? or goe I about to please men? for if I should yet please men, I were not the servant of Christ.

11 * *6* Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by theⁱ revelation of Iesus Christ.

13 * For ye have heard of my conversation in

time past, in the Iew^h religion, how that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion above many of my companions of mine owne nation, and was much more zealous of the^k traditions of my fathers.

15 But when it pleased God (which had I separated me from my mothers wombe, and called me by his grace.)

16 To reveale his Sonne^m in mee, that I should preach him* among the Gentiles immediately, *3* I communicated not withⁿ flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I, save James the Lords brother.

20 Now the things which I write unto you, behold, I witnesse^o before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknown by face unto the Churches of Iudea which were in Christ.

22 But they had heard onely some say, He which persecuted us in time past, nowe preached the^g faith which before he destroyed.

23 And they glorified God for me.

trusted of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he delivered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where hee saw onely Peter & James, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him onely by name, so farre off was it, that he was there instructed of men. *n* With any man in the world. *o* That is a kinde of oathe. *p* The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, *3* he declareth by the example of Titus being uncircumcised, *11* and also by his aduocating the same against Peters dissimulation. *17* And so he passeth to the handling of our free iustification by Christ, &c.

Then fourteen years after, I went up againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went up by revelation, and declared unto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any means I should runne, or had runne^a in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised.

4 To wit, for the^b false brethren which were craftily sent in, and crept in privily to speie out our liberty which we have in Christ Iesus, that they

tormented themselves therein, which traiterously layd wait against him but in vaine: neither did they adde the least iote that might be to the doctrine which hee had preached, but contrarywise they gave to him and Barnabas the right hands of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles. *a* *p* *n* *o* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z* *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* 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c By submitting our selves to them, and betraying our owne libertie. d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines. e Under the Galatians name, he understandeth all nations. f Deuter. 10. 17. a. chron. 19. 7. iob 34. 19. actes 10. 34. rom. 2. 11. ephes. 6. 9. col. 3. 15. 1. pet. 1. 17. g Among the Gentiles, as Peter had to preach it among the Jewes. h Whom alone and onely, these men count for pillars of the Church, and whose name they abuse to deceive you. i They gave us their hand in token that we agreed wholly to the doctrine of the Gospel. j Before all men. k Another most vehement prooffe of his Apostleship, and also of that doctrine, which he had delivered concerning free iustification by faith onely, because that for this thing onely, he reprehended Peter at Antioch, who offended herein, in that for a few Jewes sake, which came from Hierusalem, he played the Jew, and offended the Gentiles which had beleevd. l By example rather then by iudgement. m Word for word, with a right foote, which he setteth against halting and dissembling which is backward. n He calleth the truth of the Gospel both the doctrine it selfe, and also the use of doctrine, which were call the practise. o Hee faith they were constrained, which played the Jewes by Peters example. p The second part of this Epistle, the state whereof is this: we are iustified by faith in Christ Iesus without the workes of the Law: which thing he propounded in such sort, that first of all hee meeteth with an obiection, (for I also faith hee am a Jew, that no man may say against mee, that I am anemie to the Law) and after ward, he confirmeth it by the expresse witness of David. q Although we be Jewes, yet we preach iustification by faith because we know undoubtedly, that no man can be iustified by the Law. r So the Jewes called the Gentiles, because they were strangers from Gods covenant. s In Iesus Christ. t No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt. u Rom. 3. 19. v Before he goeth any further, he meneth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this meanes withdrawn from the study of good workes. And in this sort is the obiection, If sinnes should be iustified through Christ by faith without the Law, Christ should approve sinners, and should as it were exhort them thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleevers: For so faith hee, doe men see unto Christ, through the terrour and feare of the Law that being quit from the curse of the Law and iustified, they may be saved by him, that together therewithall, he beginneth in them by little and little, that strength and power of his which destroyeth sinne: to the end that this old man being abolished by the verue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himselfe to sinne after he hath received the Gospel, let him not accuse Christ nor the Gospel but himselfe, for that he destroyeth the worke of God in himselfe. x He goeth from iustification to sanctification, which is another benefite we receive by Christ: if we lay hold on him by faith.

might bring us into bondage.

5 To whom we gave not place by a subiection for an houre, that the d truth of the Gospel might continue with e you.

6 But by them which seemed to be great, I was not taught (whatsoever they were in time passed, I am nothing the better: * God accepteth no mans person) for they that are the chiefe, did adde nothing to me above that I had.

7 But contrarywise, when they sawe that the Gospel over the f uncircumcision was committed unto mee, as the Gospel over the circumcision was unto Peter:

8 (For hee that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was given unto me, which are g counted to be pillars, they gave to me and to Barnabas the right h hands of fellowship, that wee should preach unto the Gentiles, and they unto the circumcision.

10 VVarning onely that wee should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his i face: for he was to be condemned.

12 For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Jewes played the hypocrites likewise with him, in so much that Barnabas was k led away with them by that their hypocrisie.

14 But when I saw, that they went not the l right way to the m truth of the Gospel, I saide unto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jewes, why n constrainest thou the Gentiles to doe like the Jewes?

15 We v which are Jewes o by nature, and not P sinners of the Gentiles.

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, even we, I say, have beleevd in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, r no flesh shalbe iustified.

17 * 4 If then while s we seeke to be made righ-

t Word for word, with a right foote, which he setteth against halting and dissembling which is backward. m He calleth the truth of the Gospel both the doctrine it selfe, and also the use of doctrine, which were call the practise. n Hee faith they were constrained, which played the Jewes by Peters example. o The second part of this Epistle, the state whereof is this: we are iustified by faith in Christ Iesus without the workes of the Law: which thing he propounded in such sort, that first of all hee meeteth with an obiection, (for I also faith hee am a Jew, that no man may say against mee, that I am anemie to the Law) and after ward, he confirmeth it by the expresse witness of David. p Although we be Jewes, yet we preach iustification by faith because we know undoubtedly, that no man can be iustified by the Law. q So the Jewes called the Gentiles, because they were strangers from Gods covenant. r In Iesus Christ. s No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt. t Rom. 3. 19. u Before he goeth any further, he meneth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this meanes withdrawn from the study of good workes. And in this sort is the obiection, If sinnes should be iustified through Christ by faith without the Law, Christ should approve sinners, and should as it were exhort them thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleevers: For so faith hee, doe men see unto Christ, through the terrour and feare of the Law that being quit from the curse of the Law and iustified, they may be saved by him, that together therewithall, he beginneth in them by little and little, that strength and power of his which destroyeth sinne: to the end that this old man being abolished by the verue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himselfe to sinne after he hath received the Gospel, let him not accuse Christ nor the Gospel but himselfe, for that he destroyeth the worke of God in himselfe. x He goeth from iustification to sanctification, which is another benefite we receive by Christ: if we lay hold on him by faith.

teous by Christ, wee our selves are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I builde againe the things that I have destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the t Law, that I might live unto God.

20 I am crucified with Christ, but I live. yet not u I any more, but Christ liveth in mee: and in that that I nowe live in the x flesh, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me.

21 s I doe not abrogate the grace of God: for if righteousness be by the Lawe, then Christ died without a y cause.

ying of lust in us, that it cannot take such occasion to sinne by the restraint which the Law maketh, as it did before Rom. 7. 10. 11. u The same that I was before. x In this mortall body. y This second argument taken of an absurditie: if men may be iustified by the Law, then was it not necessary for Christ to die. y For there was no cause why he should doe so.

CHAP. III.

x He rebuketh them, for suffering themselves to be drawn from the grace of free iustification in Christ, most lively set out unto them. 6 Hee bringeth in Abrahams example, 10 declaring the effects, 21 and causes of the giving of the Law.

O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your a sight, and among you crucified?

2 This onely would I learne of you, Received ye the b Spirit by the workes of the Law, or by the hearing of c faith preached?

3 Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the d flesh?

4 Have yee suffered so many things in vaine? if so be it be even in vaine.

5 Hee therefore that ministrerh to you the Spirit, and worketh miracles among you, doeth hee it through the workes of the Lawe, or by the hearing of faith preached?

6 Tea rather as e Abraham beleevd God, and it was * imputed to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel unto Abraham, saying, * 9 In thee shall all the Gentiles be f blessed.

9 So then they which be of faith, are blessed g with faithfull Abraham.

before you, so notably and so plainly, that you had his lively image as it were represented before your eyes, as if he had bene crucified before you. b Those spirituall graces and gifts, which were a seal as it were to the Galatians, that the Gospel which was preached to them was true. c Of the doctrine of faith. d The fourth argument mixed with the former, & it is double. If the Law be to be ioyned with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves. And moreover, it should follow, that the Law is better then Christ; because it should perfect and bring to end that, which Christ began onely. e By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel. f An exhortation by manner of upbraiding, that they doe not in vaine suffer so many conflicts. g He repeateth the third argument which was taken of the effect, because hee had interlaced certaine other arguments by the way. h The first argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith; as Moses doeth most plainly witness. i Looke Rom. 4. j Gen. 15. 6. rom. 4. 3. iames 2. 23. k The second, that the sonnes of Abraham must be esteemed and accounted of by faith. l The third, that all people that beleve, are without exception, comprehended in the promise of the blessing. m Gene. 12. 3. actes 3. 25. n A prooffe of the first and second grounds, out of the wordes of Moses. o Blessing in this place, signifyeth the free promise by faith. p The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleve) blessed, that is to say, freely iustified. q With faithfull Abraham, and not by faithfull Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

t The Law that terrifieth the conscience, bringeth us to Christ, and he onely causeth us to die to the Law indeede, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth through the moving

r The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heaven after they had heard and beleevd the Gospel by Pauls ministerie: which seeing they were so evident to all mens eyes, that they were as it were lively images, wherein they might behold the truth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to have their trust, he marvelleth how it could be that they could be so bewitched by the false apostles.

a Christ was laid before you, so notably and so plainly, that you had his lively image as it were represented before your eyes, as if he had bene crucified before you. b Those spirituall graces and gifts, which were a seal as it were to the Galatians, that the Gospel which was preached to them was true. c Of the doctrine of faith. d The fourth argument mixed with the former, & it is double. If the Law be to be ioyned with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves. And moreover, it should follow, that the Law is better then Christ; because it should perfect and bring to end that, which Christ began onely. e By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel. f An exhortation by manner of upbraiding, that they doe not in vaine suffer so many conflicts. g He repeateth the third argument which was taken of the effect, because hee had interlaced certaine other arguments by the way. h The first argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith; as Moses doeth most plainly witness. i Looke Rom. 4. j Gen. 15. 6. rom. 4. 3. iames 2. 23. k The second, that the sonnes of Abraham must be esteemed and accounted of by faith. l The third, that all people that beleve, are without exception, comprehended in the promise of the blessing. m Gene. 12. 3. actes 3. 25. n A prooffe of the first and second grounds, out of the wordes of Moses. o Blessing in this place, signifyeth the free promise by faith. p The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleve) blessed, that is to say, freely iustified. q With faithfull Abraham, and not by faithfull Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

0 The sixth argument, the conclusion whereof is also in the former verse taken of contraries, but. They are accursed which are of the workes of the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, they which have righteousness by faith.

11 A prooofe of the former sentence or proposition: and the proposition of his argument is this: Cursed is he that fulfilleth not the whole Law.

Deut. 27, 26. 12 The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law. Or els, All are accursed which seeke righteousness by the workes of the Law.

And there is annexed also this manner of prooofe of the second proposition, to wit, Righteousnesse, & life are attributed to faith. Therefore no man fulfilleth the Law. *¶* *Hab. 2. 4. rom. 3. 17. heb. 10. 10.* 13 Here is a reason shewed of the former consequence: Because the Law promiseth life to all that keepe it, and therefore if it be kept, it iustifieth and giveth life. But the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. *¶* *Leuit. 18. 5.* 14 A preventing of an objection: How then can they be blessed whom the Law pronounceth to be accursed? Because Christ sustained the curse which the Law laid upon us, that we might be quit from it. 15 A prooofe of the answer by the testimonie of Moses. *¶* *Leuit. 21. 13.* *h* Christ was accursed for us, because he bare the curse that was due to us, to make us partakers of his righteousness.

16 A conclusion of all that was sayd before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselves, of whose number the Apostle counteth himselfe to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doth severally apply the conclusion both to the one and the other, preparing himselfe a way, to the next argument, whereby he declareth that that one onely seed of Abraham which is made of all peoples can no otherwise be ioined and growe up together, but by faith in Christ. 17 He putteth forth two generall rulers before the next argument, which is the seventh in order: That one is, that it is not lawfull to breake covenants and contracts which are iustly made and according to Law amongst men, neither may any thing be added unto them: The other is, that God did make a covenant with Abraham, that hee would gather together his children which consist both of Iewes and Gentiles into one body (as appeareth by that which hath bene said before.) For he did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should have bene sayd, if he had many and divers seedes as the Gentiles apart and the Iewes apart,) but that he would be the God of Abraham, and of his seedes, as of one. *i* I will use an example which is common among you, that you may be ashamed you give not so much to Gods servants, as you doe to mans. *¶* *Heb. 9. 17.* *k* Authentically, as we call it. 18 He putteth forth the summe of the seventh argument, to wit, that both the Iewes and Gentiles growe together into one body of the seede of Abraham, in Christ onely, so that all are one in Christ, as it is afterward declared, vers. 21. *i* Paul speaketh not of Christ's person, but of two peoples which grew together in one, in Christ. 19 The eight argument taken of comparison, thus: If a man covenant (being authentically) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ. *m* Which tenderh to Christ. 20 An enlarging of that argument, thus: Moreover and besides that the promise is of it selfe firme and strong, it was also confirmed with the rescription of long time, to wit, of 430. yeeres, so that it could in no wise be broken. 21 An objection: We grant that the promise was not abrogated by the covenant of the Law, and therefore we ioine the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be given by the Law and also by promise, for the promise is free: whereby it followeth, that the Law was not given to iustifie, for by that meane the promise should be broken.

By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the covenant that was made with faithfull Abraham, we thus be faithfull, might by that meane be blessed of God as well as he.

10 For as many as are of the workes of the Law, are vnder the curse: 11 For it is written, *¶* Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

12 And that no man is iustified by the Law in the sight of God, it is evident: *¶* for the iust shall live by faith.

13 And the Law is not of faith: but *¶* the man that shall doe these things, shall live in them.

14 Christ hath redeemed us from the curse of the Law, made a curse for us, (for it is written, *¶* Cursed is every one that hangeth on tree.)

15 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receive the promise of the Spirit through faith.

16 Brethren, I speake as men doe: *¶* though it be but a mans covenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

17 Now to Abraham and his seede were the promises made. He saith not, and to the seedes, as speaking of many: but, And to thy seede, as of one, which is I Christ.

18 And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was foure hundredth and thirty yeeres after, cannot disanull, that it should make the promise of none effect.

19 For if the inheritance be of the Lawe,

it is no more by the promise, but God gave it freely unto Abraham by promise.

20 Wherefore then serveth the Law? It was added because of the transgressions, till the seed came, unto the which the promise was made: and it was ordained by Angels in the hand of a Mediatour.

21 Nowe a Mediatour is not a Mediatour of one: but God is one.

22 Is the Lawe then against the promises of God? God forbid: For if there had bene a Lawe given which could have given life, surely righteousness should have bene by the Lawe.

23 But the Scripture hath concluded: *¶* all vnder sinne, that the promise by the faith of Iesus Christ should be given unto them that beleeve.

24 But before faith came, we were kept vnder the Law, as vnder a garison, and shut up unto that faith, which should afterward be revealed.

25 Wherefore the Law was our schoolemaster to bring us to Christ, that we might be made righteous by faith.

26 But after that faith is come, we are no longer vnder a schoolemaster.

27 For ye are all the sonnes of God by faith, in Christ Iesus.

28 For all ye that are baptized into Christ, have put on Christ.

29 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

30 And if ye be Christes, then are ye Abrahams seede, and heires by promise.

22 An objection which riseth of the former answer: If the inheritance be not by the Law (at the least in part) then why was the Law given, after that the promise was made? Therefore saith the Apostle, to reprove men of sinne, and so teach them to looke unto Christ: in whom at length that promise of saving all people together, should be fulfilled, and not that the Law was given to iustifie men.

o That men might understand, by discovering of their sinnes, by the onely grace of God, which he revealed to Abraham, and that in Christ.

p Untill the partition wall was broken downe, and that full seede sprang up, framed of two peoples, both of Iewes and Gentiles: for by

this word Seede, we may not understand, Christ alone by himselfe, but coupled and ingned together with his bodie. 23 A confirmation of the former answer taken from the manner and forme of giving the Law: for it was given by Angels, striking a great terror into all, and by Moses a Mediatour, comming betwene. Nowe they that are one,

neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesses of the wrath of God, and not that God would by this meane reconcile men to himselfe, and abolish the promise, or adde the Law unto the promise. 7 Commanded and given, or proclaimed. 1 By the service and ministerie. 24 A taking away of an objection, least any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, saith the Apostle, cometh not to passe in God, who is alwayes one, and the selfe same, and like himselfe.

25 The conclusion vntered by a manner of asking a question, and it is the same that was vntered before, vers. 17, but proceeding of another rule: so that the argument is new, and is this: God is alwayes like unto himselfe: Therefore the Law was not given to abolish the promises. But it should abolish them if it gave life: for by that meane it should iustifie, and therefore it should abolish that iustification which was promised in Abraham and to his seede by faith. Nay it was rather given to bring to light the guiltinesse of all men, to the end that all beleevers fleeing to Christ promised might be freely iustified in him. *¶* By this word, Scripture, he meaneth the Law. *¶* *Rem. 3. 9.* *t* All men, and whosoever cometh from man.

u In every one of these wordes there lyeth an argument against the merites of workes, for all these wordes, promise, faith, Christ, might be given, to beleevers, are against merites, and not one of them can stand with deserving workes. 26 Nowe there followeth another handling of the second part of this Epistle: the state whereof is this: although the Law (that is, the whole government of Gods house according to the Lawe) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit.

x The cause why wee were kept vnder the Law, is set downe here. 27 Because age changeh not the condition of servants, hee addeth that wee are free by condition, and therefore, seeing wee are out of our childehoode, wee have no more neede of a keeper and Schoolemaster. 28 Vntill a generall particle, least the Iewes at the least should not thinke themselves bound with the band of the Law, hee pronounceth that Baptisme is common to all beleevers, because it is a pledge of our deliverie in Christ, as well to the Iewes as to the Grecians that by this meane all may be truly one in Christ, that is to say, that promised seede to Abraham and inheritours of everlasting life.

y He setteth Baptisme secretly against Circumcision, which the false apostles so much bragged of. 2 The Church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame. *¶* *a* You are all as one: and so is this great knot and conjunction signified.

CHAP. IV.

1 Hee declarerth
tha. by a no. her
double finitude,
which he sayd be-
fore concerning the
keeper and schole-
master: For hee
saith, that the Law,
(that is, the whole
gouvernement of
Gods house accord-
ing to the Law) was
as it were a tu-
tour or overseer
appointed for a
time untill such
time as that prote-
ction and oversea-
ing, which was but
for a time, being
ended, we should
at length come to
be at our owne li-
berie, and should
live as children, and
not as servants.
Moreover, hee
sheweth by the
way, that that go-
vernance of the
Law, was as it were
an ABC, and as
certaine princi-
ples, in compari-
son of the doctrine
of the Gospel.
a This is added, be-
cause hee sheweth
that hee is al-
ways under a tu-
tour and governour,
may hardly be
counted a freeman.
b The Law is cal-
led rudiments, be-
cause that by the
Law God instrum-
ted his Church as
were by rudiments,
and afterward pow-
red out his holy Spirit
most plentifully in the time of the Gospel.

2 Being delivered from the bondage of the Law, **4** by
Christes comming, who is the end thereof, **9** it is very
absurd to slide backe to beggerly ceremonies: **13** Hee calleth
them againe therefore to the puritie of the doctrine of the Gospel,
21 confirming his discourse with a fine allegorie.
Then **1** I say, that the heire as long as hee is a
child, differeth nothing from a servant, though
he be Lord of all,
2 But is vnder tutors and governours, a vntill
the time appointed of the Father.
3 Even so we, when we were children, were in
bondage vnder the rudiments of the world.
4 **2** But when the fulnesse of time was come,
God sent forth his Sonne made of a woman, and
made vnder the Lawe,
5 That hee might redeeme them which were
vnder the Law, that we might receive the adop-
tion of the sonnes.
6 **3** And because ye are sonnes, God hath sent
forth the Spirit of his Sonne into your hearts,
which crieth, Abba, Father.
7 Wherefore, thou art no more a servant,
but a sonne: now if thou be a sonne, thou art also
the heire of God through Christ.
8 **4** But even then, when yee knewe not God,
yee did service unto them, which by nature are
not gods:
9 But now seeing ye know God, yea, rather
are knowen of God, howe turne yee againe unto
impotent and beggerly rudiments, whereunto as
from the beginning ye will be in bondage againe?
10 Yee observe dayes, and moneths, and times,
and yeeres.
11 I am in feare of you, least I have bestowed
on you labour in vaine.
12 Be ye as I (for I am even as you) brethren,
I beseech you: ye have not hurt me at all.
13 And ye know, how through infirmities of
the flesh, I preached the Gospel unto you at the first.
14 And the trial of me which was in my flesh,
ye despised not, neither abhorred: but ye receiveth
me as an Angel of God, yea, as a Christ Iesus.
15 What was then your felicitie? for I beare
you record, that if it had bene possible, yee would
have plucked out your owne eyes, and have given
them unto me.
16 Am I therefore become your enemy, be-
cause I tell you the truth?
17 They are ielous over you and amisse: yea, they
would exclude you, that yee should altogether
love them.
18 But it is a good thing to love earnestly al-
wayes in a good thing, and not onely when I am
present with you.
19 My little children, of whom I travaile in
birth againe, untill Christ be formed in you.
20 And I would I were with you now, that I
might change my voice: for I am in doubt of you.
21 **6** Tell me, ye that will be under the Law,
doe ye not heare the Law?
22 For it is written, that Abraham had two
sonnes, one by a servant, and one by a free
woman.
23 But he which was of the servant, was borne
after the flesh: and he which was of the free wo-
man, was borne by promise.
24 By the which things, another thing is meant:
for these mothers are the two Testaments, the
one which is Agar of mount Sina, which gen-
dredh unto bondage.
25 (For Agar or Sina is a mountaine in Ara-
bia, and it answered to Hierusalem which now
is) and she is in bondage with her children.
26 But Hierusalem, which is above, is free:
which is the mother of us all.
27 For it is written, * Reioyce thou barren
that bearest no children: breake forth, & cry, thou
that travailest not: for the desolate hath many
moore children, then she which hath an husband.
28 Therefore, brethren, wee are after the
manner of Isaac, children of the promise.
29 But as then hee that was borne after the
flesh, persecuted him that was borne after the
Spirit, even so it is now.
ham a father common to both, but not with like successe: for as Abraham begate
Ismael, by the common course of nature, of Agar his bondmaid and a stranger, and be-
gate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and
the first was not onely not heire, but also persecuted the heire: So there are two cove-
nants, and as it were two sonnes borne to Abraham of those two covenants, as it were
of two mothers. The one was made in Sina, without the land of promise according to
which covenant Abrahams children according to the flesh were begotten: to wit, the
Iewes which seeke righteousness by that covenant, that is, by the Law: but they are
not heires, nay they shall at length be cast out of the house, as they that persecute the
true heires. The other was made in that high Hierusalem or in Sion, (to wit, by the
sacrifice of Christ) which begetteth children of promise, to wit, beleevers by the vertue
of the holy Ghost, which children (as Abraham) do rest themselves in free promise,
and they onely by the right of children shall be partakers of the fathers inheritance,
and those servants shall be shut out. **u** That desire so greatly. * Genesis 16, 15.
* Genesis 21, 1. **x** As all men are, and by the common course of nature. **y** By
vertue of the promise, which Abraham layd hold on for himselfe and his true seed, for
otherwise Abraham and Sara were past begetting and bearing children. **z** These doe
represent and shadowe forth. **a** They are called two covenants, one of the old Testa-
ment, and other of the New: which were not two in deede, but in respect of the times,
and the diversitie of the gouvernement. **b** He maketh mention of Sina, because that
covenant was made in that mountaine, of which mountaine Agar was a shadowe.
c Looke how the case standeth betwixt Agar and her children, even so standeth it be-
tweene Hierusalem and hers. **d** That is, Sina. **e** Which is excellent, and of great
account. Hee sheweth that in this allegorie, hee that followed the steppes of Esay, who
foretold that the Church should be made and consist of the children of barren Sara,
that is to say, of them which onely spiritually should be made Abrahams children by
faith, rather then of fruitfull Agar, even then foretelling the casting off of the Iewes,
and calling of the Gentiles. * Esa. 54, 1. **f** Shee that is destroyed and waited.
* Rom. 8, 9. **g** After the manner of Isaac who is the first begotten of the heavenly
Hierusalem, as Ismael is of the slavish Synagogue. **h** That seed, unto which the
promise belongeth. **i** By the common course of nature. **k** By the vertue of Gods
promise and after a spirituall manner.

me as an Angel of God, yea, as a Christ Iesus.

15 What was then your felicitie? for I beare
you record, that if it had bene possible, yee would
have plucked out your owne eyes, and have given
them unto me.

16 Am I therefore become your enemy, be-
cause I tell you the truth?

17 They are ielous over you and amisse: yea, they
would exclude you, that yee should altogether
love them.

18 But it is a good thing to love earnestly al-
wayes in a good thing, and not onely when I am
present with you.

19 My little children, of whom I travaile in
birth againe, untill Christ be formed in you.

20 And I would I were with you now, that I
might change my voice: for I am in doubt of you.

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22 For it is written, that Abraham had two
sonnes, one by a servant, and one by a free
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23 But he which was of the servant, was borne
after the flesh: and he which was of the free wo-
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24 By the which things, another thing is meant:
for these mothers are the two Testaments, the
one which is Agar of mount Sina, which gen-
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bia, and it answered to Hierusalem which now
is) and she is in bondage with her children.

26 But Hierusalem, which is above, is free:
which is the mother of us all.

27 For it is written, * Reioyce thou barren
that bearest no children: breake forth, & cry, thou
that travailest not: for the desolate hath many
moore children, then she which hath an husband.

28 Therefore, brethren, wee are after the
manner of Isaac, children of the promise.

29 But as then hee that was borne after the
flesh, persecuted him that was borne after the
Spirit, even so it is now.

o For my mini-
steries sake.
p What a talke was
there abroad in the
world among
men, how happye
you were?
q For they are ie-
lous over you for
their owne com-
moditie.
r That they may
convey all your
love from me to
themselves.
s He setteth his
owne true and good
love, which was
earnestly bent to-
wards them, against
the naughty vici-
ous love of the
false apostles.
t Use other words
among you.
6 Because the
false apostles al-
wayes urged this,
that unlesse the
Gentiles were cir-
cumcised, Christ
could profite
them nothing at
all, and this dissen-
sion of them which
beleeved of the
circumcision, a-
gainst them which
beleeved of the
uncircumcision,
was full of offence:
the Apostle, after
divers arguments
whereby hee hath
refuted their er-
rour, bringeth
forth an allego-
rie, wherein hee
sayeth the holy
Ghost did shadow
not unto us, all
these mysteries: to
wit, that it should
come to passe, that
two sorts of sonnes
should have Abra-

Gene. 21. 10.
The conclusion
of the former al-
legory that we by
o meanes pro-
cure and call backe
gaine the slavery
of the Law, seeing
that the children of
the bondmaide shall
not be heires.

30 But what saith the Scripture? Put out the
servant and her sonne: for the sonne of the ser-
vant shall not be heire with the sonne of the free
woman.

31 Then brethren, we are not children of the
servant, but of the free woman.

CHAP. V.

1 Having declared that we came of the free woman, hee shew-
eth the price of that freedome, 13 and how wee should
use the same, 16 that we may obey the Spirit, 19 and
resist the flesh.

STand fast therefore in the libertie wherewith
Christ hath made us free, and be not intangled
again with the yoke of bondage.

2 Beholde, I Paul say unto you, that if
ye be a circumcised, Christ shall profit you no-
thing.

3 For I testifie againe to every man, which is
circumcised, that he is bound to keepe the whole
Law.

4 Ye are * b abolished from Christ: whoso-
ever are c iustified by the Law, ye are fallen from
grace.

5 For wee through the d Spirit waite for the
hope of righteousness through faith.

6 For in Iesus Christ neither circumcision a-
vailleth any thing, neither 4 vncircumcision, s but
e faith which worketh by love

7 Ye did runne well: who did let you, that
ye did not obey the truth?

8 It is not the perswasion of f him that cal-
leth you.

9 A little leaven doeth leaven the whole
lump.

10 I have trust in you through the Lord, that
ye will be none otherwise minded: but hee that
troubleth you, shall beare his condemnation, who-
soever he be.

11 And brethren, if I yet preach circumcisi-
on, why doe I yet suffer persecution? Then is the
slander of the crosse abolished.

12 Would to God they were even cut off
which doe g disquiet you.

13 For brethren, ye have bene called unto li-

a piece of their salvation. * 1. Cor. 1. 17. b That is, as he himselfe expoundeth it af-
terward, ye are fallen from grace c That is, seeke to be iustified by the Law, for in
addede no man is iustified by the Law. 2 He privily compareth the new people with
the old: for it is certaine that they also did ground all their boie of iustification and life
in faith and not in circumcisi- on, but so that their faith was wrapped in the externall
and ceremoniall worship: but our faith is bare and content with spirituall worship.
d Through the Spirit which ingendreth faith. 3 He addeth a reason, for that now cir-
cumcisi- on is abolished seeing that Christ is exhibited unto us with full plentie of spiri-
tuall circumcisi- on. 4 He maketh mention also of vncircumcisi- on, least one G- tiles
should please themselves in it as the Iewes doe in circumcisi- on. 5 The taking away
of an objection: If all that worship of the Law be taken away, where in shall
we exercise ourselves? In charitie, sayeth Paul: for faith, where it we speake cannot
be idle, say it bringeth forth daily fruite of charitie. e So is true faith distinguished
from counterfeit faith, for charitie is not ioyned to faith as a followe cause, so be pe for-
ward our iustification with faith. 6 Again he childerth the Galatians but with an
admiration and commendation withall a praise of the former race, to the end that he may make
them more ashamed. 7 He playeth the part of an Apostle with them, and with his
authoritie denying that that doctrine can come from God which is contrary to his
f Of God. 8 He addeth this, that he may not seeme to con-
tend upon a strife warning them diligently (by a similitude which he borroweth of
heaven, as Christ himselfe also did) not to suffer the purity of the Apostolical doctrine
to be infected with the least corruption that may be. 9 He minglith the former
reprehension, setting the fault upon the false Apostles against whom he denounceth the
horrible iudgement of God. 10 He willeth them to consider now that he seeke, h
not his owne profit in his matter, seeing that he could eschewe the burden of sin, if
he would ioyne Iudaisme with Christianitie. 11 An example of a true Pastour in-
flamed with the zeale of Gods glorie and love of his flocke. g For they that preach
the Law, cause mens consciences alwayes to tremble.

bertie: 12 onely use not your libertie as an occa-
sion unto the flesh, but by love serve one ano-
ther.

14 For all the Law is fulfilled in one word,
which is this, Thou shalt love thy neighbour as
thy selfe.

15 If ye bite and devoure one another, take
heede least ye be consumed one of another.

16 Then I say, & Walke in the Spirit, and ye
shall not fulfill the lusts of the flesh.

17 For the i flesh lusteth against the Spirit, and
the Spirit against the flesh: and these are contrarie
one to another, so that ye cannot doe the same
things that ye would.

18 And if ye be led by the Spirit, ye are not vn-
der the Law.

19 Moreover the works of the flesh are ma-
nifest, which are adulterie, fornication, vncleannes,
wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emula-
tions, wrath contentions, seditions, heresies,

21 Envie, murders, drunkennesse, gluttonie,
and such like, whereof I tell you before, as I
also have tolde you before, that they which doe
such things, shall not inherite the kingdome of
God.

22 But the k fruite of the Spirit is love, ioy,
peace, long suffering, gentlesse, goodnesse, faith,

23 Meekenes, temperancie: 17 against such there
is no law.

24 For they that are Christs, have crucified the
flesh with the affections and the lusts.

25 If we live in the Spirit, let us also walke in
the Spirit.

26 Let us not be desirous of vaine glorie,
provoking one another, envying one another.

weakenesse of the godly, for that they are but in part regenerate: but he willeth them
to remember that they are indued with the Spirit of G- d which hath delivered them
from the slavery of sinne, and so of the Law so farre forth as it is the vertue of sinne, that
they should not give themselves to lusts. 5 Rom 13. 14. 1. pet. 2. 11. 1 For the
flesh dwelleth even in the regenerate man but the Spirit reigneth although not without
great strife, as is largely set forth Rom. 7. 16 He setteth out that particularly which
he spaketh generally, reckoning up some chiefe effects of the flesh, and oppoling them to
the fruites of the Spirit, that no man may pretend ignorance. k Therefore they are
not the fruits of free will but so farre forth as our will is made free by grace. 17 Least
that any man should object, that Paul plaied the Sophister, as one who urging the
Spirit urgeth nothing but that which the Law commaundeth, he sheweth that he re-
quireth not that liberall and outward obedience but spirituall, which proceedeth not
from the Law, but from the Spirit of G- d which doeth beget us againe, and must
and ought to be the ruler and guide of our life. l If we be indeede endued with the
quickning Spirit, which causeth us to die to sinne and live to God, let us shew it in our
deedes, that is by holinesse of life. 18 He addeth peculiar exhortations according as he
knewe the Galatians subject to diuers vices: and first of all he warneth them to take
heede of ambition, which vice hath two fellowes backbiting and envie, out of which
two it cannot be but many contentions must needs arise.

CHAP. VI.

1 Nowe he entretheth particularly of charitie towards such as
offende. 6 toward the Ministers of the word, 10 and
those that are of the household of faith. 12 Not like un-
to, such who have a counterfeit zeale of the Law, 13 glo-
rying in the mangle of the flesh, 14 and not in the crosse
of Christ.

Brethren, if a man be a suddenly taken in any
offence, ye which are b spirituall c restore such
one with the d spirit of meekenesse, e considering
thy selfe, least thou also be tempted.

be moderated and tempered by the spirit of meekenesse. a Through the malice of
the flesh and the d vill b Which are upholden by the vertue of Gods Spirit.
c Labour to fill up that that is wanting in him. d This is a kind of speech which
the Hebrewes use giving to understand thereby, that all good gifts come from God.
e He toucheth the sore: for they commonly are most severe iudges, which forget
their owne infirmities.

12 The third part
of this Epistle,
shewing that the
right use of Cori-
nethian libertie con-
sisteth in this, that
being delivered
from the slavery
of sinne and the
flesh, and being o-
bedient to the Spi-
rit, we should
serve unto one an-
others salvation
through love.
18 He propoun-
deth the love of
our neighbour as
a marke & reve-
rence to all Christians
ought to referre
all their actions,
and thereunto be-
cieth the estim-
ation of the Law.
h This particule
(All must be re-
strained to the se-
cond table.
i. Levit 19. 18.
mat 22. 39. mar.
12. 31. rom. 13. 9.
iames 2. 8.
14 An exhortation
to the duties
of charitie by the
profit that ensue-
th thereof be-
cause that no men
provide worse for
themselves, then
they that hate one
another.
15 He acknow-
ledgeth the great

3 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seeke to have commendation of his owne life by approving of himselfe, and not by reprehending others.

e Christ, in plaine and flat words, calleth the commendment of charitie, his commandment.

✠ 1. Cor. 3. 18.

4 A reason wherefore men ought to have the greatest eye upon themselves, because that every man shall be iudged before God according to his owne life, and not by comparing himselfe with other men.

f Of which ever he is h, according to his ability.

✠ 1. Cor. 9. 7. 6 He commendeth liberalitie towards the poore, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not helpe their neighbours, as though they could deceive God: and afterward compareth almes to a spirituall sowing, which shall have a most plentiful harvest, so that it shall be very profitable: and compareth covetous niggardliness to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

✠ 1. The 3. 13. 7 Against such as are liberrall at the beginning, but continue not, because the harvest seemeth to be deferred v. ry long, as though the feede time and the harvest were at one instant. 8 They that are of the household of faith, that is, such as are ioyned with us in the profession of one selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

2 3 Beare yee one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

4 But let every man proove his owne worke: and then shall he have reioycing in him selfe onely and not in another.

5 ✠ 4 For every man shall beare his owne burden.

6 5 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.

7 6 Bee not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For hee that soweth to his g flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 ✠ 7 Let vs not therefore be wearie of well doing: for in due season we shall reape, if wee faint not.

10 8 While we have therefore time, let vs doe good unto all men, but especially unto them, which are of the household of faith.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

✠ After the salutation, 4 hee entreateth of the free election of God, 5 and adoption, 7. 13 from whence mans salvation floweth, as from the true and naturall fountaine: and because so high a mystrie cannot be understood, 16 he prayeth that the full knowledge of Christ, may by God be revealed unto the Ephesians.

2 The inscription, and salutation, whereof we have spoken in the former Epistles.

✠ 1. Cor. 1. 2.

3 This is the definition of the Saints, shewing what they are.

✠ 1. Cor. 1. 3.

1 pe. 1. 3.

4 The first part of the Epistle, wherein he handleth all partes of our salvation, propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving. 3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the father of our Lord Iesus Christ.

4 The next finall cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessarie to our salvation, which kinde of blessings is heavenly and proper to the elect. b With all kinde of gracious and bountifull goodnesse which is heavenly indeede, and from God onely. c Which God our Father gave us from his high throne from above: or because the Saints have those gifts bestowed on them, which belong properly to the citizens of heaven. 5 The matter of our salvation is Christ, in whom only wee are indued with spirituall blessing and unto salvation.



Paul an Apostle of Iesus Christ by the will of God, to the Saints, which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ✠ 2 Blessed be God, 3 and the Father of our Lord Iesus Christ, which hath blessed us, with all spirituall blessing in heavenly things in Christ,

11 9 Ye see how large a letter I have written unto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the krosse of Christ.

13 For they themselves which are circumcised keepe not the Law, but desire to have you circumcised, that they might reioyce in your flesh.

14 10 But God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the world.

15 For in Christ Iesus neither circumcision availeth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.

17 11 From hencefoorth let no man put me to businesse: for I beare, in my bodie the o markes of the Lord Iesus.

18 12 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

9 Unto the Galatians written from Rome.

truth. i In keeping of ceremonies. k For the preaching of him that was crucified. 1 That they have entangled you in talisme, and yet he harpeth on the forme of circumcision.

10 He sticketh not to compare himselfe with them shewing that on the contrary part hee reioyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world, so doth he in like sort esteeme the world as nought which is the true circumcision of a true Israelite.

m When Paul useth this word in good sense, sport, i signifieth to rest a min selfe wholly in a thing, and to content himselfe therewith. n Upon the true Israel, whose praises of God, and not of men, Rom. 1. 19

11 Continuing still in the same metaphore, he opposeth his miseries and the markes of those stripes which he bare for Christs sake, against the skarre of the outward circumcision, as a true marke of his Apostleship.

o Markes which are borne into a mans flesh, as they used in old time, to marke their servants that had run away from them. p For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment.

12 Taking his farewell of them, he wisheth them grace, and the Spirit against the deceits of the false apostles, which laboured to bear those outward things into their braines. q With your mindes and hearts.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reprooving them of ambition, as men that do not that which they do, for any affection and zeale they have to the Law, but onely for this purpose, that they may pursue chase themselves favour amongst their owne sort, by the circumcision of the Galatians. h He seeth h a farre shew against the

4 6 As hee hath chosen us in d him, before the foundation of the world, 7 that we e should f be holy, and without blame g before him in love:

5 8 Who hath predestinate vs, to be adopted through Iesus Christ h in himselfe, according to the good pleasure of his will.

6 9 To the i praise of the glorie of his grace, 10 wherewith hee hath made us freely accepted in his beloved.

7 11 By whom wee have redemption through his blood, even the forgivenesse of sinnes, according

maketh double, to wit, sanctification and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separated from the grace of election: and againe what purenesse soever is in us, is the gift of God, who hath freely of his mercie chosen us. e Then God did not chuse us, because we were, or otherwise we should have bene holy, but to the end we should be holy. f Being clothed with Christs righteousness. g Truly, and sinerly.

8 Another plainer exposition of the efficient cause, and also of eternall election: whereby God is saith to have chosen us in Christ, to wit, because it pleased him to appoint us out when we were not yet borne, whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God foresaw, the cause of predestination, but the effect. b God respecteth nothing, either that present is, or that is to come, but himselfe onely.

9 The uttermost and chiefest finall cause is the glory of God the Father, who saveth us freely in his Sonne. i That as his bountifull goodnesse deserveth all praise, so also it should be set forth and published.

10 Another finall cause moore neere, is our iustification, while that he freely accounteth us for iust in his Sonne. 11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by the mercy of God is imputed unto us, for forgivenesse of sinnes.

ding

12 Now he cometh at length, to the formall cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and salvation in Christ.

And putting in place of the Gospel all wisdom and understanding, he sheweth how excellent it is.

k By which gracious goodnesse and bountifullnesse.

l In perfect and sound wisdom. m For unless the Lord had opened unto us that mysterie, we could never have so much as dreamed of it our selves.

13 Not onely the election, but also the vocation proceedeth of meere grace.

14 The Father exhibiteth and gave Christ, who is the head of all the elect unto the world, at that time which was convenient, according as he most wisely disposed all times from everlasting.

And Christ is he in whome all the elect from the beginning of the worlde, (otherwise wandering and separated from God) are gathered together: of which some were then in heaven when hee came into the earth, (to wit, such as by faith in him to come, were gathered together) and other beeing founde upon the earth, were gathered together of him, and the rest dayly gathered together. n The faithfull are sayd to be gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.

15 He applyeth severally the benefite of vocation to the believing Jewes, going backe to the very fountaine, that even they also may not attribute their salvation neither to themselves, nor to their stocke, nor to any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called. o All things are attributed to the grace of God without exception, and yet for all that, wee are not stockes, for hee giveth us grace both to will and to be able to doe those things that are good, Philip. 2. 13.

p Hee speaketh of the Jewes: 16 Now hee make h the Epheſians (or rather all the Gentiles) equall to the Jewes, because that notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed up with the same spirit which is the pledge of election, untill the inheritance it selfe be seene, that in them also the glorie of God might shine forth, and be manifested. q That worde which is true indeede, because it cometh from God. r This is a borrowed kinde of speech taken of a seale, which being put to any thing, maketh a difference betweene those things that are authentically, and others that are not.

s With that Spirit, which bringeth not the Law, but the promise of free adoption. t Full together of those things that went before: the first is, that all good things come to us from God the Father in Christ, and by Christ, that for them he may be praised of us. The second is that all those things (which he bringeth to two heads, to wit, faith and charitie) are increased in us by certaine degrees, so that we must desire increase of his grace from whome wee have the beginning, and of whom we hope for the end.

18 The causes of faith, are God the Father lightning our minds with his holy spirit, that we may embrace Christ opened unto us in the Gospel, to the obtaining of everlasting life, and the setting forth of Gods glorie. u Full of maiestie. x For it is not enough for us to have knownen God once, but we must know him everie day more and more. y What blessings they are which he calleth you to hope for whome he calleth to Christ.

19 The excellencie of faith is declared by the effects, because the mightie power of God is set forth and shewed therein. * Chap. 3. 7. col. 3. 11.

ding to his rich grace:

8 12 k Whereby he hath bene abundant toward us in all wisdom and understanding.

9 And hath opened unto us the mysterie of his will according to his good pleasure, which he hath purposed in him.

10 14 That in the dispensation of the fulnesse of the times, hee might gather together in one all things, both which are in heaven, and which are in earth, even in Christ:

11 15 In whome also wee are chosen when wee were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That we, which first trusted in Christ, should be unto the praise of his glorie:

13 16 In whome also ye have trusted, after that yee heard the 9 worde of truth, even the Gospel of your salvation, wherein also after that yee beleevd, yee were sealed with the holy Spirit of promise.

14 Which is the earnest of our inheritance, for the redemption of that libertie purchased unto the praise of his glorie.

15 17 Therefore also after that I heard of the faith, which ye have in the Lord Iesus, and love toward all the Saints,

16 I cease not to give thanks for you, making mention of you in my prayers,

17 18 That the God of our Lorde Iesus Christ, that Father of a glorie, might give unto you the Spirit of wisdom, and revelation through the acknowledge of him,

18 That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 19 And what is the exceeding greatnesse of his power toward us, which beleevd, according to the working of his mightie power,

20 10 Which hee wrought in Christ, when hee raised him from the dead, and set him at his right hand in the heavenly places,

21 Farre above all principallitie, and power, and might, and domination, and every name, that is named, not in this world onely, but also in that that is to come,

22 21 And hath made all things subiect under his feet, and hath given him over all things to be the head to the Church,

23 Which is his body, even the fulnesse of him that filleth all in all things.

and the weakenesse of the flesh. z To be set on Gods right hand, is to be partaker of the soveraintie which he hath over all creatures. a Every thing whatsoever it be, or above all things be they of never such power or excellencie.

21 That wee should not thinke that that excellent glorie of Christ is a thing wherewith we have nought to doe, he witnesseth, that he was appointed of God the Father head of all the Church, and therefore the body must be ioyned to his head, which otherwise should be a maymed thing without the members: which notwithstanding is not of necessity (seeing that the Church is rather quickened and sustained by the onely virtue of Christ, so farre off is it, that hee needeth the fulnesse thereof) but of the infinite good will and pleasure of God who vouchsafeth to ioyn us to his Sonne. b In so much that there is nothing but is subiect to him. c For the love of Christ is so great toward the Church, that though he doe fully satisfie all with all things, yet he esteemeth himselfe but a maymed and unperfect head, unless he have the Church ioyned to him as his bodie.

CHAP. III.

1 The better to set out the grace of Christ, he useth a comparison, calling them to mind, 5 that they were altogether captives and aliens, 5 that they are saved by grace, 13 and brought neere, 16 by reconciliation through Christ, 17 published by the Gospel.

And 1 * you hath he quickened, that were a dead in trespasses and finnes,

2 3 Wherein, in times past ye walked, 4 according to the course of this worlde, and b after the prince that ruleth in the aire, even the spirit, that now worketh in the children of disobedience.

3 6 Among whome we also had our conversation in time past in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and 7 were by nature, the children of wrath, as well as others.

4 8 But God which is rich in mercie, through his great love wherewith the loved us,

5 Even when wee were deade by finnes, hath quickened us together in Christ, by whose grace ye are saved.

6 And hath raised us up together, and made us sit together in the heavenly places in Christ Iesus.

So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned is no life, so this knitting together of bodie and soule is properly no life, but death in them which are not ruled by the Spirit of God. a He sheweth the cause of death, to wit, finnes.

3 He prooveth by the effects that all were spiritually dead. 4 He prooveth this evill to be universall, in so much as all are slaves of Satan. b At the pleasure of the prince. 5 Men are therefore slaves to Satan, because they are willingly rebellious against God. c They are called the children of disobedience, which are given to disobedience. 6 After that hee hath severally condemned the Gentiles, hee confesseth that the Jewes, amongst whome he numbereth himselfe, are not a whit better. d By the name of flesh in the first place, hee meaneth the whole man, which he divideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, and into the thought, which they call reasonable: so that he leaveth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath.

7 The conclusion: All men are borne subiect to the wrath and curse of God. e Men are saide to be children of wrath passively, that is to say, guiltie of everlasting death by the iudgement of God, who is angrie with them. f Prophane people which know not God. 8 Now hereof followeth another member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are delivered from that death, and made partakers of eternall life, to the ende that at length we may reigne with him. And by divers and sundry meanes hee beateh this into their heads, that the efficient cause of this benefite is the free mercie of God: & Christ himselfe is the materiall cause: and faith is the instrument, which also is the free gift of God: and the end is Gods glorie. g To wit, as hee addeth afterward in Christ, for as yet this is not fulfilled in us, but onely in our head, by whose Spirit we have begun to die to sinne, and live to God, untill that worke be fully brought to an end: but yet the hope is certaine, for we are as sure of that we looke for, as we are of that we have received already.

20 The Apostle willesh us to behold in our most glorious Christ with the eye of faith, that most excellent power and glorie of God, whereof all the faithfull are partakers, although it be as yet verie darke in us, by reason of the ignominie of the crosse

1 Hee declareth againe the greatness of Gods good will, by comparing that miserable state wherein we are borne, with that dignitie whereunto we are advanced by God the Father in Christ. So that he describeth that condition in such sort, that he faith, that touching spirituall motions wee are not onely borne halfe dead, but wholly and altogether dead.

* Col. 2. 13. a Looke Rom. 6. 2.

C H A P. I I I I.

These three last Chapters containe precepts of manners. x He exhorteth them to mutual love. 7 Sundry gifts are therefore bestowed of God, 16 that the Church may be built up. 18 He calleth them from the vanitie of infidels, 25 from lying, 29 and from filthy talks.

1 Another part of the Epistle containing precepts of Christian life, the summe whereof is this, that every man behave himselfe as it is meete for so excellent grace of God.

2 By this is meant the generall calling of the faithfull, which is this, to be holy, as our God is holy.

3 Secondly, he commendeth meeknesse of minde, which is shewed forth by bearing one with another.

4 Looker Mar. 18, 25. 3 Thirdly, he requirerh perfite agreement, but yet such as is knit with the band of the holy Ghost.

4 An argument of great waight, for an earnest intertaining of brotherly love and charitie one with another, because we are made one body as it were of one God, and Father, by one Spirit, worshipping one Lord with one faith, and consecrated in him with one Baptisme, and hope for one selfe

same glory, whereunto we are called. Therefore whosoever breaketh charitie, breaketh all these things asunder. c Who only hath the chiefe authority over the Church. d Who only poynerth forth his providence, through all the members of the Church. e Who only is ioyned together with us in Christ. 5 He teacheth us, that we in deede are all one body, and that all good gifts proceede from Christ onely, who reigneth in heaven, having mightily conquered all his enemies, from whence he keepeth all gifts upon his Church:) but yet notwithstanding these gifts are diversly and sundry wayes divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and to bestow it to the common profite of the whole body. f Which Christ hath given. g A multitude of captives. h Dorne to the earth, which is the lowest part of the world. i Fill with his gifts. k The Church. 6 First of all he reckoneth up the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelists, and partly ordinary and perpetuall, as Pastours and Doctours. 1 The Apostles were those twelve, unto whom Paul was afterward added, whose office was to plant Churches throughout all the world. m The Prophets office was one of the chiefe, which were men of a marvelous wisdom, and some of them could foretell things to come. n These the Apostles used as fellowes in the execution of their office, being not able to answer all places themselves. o Pastours are they which governe the Church, and Teachers are they which governe the schooles. 7 He sheweth the ende of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saints may so growe up together, that they may make one mysticall body of Christ. p The Church. 8 The vse of this ministerie is perpetuall so long as we are in this world, that is, untill that time that having put off the flesh, and thoroughly and perfuilly agreeing betwixt our selves, we shall be ioyned with Christ our head, which thing is done by that knowledge of the Sonne of God increasing in us, and he himselfe by litle and litle growing up in us untill we come to be a perfite man, which shall be in the world to come, when God shall be all in all. q In that most nere coniunction which is knit and fastened together by faith. x Christ is said to growe up to full age, not in himselfe, but in us. 9 Betwixt our childhood (that is to say, a very weak state, while as we doe yet altogether waiver) and our perfitage, which we shall have at length in another world, there is a meane, to wit, our youth, and steadie going forward to perfection. 10 He comparerh them which rest not themselves upon the word of God, to litle boates which are tossed hither and thither with the doctines of men, as it were with contrary windes, and therewithall forewarnerh them that it cometh to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an art of it. 11 With these

with craftines, where by they lay in wait to deceive. 15 But let us follow the truerh in love, and in all things, grow up into him, which is the head, that is, Christ.

16 By whom all the bodie being coupled and knit together by every ioyn, for y furniture thereof (according to the v effectuall power, which is in the measure of every part) receiveth x increase of the body, unto the edifying of it selfe in y love.

17 12 This I say therefore and testifie in the Lord, that yee hencefoorth walk not as o other Gentiles walke, in z vanitie of their mind.

18 Having their understanding darkened, and being strangers from the a life of God through the ignorance that is in them, because of the hardnesse of their heart:

19 Which being b past feeling, have given themselves unto wantonnesse, to worke all uncleannesse, even with e greedinesse.

20 13 But ye have nor so learned Christ,

21 If so be ye have heard him, and have bene taught by him, d as the truerh is in Iesus,

22 3 That is, that yee cast off, concerning the conversation in time past, e that olde man, which is corrupt through the deceiveable lusts,

23 And be renewed in the f spirit of your mind,

24 And put on the new man, which g after God is created unto h righteousness, and i true holines.

25 14 Wherefore cast of lying, and speake cue-rie man truerh unto his neighbour: for we are members one of another.

26 15 Be k angry, but sinne not: let not the funne goe downe l upon your wrath,

27 Neither give place to the devill.

28 16 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is m good, that hee may have to give unto him that needeth.

29 17 Let no n corrupt cōmunication proceed out of your mouthes: but y which is good to the vse of edifying, y it may minister o grace unto the hearers.

30 18 And grieve not the holy Spirit of God,

*comparison betweene the children of God, and them which are not regenerate: For in these men, all the powers of the minde are corrupted and their minde is given to vanity, and their senses are darkened with most grosse mistinesse, and their affections are so accustomed by litle and litle to wickednesse, that at length they run headlong into all uncleannes, being vterly destitute of all iudgement. * Rom. 1, 21. f If the noblest parts of the soule be corrupt, what is man but corruption only? a Whereby God liveth in them. b Void of all iudgement. c They strove to passe one another as though there had bin some gaine to be gotten by it. 13 Here followeth the contrary part touching men which are regenerate by the true and lively knowledge of Christ, which have other principles of their doings far different, to wit, holy and honest desires, and a minde clean changed by the verue of the holy Ghost, from whence proceed also like effects, as a iust and holy life in deed. d As they have learned which acknowledge Christ indeed and in good earnest. e Col. 3, 8. e Your selves. f Where there ought to have bene the greatest force of reason, there is the greatest corruption of all which wasteth all things. g After the image of God. h The effect and end of the new creation. i Not gained nor counterfeited. 14 He commendeth severally certain peculiar Christian vertues, and first of all he requirerh truerh (that is to say, sincere manners) condemning all deceit and dissembling, because we are born one for another. 15 He teacheth us to bridle our anger in such sort, that although it be not, yet that it brake not out, and that it be straitwayes quenched before we sleepe, lest Satan taking occasion to give us evill counsel through the wicked counsellor, destroy us. k If it so fall out, that you be angry, yet sin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived. l Let not the night come upon you in your anger, that is, make an atonement quickly for all matters. 16 He descenderh from the heart to the hands condemning theft: and because that men which give themselves to this wickednes, vse to pretend poverty, he sheweth that labor is a good remedy against poverty, which God blesseth in such sort that they which labour have alwayes some overplus to helpe other, so far is it from this that they are constrained to steale other mens goods. m By labouring in things that are holy, and profitable to his neighbour. 17 He bridleth the tongue also, teaching us so to temper our talke, that our heavens grace be not only not destroyed, but also instructed. n Word for word, rotten. o By grace he meanerh that, whereby men may profite to the going on firmward, in goodlines and love. 18 A generall precept against all excelsse of affections which dwell in the part of the mind: which they call, Angry: and he setteth against them the contrary meanes And vterh a most vehement preface, how we ought to take heed that wee grieve not the holy Spirit of God through our inmoderatnesse and intemperancie, who dwellerh in us to this ende, to moderate all our affections.*

1 By the decreit of those men which are very well practised in deceiving of other.

11 By earnest affection of the truerh & love, we growe up into Christ: for he being effectuall by the ministerie of his word, which as the vivall spirit doth so quicken the whole body, that it nourisheth all the limmes thereof according to the measure and proportion of each one quickeneth and cherissheth his

Church, which consisteth of divers functions, as of divers members, & preserveth the proportion of every one. And thereof it followeth that neither this body can live without Christ, neither can any man growe up spiritually which separateth himselfe from the other members.

u Of Christ, who is the maner of the soule, quickeneth all the members.

x Such increase as is meete the body should have.

y Charitie is the knitting of the liues together.

12 He descendeth to the fruits of Christian doctrine, and reasoneth first upon the principles of manners,

and actions, setting downe a most grave

by

19 An argument taken from the example of Christ, most grave & vehement, both for pardoning of those injuries which have bene done unto us by our greatest enemies, and much more for having consideration of the miserable, & using moderation and gentle behaviour towards all men.

John 13, 14. and 15, 12.

1 John 3, 23.

Chap. 4, 29.

Coloss. 3, 5.

1 Thess. 2, 17.

1 Now he cometh to another kind of affections, which is in that part of the mind, which men call covetous or delirious: and he reprehended fornication, covetousnesse, and iesting, very sharply.

2 Testes which men cast one at another: that no lightnesse be scene, nor evil example given, nor any offence moved by evil wordes or backbiting.

2 Because these finnes are such that the most part of men count them not for finnes, he awaketh the godly, to the end they should so much the more take heede to themselves from them, as most hurtfull plagues.

3 A bondslave to idolatrie, for the covetous man thinketh that his life standeth in his goods.

* Ma. sh. 24, 4.

marke 13, 5.

luke 21, 8.

2 Thess. 2, 3.

3 Because we are not so readie to any thing as to followe evil examples, therefore the Apostle warneth the godly to remember alwayes that the other are but as it were darkened, and that they themselves are as it were light.

And therefore the other commit all villanie (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the property of the light is) reprove their darkenesse and to walke so (having Christ that true light going before them) as it becometh wise men. c The faithfull are called light, both because they have the true light in them which lighteneth them, and also because they give light to other, inasmuch, that their honest conversation reproveth the life of wicked men. d By whose force we are made light in the Lord. e Make them open to all the world, by your good life. f The scripture, or God in the Scripture. g He speaketh of the death of sinne.

4 The worse and more corrupt that the manners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God. h Coloss. 4, 5. i This is a metaphor taken from the merchants: who preferre the least profit that may be, before all their pleasures. j The times are troublesome and sharpe. k Rom. 12, 2. 1 Thess. 4, 3. l He setteth the sober and holy assemblies of the faithfull, against the dissolute bankers of the unfaithfull, in which the praises of the onely Lord must ring, be it in prosperitie or adversitie.

by whom ye are sealed unto y day of redemption,

31 Let all bitternesse, and anger, and wrath, crying, and evill speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiving one another, 19 even as God for Christes sake, freely forgave you.

C H A P. V.

3 Lett, in those vices which he reprehended, they should see light by his admonition, 5 he terrifieth them by denouncing severe iudgement, 8 and stirreth them forward: 15 Then he descendeth from generall lessons of manners, 31 to the particular duties of wives, 15 and husbands.

BE yee therefore followers of God, as deare children.

2 * And walke in love, even as Christ hath loved us, and hath given himselfe for us, to be an offering and a sacrifice of a sweete swelling favour to God.

3 * But fornication, and all uncleannesse, or covetousnes, let it not be once named among you, as it becometh Saints,

4 Neither filthinesse, neither foolish talking, neither a iesting, which are things not comely, but rather giving of thanks.

5 2 For this ye know, that no whoremonger, neither uncleane person, nor covetous person, which is an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no man deceive you with vaine words: for, for such things commeth the wrath of God upon the children of disobedience.

7 3 Be not therefore companions with them.

8 For ye were once darkened, but are now light in the Lord: walke as children of light.

9 (For the fruit of the d Spirit is in all goodnesse, and righteousnesse, and trueth.)

10 Approoving that which is pleasing to the Lord.

11 And have no fellowship with the unfruitfull works of darknes, but even reprove them rather.

12 For it is shame even to speake of the things which are done of them in secret.

13 But all things when they are reprovved of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore shee saith, Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light.

15 4 Take heede therefore that yee walke circumspectly, nor as fooles, but as * wise,

16 h Redeeming the season: for y daies are evill.

17 * Wherefore, be yee not unwise, but understand what the will of the Lord is.

18 s And be not drunken with wine, wherein is

* excessie: but be fulfilled with the Spirit.

19 Speaking unto your selves in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts,

20 Giving thanks alwayes for all things unto God even the Father, in the Name of our Lord Iesus Christ,

21 6 Submitting your selves one to another in the feare of God.

22 * 7 Wives, submit your selves unto your husbands, 8 as unto the Lord.

23 * 9 For the husband is the wives head, even as Christ is the head of the Church, 10 and the same is the Saviour of his body.

24 11 Therefore as the Church is in subiection to Christ, even so let the wives be to their husbands in every thing.

25 * 12 Husbands, love your wives, even as Christ loved the Church, and gave himselfe for it,

26 13 That he might sanctifie it, and cleanse it by the washing of water through the word,

27 That he might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blame.

28 14 So ought men to love their wives, as their owne bodies: he that loveth his wife, loveth himselfe.

29 For no man ever yet hated his owne flesh, but nourished and cheriseth it, even as the Lord doeth the Church.

30 For we are members of his bodie, 9 of his flesh, and of his bones.

31 * For this cause shall a man leave father and mother, and shall cleave to his wife, and they twaine shall be one flesh.

32 15 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 16 Therefore every one of you, doe ye so: let every one love his wife, even as himselfe, and let the wife see that she feare her husband.

mission is not onely iust, but also verie profitable: as also the salvation of the Church is of Christ, although farre otherwise.

11 The conclusion of the wives dutie towards their husbands. * Coloss. 3, 19. 12 The husbands dutie towards their wives, is to love them as themselves, of which love, the love of Christ toward his Church is a lively pattern.

13 Because many men preterre the infirmities of their wives to ex. use their owne hardnesse and crueltie, the Apostle wil- leth us to marke what manner of Church Christ gate, when hee toynd it to himselfe, and how hee doeth not onely not loathe all her filth and uncleannesse, but ceaseth not to wipe the same away with his cleannesse, untill hee have wholly purged it.

m Make it holy. n Through the promise of free iustification and sanctification in Christ, received by faith. o The Church, as it is considered in itselfe, shall not be without wrinkle, before it come to the marke: it shooteth at: for while it is in this life, it runneth in a race: but it is considered in Christ, it is cleane and without wrinkle.

14 Another argument: Every man loveth himselfe, even of nature: therefore hee striveth against nature that loveth not his wife: hee proveeth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are as one, that is, not to be divided.

p His owne bodie. q Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper. r Genes. 2, 24. mat. 19, 5. mark. 10, 7. s. corinth. 6, 16. t Looke Mat. 19, 5.

15 That no man might dreame of naturall conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) hee sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacite of man: as which consisteth by the verue of the Spirit, and not of the flesh by sight, and by no naturall band.

16 The conclusion both of the husbands dutie towards his wife, and of the wives toward her husband.

C H A P. VI.

1 Hee sheweth the duties of children, 5 servants, 9 and masters: 10 Then he speaketh of the force battell that the faithfull have, 12 and what weapons we must use in the same: 21 In the end he commendeth Ty. bicus.

Children,

k All kind of riot, toynd with all manner of filthinesse and shamefulnessse.

l With an earnest affection of the heart, and not with the tongue onely.

m A short repetition of the ende whereunto all things ought to be referred, to serve one another for Gods sake.

n Coloss. 3, 18. titus 2, 5.

o p. 3, 11.

p Nowe he descendeth to a familie dividing orderly all the parts of a familie. And he saith that the dutie of wives consisteth herein, to be obedient to their husbands.

q The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subiection.

r 1. Cor. 12, 3.

s A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.

t Another argument: Because the good estate of the wife dependeth of the man, so that this sub-

a He cometh to another part of a familie, and sheweth that the duety of the children toward their parents, consisteth in obedience unto them. * Coloss. 3. 20.

a The first argument: because God hath so appointed: whereupon it followeth also, that children are so far forth bound to obey their parents, as they may not swerve from the true worship of God.

a For the Lord is author of all fatherhood, and therefore we must yield such obedience as he will have us.

a The second argument: because this obedience is most iust.

* Exod. 20. 12.

Deut. 5. 16. eccles. 3. 9. math. 23. 4.

marke 7. 10.

a A prooffe of the first argument.

a The third argument, taken of the profit that ensueth thereby: because the Lord vouchsafed this commandement amongst the rest, of a speciall blessing.

b With a specially promise: for otherwise the second commandement hath a promise of mercy to a thousand generations, but that promise is generall.

c It is the duety of fathers to use their fatherly authoritie moderately, and to Gods glory.

e Such informations and precepts, as being taken out of Gods booke are holy and acceptable to him.

7 Now he ascendeth to the third part of a familie, to wit, to the duety both of the masters and of the servants. And he sheweth that the duety of servants consisteth in an heartie love and reverence to their master. * Coloss. 3. 22: titus 2. 9. 1. pet. 2. 18.

8 He mitigateth the sharpnesse of service, in that they are spirituallly free, notwithstanding the same, and yet that spirituall freedome taketh not away corporall service, in so much that they cannot be Christs, unless they serve their masters willingly and faithfully, so farre forth as they may with safe conscience.

d With carefull reverence: for slavish feare is not allowable, much lesse in Christian servants.

9 To cut off occasion of all pretences, he teacheth us that it is Gods will that some are either borne or made servants, and therefore they must respect Gods will, although their service be never so hard.

e Being mooved with a reverence to Godward, as though ye served God himselfe.

10 Although they serve unkinde and cruell masters, yet the obedience of servants is no lesse acceptable to God, then the obedience of them that are free.

11 It is the duety of masters to use the authoritie that they have over their servants modestly, and holily, seeing that they in another respect have a common master, which is in heaven, who will iudge both the bond and the free. * Deut. 10. 7. 2. chro. 16. 7. ioh. 34. 19 acts 10. 34. rom. 2. 11. gal. 2. 6. coloss. 3. 25. 1. pet. 1. 7.

f Either of freedome or bondage.

10 He concludeth the other parts of this Epistle with a grave exhortation, that all be ready, and fight constantly, trusting to spirituall weapons, untill their enemies be cleane put to flight. And first of all he exhorteth us to take the armour of God, whereby onely our enemy may be dispatched.

C hildren, * obey your parents in the Lord, for this is right.

2 * 4 Honour thy father and mother (which is the first commandement with promise.)

3 That it may be well with thee, and that thou mayest live long on earth.

4 * 6 And ye fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord.

5 * 7 * Servants, be obedient unto them that are your masters, according to the flesh, with feare and trembling in singlenesse of your hearts, as unto Christ,

6 Not with service to the eye, as men pleasers, but as the servants of Christ, doing the will of God from the heart.

7 With good will, serving the Lord, and not men.

8 * 10 And know ye that whatsoever good thing any man doeth, that same shall hee receive of the Lord, whether he be bond or free,

9 * 11 And ye masters, doe the same things unto them, putting away threatning: and know that euen your master also is in heaven, neither is there respect of person with him.

10 * 12 Finally, my brethren, be strong in the Lord, and in the power of his might.

4 A prooffe of the first argument. **a** The third argument, taken of the profit that ensueth thereby: because the Lord vouchsafed this commandement amongst the rest, of a speciall blessing. **b** With a specially promise: for otherwise the second commandement hath a promise of mercy to a thousand generations, but that promise is generall. **c** It is the duety of fathers to use their fatherly authoritie moderately, and to Gods glory. **e** Such informations and precepts, as being taken out of Gods booke are holy and acceptable to him. **7** Now he ascendeth to the third part of a familie, to wit, to the duety both of the masters and of the servants. And he sheweth that the duety of servants consisteth in an heartie love and reverence to their master. * Coloss. 3. 22: titus 2. 9. 1. pet. 2. 18. **8** He mitigateth the sharpnesse of service, in that they are spirituallly free, notwithstanding the same, and yet that spirituall freedome taketh not away corporall service, in so much that they cannot be Christs, unless they serve their masters willingly and faithfully, so farre forth as they may with safe conscience. **d** With carefull reverence: for slavish feare is not allowable, much lesse in Christian servants. **9** To cut off occasion of all pretences, he teacheth us that it is Gods will that some are either borne or made servants, and therefore they must respect Gods will, although their service be never so hard. **e** Being mooved with a reverence to Godward, as though ye served God himselfe. **10** Although they serve unkinde and cruell masters, yet the obedience of servants is no lesse acceptable to God, then the obedience of them that are free. **11** It is the duety of masters to use the authoritie that they have over their servants modestly, and holily, seeing that they in another respect have a common master, which is in heaven, who will iudge both the bond and the free. * Deut. 10. 7. 2. chro. 16. 7. ioh. 34. 19 acts 10. 34. rom. 2. 11. gal. 2. 6. coloss. 3. 25. 1. pet. 1. 7. **f** Either of freedome or bondage. **10** He concludeth the other parts of this Epistle with a grave exhortation, that all be ready, and fight constantly, trusting to spirituall weapons, untill their enemies be cleane put to flight. And first of all he exhorteth us to take the armour of God, whereby onely our enemy may be dispatched.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

3 Having testified hisgedly and tender affection towards the Philippians. **12** he intreateth of himselfe and his bonds. **22** And pricketh them forward by his owne example, **27** and exhorteth them to unity. **31** and patience.



Paul and Timotheus the servants of IESUS CHRIST, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ:

first of all, he commendeth their former doings, to exhort them to go forward: which thing he sayth, he hopeth fully they will doe, and that by the testimony of their lively char. ty, but in the meane season hee referreth all things to the grace of God. **a** By the Bishops are meant both the Pastours, which have the dispensation of the word and the Elders, that governe: and by Deacons are meant those that were stewards of the treasury of the Church, and had so, looke unto the poore.

a The marke: whereas he sheweth in this Epistle, is to confirme the Philippians by all means possible, not onely not to faint, but also to go forward. And

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devill.

12 * 14 For we wrestle not against flesh & blood, but against principalities, against powers, and against the worldly governours, the princes of the darkenesse of this world, against spirituall wickednesse, which are in the high places.

13 * 14 For this cause take unto you the whole armour of God, that yee may be able to resist in the evill day, and having finished all things, stand fast.

14 Stand therefore, and your loines girded about with verity, and having on the brestplate of righteousness,

15 And your feet shod with the preparation of the Gospel of peace.

16 Above all, take the shield of Faith, wherewith yee may quench all the fierie darts of the wicked,

17 And take the helmet of Salvation, and the sword of the Spirit, which is the word of God.

18 And pray alwayes with all maner prayer and supplication in the Spirit: and watch thereunto with all perseverance & supplication for all Saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 * 15 But that yee may also know mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things.

22 Whom I have sent unto you for the same purpose, that ye might know mine affaires, and that he might comfort your hearts.

23 Peace be with the brethren, and love with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which love our Lord Iesus Christ, to their immortality, Amen.

3 Written from Rome vnto the Ephesians, and sent by Tychicus.

shew to you: and is it very fitly called the Gospel of peace, for that, seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to goe on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is at peace with us. **1** That holy prayers, may proceed from the holy Spirit.

15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. **m** To life everlasting.

23 Secondly hee declareth that our chiefest and mightiest enemies are invisible, that we may not thinke that our chiefest conflict is with men.

g Against men, which are of a fraile and bridle nature, against which are set spirituall subtilties, more mighty then the other by a thousand parts.

* Chap. 2. 2.

h He giveth these names to the evill angels, reason of the effectes which they worke: not that they are able to doe the same of themselves, but because God giveth them the bridle.

14 Hee sheweth that these enemies are put to flight with the only armour of God, to wit, with uprightness of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and using daily earnest prayer for the health of the Church, and especially, for the constancie of the true, godly, and valiant ministers of the word.

i Look Chapter 5. 16.

k That the preparation of the Gospel may be as it were

shew to you: and is it very fitly called the Gospel of peace, for that, seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to goe on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is at peace with us. **1** That holy prayers, may proceed from the holy Spirit. **15** A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. **m** To life everlasting.

3 I thanke my God, having you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the fellowship which ye have in the Gospel, from the first day unto now.

6 And I am perswaded of this same thing, that he that hath be gunne this good worke in you, will performe it untill the day of Iesus Christ,

7 As it becommeth me so to iudge of you all, because I have you in remembrance, that both in my bands, and in my defence, and confirmation of the Gospel, you all were partakers of my grace.

ment of Christ, to be glorified. **e** A true prooffe of a true knitting together with Christ, **f** He calleth his bands, grace, as though he had received some singular benefit.

b Because that you also are made partakers of the Gospel.

c Ever since I knew you.

d The Spirit of God will not forsake you unto the very latter end, untill your mortall bodies shall appeare before the iudge.

e A true prooffe of a true knitting together with Christ,

f He calleth his bands, grace, as though he had received some singular benefit.

8 a For

2 Hee declareth his good will towards them, thereby shewing by what means chiefly they may be confirmed, to wit, by continuall prayer.

3 Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discern things that differ one from another) and also in charity, that even to the end we may give our selves to good works indeed, to the glory of God by Iesus Christ.

8 If righteousness be the tree, and good works the fruits, then must the Papists needs be deceived, when they say that works are the cause of righteousness.

4 He preventeth the offence that might come by his persecution, whereby divers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignity of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeed.

h For Christ his sake.

i In the Emperours court.

k The Gospel is called the word, to set forth the excellencie of it.

l Not with a pure minde: for otherwise their doctrine was pure.

m He sheweth by setting forth his

owne example, that at the ende of our afflictions is true ioy: and that through the vertue of the Spirit of Christ, which he giveth to them that aske it. m Vnder a goodly colour and shew: for they made Christ a cloake for their ambition and envie. 6 We must continue even to the end, with great confidence, having nothing before our eyes but Christes glory onely, whether wee live or die.

7 An example of a true shepheard, who maketh more account how he may profit his sheepe, then he doth of any comoditie of his owne what soever.

n To live in this mortall body. 8 Having set downe those things before, in manner of a Preface, hee descendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all adversitie in such sort, that they admit nothing unworthie the profession of the Gospel.

o The word signifieth, to stand fast, and it is proper to wrestlers, that stand fast, and shrinkle not a foot.

8 2 For God is my record, how I long after you all from the very heart root in Iesus Christ.

9 3 And this I pray that your love may abound yet more and more in knowledge, and in all judgement.

10 That yee may allow those things which are best, that ye may be pure, and without offence, untill the day of Christ,

11 Filled with the 8 fruits of righteousness, which are by Iesus Christ unto the glorie and praise of God.

12 4 I would ye understood, brethren, that the things which have come unto me, are turned rather to the furthering of the Gospel,

13 So that my bandes in Christ are famous thorowout all the iudgement hall, and in all other places.

14 Inasmuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the k Word.

15 Some preach Christ even through envy and strife, and some also of good will.

16 The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bandes.

17 But the others of love, knowing that I am set for the defence of the Gospel.

18 5 What then: yet Christ is preached all manner wayes, whether it be under a m pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my salvation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 6 As I fervently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

21 For Christ is to me both in life and in death advantage.

22 7 And whether to live in the n flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be loosed, and to be with Christ, which is best of all.

24 Neverthelesse, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in IESUS CHRIST for me, by my coming to you againe.

27 8 Onely let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye o continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 9 And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 10 For unto you it is given for Christ, that not onely ye should beleeye in him, but also suffer for his sake.

30 11 Having the same fight, which yee saw in me, and now heare to be in me.

nesses from God himselfe, both of our salvation, and of the destruction of the wicked. 10 He prooveth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he beittoweth upon his owne, as he doth the gift of faith. 11 Now hee sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them above all things, 3 to humilitie, 6 and that by the example of Christ. 19 He promitteth to send Timotheus shortly unto them, 26 and excuseth the long tarrying of Epaphroditus.

IF there be therefore any consolation in a Christ, if any comfort of love, if any fellowship of the Spirit, if any b compassion and mercie,

2 Fulfill my ioy, that ye be like minded, having the c same love, being of one accord, and of one iudgement.

3 That nothing be done through contention or vainglory, but that in meeknesse of mind every man esteeme other better then himselfe.

4 Looke not every man on his owne things, but every man also on the things of other men.

5 2 Let the same mind be in you that was even in Christ Iesus.

6 Who being in the d forme of God, e thought it no robbery to be f equall with God:

7 But he made himselfe of g no reputation, and tooke on him the h forme of a servant, and was made like unto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient unto the death, even the death of the crosse.

9 3 Wherefore God hath also highly exalted him, and given him a i name above every name.

10 That at the Name of Iesus should k every knee bow, both of things in heaven, and things in earth, and things under the earth.

11 And that l every tongue should confesse that Iesus Christ is the Lord, unto the glory of God the Father.

12 4 Wherefore my beloved, as ye have alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so m make an end of your owne salvation with feare and trembling.

13 5 For it is God which worketh in you both n the will and the deed, even of his good pleasure.

14 6 Doe all things without * murmuring and reasonings.

rious and everlasting God, knew that he might rightfully and lawfully not appeare in the base flesh of man, but remaine with majesty meet for God: yet he chose rather to debase himselfe.

f If he Sonne be equall to the Father, then is there of necessity an equality, which Arius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth.

g Hee brought himselfe from all things, as it were, to nothing.

h By taking our manhood upon him. 3 Hee sheweth the most glorious event of Christes submission, to teach us, that modestie is the true way to true praise and glorie.

i Dignity and renowne, and the matter with it. k All creatures shall at length be subiect to Christ. l Every nation.

4 The conclusion: We must go on to salvation with humilitie and submission, by the way of our vocation.

m He is sayd to make an end of his salvation, which runneth in the race of righteousness.

5 A most sure and grounded argument against pride, for that wee have nothing in us praise worthy, but it cometh of the free gift of God, and is without us, for we have no abilitie or power, so much as to will well (much lesse to doe well) but onely of the free mercie of God.

n Why then, we are not stocks, but yet we doe not will well of nature, but onely because God hath made of our naughty will a good will.

6 He describeth modestie by the contrary effects of pride, teaching us that it is farre both from all malicious, and close or inward hatred, and also from open contentions and brawlings. * 1. Pet. 4. 9.

7 To be short, he requireth a life without fault, and pure, that being lightened with the word of God, they may shine in the darknesse of this world.

♣ Matth. 5, 14. *The Gospel is called the word of life, because of the effects which it worketh.*

8 Againe he pricketh them forward, setting before them his true Apostolicke care that hee had of them, comforting them moreover, to the ende they should not be sorrie for the greatnesse of his afflictions, no not although he should die to make perfect their oblation with his blood, as it were with a drinke offering.

p *As if he said, I brought you Philippians to Christ, my desire is that you present yourselves a lively sacrifice to him, and then shall it not grieve mee to be offered up as a drinke offering to accomplish this your spiritual offering.*

9 Moreover hee confirmeth their mindes both by sending backe Epaphroditus unto them, whose fidelitie towards them, and great paines in helping him, hee commendeth: and also promising to send Timothee shortly unto them,

by whose presence they shall receive great commoditie, and hoping also to come himselfe shortly unto them, if God will.

♣ Actes 16, 1. *q May be confirmed in my ioy of minde. * 1. Corinth. 10, 24. x I he most part. f He calleth it here the worke of Christ, to visite Christ, being poore and in bandes in the person of Paul.*

11 *Hee refuteth the vaine boasting of the false apostles, 7 and setteth Christ against them. 10 Hee setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the Crosse of Christ, 18 the enemies whereof, hee noteth out.*

12 *A conclusion of those things which had bene before said, to wit, that they go forward cheerefully in the Lord.*

13 *A preface to the next admonition that followeth, to take good heed and beware of false apostles, which ioyne Circumcision with Christ (that is to say, iustification by workes, with free iustification by faith) and beare into mens heads the ceremonies which are abolished: for true exercises of godlinesse and charitie. And hee calleth them dogges as prophane barkers, and evill workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because it vrging Circumcision, they cut off themselves and others from the Church.*

a *Which you haue often times heard of mee. b Hee alludeth to Circumcision, of the name whereof whilst they boasted, they cut asunder the Church.*

15 7 That ye may be blamelesse, and pure: and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as lights in the world.

16 Holding forth the worde of life, 8 that I may reioyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered up upon the sacrifice, and service, of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 9 And I trust in the Lord Iesus, to sende Timotheus shortly unto you, that I also may be of a good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 * For all seeke their owne, and not that which is Iesus Christs.

22 But yee know the prooffe of him, that as a sonne with the father, hee hath served with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will goe with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to sende my brother Epaphroditus unto you my companion in labour, and fellow souldier, even your messenger, and he that ministred unto mee such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because ye had heard that he had bene sicke.

27 And no doubt hee was sicke, very neere unto death: but God had mercy on him, and not on him onely, but on me also, least I should have sorow upon sorow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse sorowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ hee was neere unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

31 *Hee setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the Crosse of Christ, 18 the enemies whereof, hee noteth out.*

32 *A conclusion of those things which had bene before said, to wit, that they go forward cheerefully in the Lord.*

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34 *Which you haue often times heard of mee. b Hee alludeth to Circumcision, of the name whereof whilst they boasted, they cut asunder the Church.*

35 *Moreover, my brethren, reioyce in the Lord. 12 It grieveth me not to write the same things to you, and for you it is a sure thing.*

36 *Beware of dogs: beware of evill workers: beware of the concision.*

37 *For we are the circumcision, which worship God in the spirit, and have no confidence in the flesh:*

38 *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I.*

39 *Circumcised the eight day, of the kinred of Israel, of the tribe of Benjamin, * an Ebrew of the Ebrewes, 3 by the Law a Pharise.*

40 *Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was unrebukeable.*

41 *But the things that were d vantage unto me, the same I counted losse for Christes sake.*

42 *Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things losse, and doe iudge them to be doung, that I might winne Christ.*

43 *And might be found in him, that is, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.*

44 *That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death.*

45 *If by any meanes I might attaine unto the resurrection of the dead:*

46 *Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.*

47 *Brethren, I count not my selfe, that I have attained to it, but one thing I doe: I forget that which is behinde, and endeavour my selfe unto that which is before.*

48 *And follow hard toward the marke, for the prize of the hie calling of God in Christ Iesus.*

49 *Let us therefore as many as be in perfect, be thus minded: and if yee be otherwise minded, God shall reveale even the same unto you.*

50 *Nevertheless, in that whereunto we are come, let us proceed by one rule, that wee may minde one thing.*

51 *Brethren, be followers of me, and looke on them, which walke so, as ye have us for an example.*

52 *For many walke, of whom I have tolde you often, and now tell you weeping, that they are the enemies of the crosse of Christ:*

53 *This is the end of righteousness by faith touching us, that by the vertue of his resurrection wee may scape from death.*

54 *That I may see him indeed, and have a triall of him.*

55 *The way to that eternall salvation is to follow Christ his steps, by afflictions and persecutions, untill we come to Christ himselfe, who is our marke whereto we shoot, and receive that reward whereunto God calleth us in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse.*

56 *To life everlasting, which followeth the resurrection of the Saints.*

57 *For we runne not, but so farre forth, as we are layde holde on of Christ, that is, as God giveth us strength, and sheweth us the way.*

58 *The conclusion of this exhortation standing upon three members. The one, that such as have profited in the truth of this doctrine, should continue in it.*

59 *The second is, that if there be any which are yet ignorant, and understand not these things, and doubt of the abolishing of the Law, they should cause a rebuke, and should be gently borne withall, untill they also be instructed of the Lord.*

60 *The third is, that they esteeme the false apostles by their fruits: wherein he doubteth not to set forth himselfe for an example.*

61 *He said before that he was not perfect. So that in this place he calleth them perfect, which have somewhat profited in the knowledge of Christ, and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following.*

62 *Hee paineth out the false apostles in their colours, not upon malice or ambition, but with sorow and teares, to wit, because that being enemies of the Gospel (for that is ioyred with affliction) they regard nothing else, but the commodities of this life, that is to say, that flowing in peace, quietnesse, and all worldly pleasures, they may live in great estimation amongst men: whose miserable end he forewarneth them of.*

63 *Rom. 16, 7.*

64 *19 Whose*

65 *He sheweth that we ought to be true circumcised, to wit, that we should cut off all wicked affections by the vertue of Christ, we may serve God in puritie of life.*

66 *In curious things, which pertaine nothing to the rule.*

67 *He doubteth not to prefer himselfe even according to the flesh, before those perverse hore vrgers of the Law, that all men may know that he doeth with good iudgement of minde, lightly esteeme all those outward things: for so much as he lacketh nothing which hath Christ, nay, the confidence of our workes can not stand with the free iustification in Christ by faith.*

68 *2 Cor. 11, 22. 3 Act. 23, 6. d Which is accounted for vantage.*

69 *He sheweth out all workes, as well these that go before, as these that come after faith.*

70 *That in their place, I might get Christ, of a poore man, become rich: so furthest off am I from losing any thing.*

71 *In Christ: for they that are found without Christ, are subject to condemnation.*

72 *That is, to be without Christ, the found: not in a manser of righteousness, but clothed with the righteousness of Christ imparted to him.*

73 *That I may see him indeed, and have a triall of him.*

74 *The way to that eternall salvation is to follow Christ his steps, by afflictions and persecutions, untill we come to Christ himselfe, who is our marke whereto we shoot, and receive that reward whereunto God calleth us in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse.*

75 *To life everlasting, which followeth the resurrection of the Saints.*

76 *For we runne not, but so farre forth, as we are layde holde on of Christ, that is, as God giveth us strength, and sheweth us the way.*

77 *The conclusion of this exhortation standing upon three members. The one, that such as have profited in the truth of this doctrine, should continue in it.*

78 *The second is, that if there be any which are yet ignorant, and understand not these things, and doubt of the abolishing of the Law, they should cause a rebuke, and should be gently borne withall, untill they also be instructed of the Lord.*

o Rewarde.
e Which they hunt
after at mens hands.
9 He setteth
against these fel-
lowes, true pastors
which neglect
earthly things, and
aspire to heaven
onely, where they
know, that even
in their bodies they
shall be clothed
with that eternall
glory by the vertue
of God.
* 1 Cor. 1.7.
titus 2.13.

A rehearfall of
the conclusion:
That they man-
fully continue, un-
till they have got-
ten the victorie,
trusting to the
Lords strength.
a My honour.
b In that concord,
whereof the Lord is
the band.
c He also calleth
on some by name,
partly, because
they needed pri-
vate exhortation,
and partly, also to
stirre up other, to
be more prompt
and ready.
+ Revel. 3.5. and
ro.8. and 21.27.
c God is said after
the manner of men,
so have a booke,
wherein the names
are true, whatsoever
things are honest,
whatsoever things
are written, to whom
he will give everlasting
life. Ezechiel calleth
it the writing of the
house of Israel, and the
secret of the Lord,
Chap. 13.9. 3 He
addeth particular
exhortations: and the
first is, that the ioy of
the Philippians be not
hindered by any
afflictions that the
wicked imagine and
worke against them.
d So is the ioy of the
world distinguisheth
from our ioy. 4 The
second is, not taking
all things in good
part, they behave
themselves moderately
with all men. e Your
quiet and settled
minde. 5 The taking
away of an obedi-
ence: Wee must not
be desquieted through
impatience, seeing
that God is at hand
to give us remedie in
time against all our
miseries. 6 The third
is, that wee be not too
carefull for any thing,
but with sure confi-
dence give God thanks,
and crave of him
whatsoever wee have
neede of, that with a
quiet conscience wee
may wholly and with
all our heartes submit
our selves to him. f
So David beganne very
oft with teares, but
ended with thankes-
giving. g That
great quietnesse of
minde, which God
onely giveth in Christ.
h He divideth the
minde into the heart,
that is, into that part
which is the seat of the
will and affections,
and into the higher
part, whereby we
understand and reason
of matters. 7 A
generall conclusion,
that as they have bene
taught both in word
and example, so they
frame their lives to the
rule of all holinesse
and righteousness. i
Whatsoever things are
such as do beautifie
and set you out with
a holy gravitie.

19 Whose ende is damnation, whose God is
their bellie, and whose glory is to their shame,
which minde earthly things.
20 But our conversation is in heaven, from
whence also we looke for the Saviour, even the
Lord Iesus Christ.
21 Who shall change our vile body, that it
may be fashioned like unto his glorious body,
according to the working, whereby he is able even
to subdue all things unto himselfe.

CHAP. IIII.

From particular exhortations, 5 he commeth to generall.
10 Hee saith that hee tooke such ioy in their readinesse to
liberallitie, 12 that he will patiently heare the want.

Therefore, my brethren, beloved and longed
for, my ioy and my crowne, so continue in
the Lord, ye beloved.

2 I pray Euodias, and beseech Syntyche, that
they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yoakefel-
low, helpe those women, which laboured with me
in the Gospel, with Clement also, and with other
my fellowe labourers, whose names are in the
booke of life.

4 Reioyce in the Lord alway, againe I say,
reioyce.

5 Let your patient minde be knowne unto
all men. The Lord is at hand.

6 Be nothing carefull, but in all things let
your requests be shewed unto God in prayer and
supplication with giving of thanks.

7 And the peace of God which passeth all
understanding, shall preserve your heartes and
mindes in Christ Iesus.

8 Furthermore, brethren, whatsoever things
are honest, whatsoever things are honest, whatsoe-

ver things are iust, whatsoever things are pure,
whatsoever things are worthy love, whatsoever
things are of good report, if there be any vertue,
or if there be any praise, thinke on these things.

9 Which yee have both learned and received,
and heard, and seene in me: those things doe, and
the God of peace shall be with you.

10 Nowe I reioyce also in the Lord greatly,
that now at the last your care for me springeth a-
fresh, wherein notwithstanding ye were carefull,
but ye lacked opportunitie.

11 I speake not because of want: for I have
learned in whatsoever state I am: therewith to be
content.

12 And I can be abased, and I can abound:
every where in all things I am instructed, both
to be full, and to be hungry, and to abound, and to
have want.

13 I am able to doe all things through the helpe
of Christ, which strengtheneth me.

14 Notwithstanding ye have well done, that ye
did communicate to mine affliction.

15 And ye Philippians know also that in the
beginning of the Gospel; when I departed from
Macedonia, no Church communicated with mee,
concerning the matter of giving and receiving, but
ye onely.

16 For even when I was in Thessalonica, ye
sent once, and afterward againe for my necessitie.

17 Not that I desire a gift: but I desire the
fruit which may further your reckoning.

18 Now I have received all, and have plentie:
I was even filled, after that I had received of Ep-
aphroditus that which came from you, an odour
that smelleth sweete, a sacrifice acceptable and
pleasant to God.

19 And my God shall fulfill all your necessitie
through his riches with glory in Iesus Christ.

20 Vnto God even our Farther be praise for
evermore, Amen.

21 Salute all the Saints in Christ Iesus. The bre-
thren, which are with me, greete you.

22 All the Saints salute you, and most of all
they which are of Cæsars household.

23 The grace of our Lord Iesus Christ be with
you all, Amen.

8 He witnesseth
that their libera-
lity was accepta-
ble to him, where-
with they did
helpe him in his
extreme povertie,
but yet so mode-
rating his words,
that he might de-
clare himselfe
voyd of all suspi-
tion of dishonestie,
and that he hath a
minde contented
both with prospe-
ritie and adveersi-
tie, and to be shorte,
that he reposeth
himselfe in the
onely will of God,
k As though I pas-
sed for my want.
l He useth a gene-
rall word, and yet
he speakeb but of
one kinde of crosse,
which is povertie,
for commonly po-
vertie bringeth all
kinds of discom-
moditie with it.
m This is a meta-
phore taken from
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fices, for our life is
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n At that begin-
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o He witnesseth
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which is povertie,
for commonly po-
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m This is a meta-
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holly things or sacri-
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like a sacrifice.
n At that begin-
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o He witnesseth
again, that hee
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He declareth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in the knowledge of the Gospel, and also in the true use of it. *e Your spirituall love, or your love which commeth from the Spirit.*

3 The gift of continuance it not of us, but it proceedeth from the vertue of God; which he doeth freely give us
g It must nor be unwilling, and as it were drawen out of us by force, but proceed from a merie and ioyfull minde.

6 Having ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fully divided into three treatises: for first of all he expoundeth the true doctrine, according to the order of the causes beginning from this verse to the 24. And from thence he beginneth to apply the same to the Colossians with divers exhortations to the 6. verse of the second Chapter. And last of all in the third place even to the third Chapter, hee refuteth the corruption of true doctrine.

3 The efficient cause of our salvation is the onely mercie of God the Father, who maketh us meate to be partakers of eternall life, delivering us from the darkenesse wherein wee were borne, and bringing us to the light of the knowledge of the glory of his Sonne. *h In that glorious and heavenly kingdome* * *Matth 3. 17. and 17. 5. 1. Pet 1. 17.* *6 The matter it selfe of our salvation, is Christ the Sonne of God, who hath obtained remission of finnes for us, by the offering up of himselfe.* *7 A lively description of the person of Christ, whereby wee vnderstand that in him onely, God sheweth himselfe to be seene: who was begotten of the Father before any thing was made, that is, from everlasting, by whom also all things that are made, were made, without any exception, by whom also they doe consist, and whose glory they serve.* *3 Hebr. 1. 3* *i Begotten before any thing was made: and therefore the everlasting Sonne of the everlasting Father.* * *Iohn 1. 3.* *k He setteth forth the Angels with glorious names, that by the comparison of most excellent spirits we may vnderstand how farre passing the excellencie of Christ is, in whom onely we have to content our selves, and let goe all Angels.* *8 Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the prince and governour of it, and the very beginning of true life, as who riseth first from death, is the Author of eternall life, so that he is above all, in whom onely there is most plentifull abundance of all good things, which is poured out upon the Church.* * *Revelat. 1. 5. 1. cor. 15. 20.* *l Who is rose againe that he shall die no more, and who raiseth other from death to life by his power.* * *Iohn 1. 14 chap. 2. 9.* *m Most plentifull abundance of all things pertaining to God.* *9 Now he teacheth how Christ executed that office which his Father ioyned to him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men as well them which believed in him to come, and were already vnder this hope gathered into heaven, as them which should upon the earth believe in him afterward. And thus is iustificacion described of the Apostle, which is one and the chiefe part of the benefite of Christ.* *n The whole Church.* *10 Sanctification is another worke of God in us by Christ, in that that he restored us (which hated God extremely, and were wholly and willingly given to sinne) to his gracions favour, in such sort, that hee therewithall purifieth us with his holy Spirit, and consecrateth us to righteousness,*

8 *2 Who hath also declared unto us your love in the Spirit.*

9 For this cause wee also, since the day that we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdom, and spirituall vnderstanding.

10 That yee might walke worthy of the Lord, & please him in all things, being fruitfull in al good workes, and increasing in the knowledge of God,

11 *3 Strengthened with all might through his glorious power, unto all patience, and long suffering with g ioyfulness,*

12 *4 Giving thanks unto the s Father, which hath made us meete to be partakers of the inheritance of the Saints in b light,*

13 Who hath delivered us from the power of darkenesse, and hath translated us into the kingdome * of his deare Sonne,

14 *6 In whom we have redemption through his blood, that is, the forgiveness of finnes.*

15 *7 Who is the s image of the invisible God, i the first begotten of every creature.*

16 * For by him were all things created which are in heaven, and which are in earth, things visible and invisible: whether they be k Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 *8 And hee is the head of the body of the Church: hee is the beginning, * and the i first begotten of the dead, that in all things he might have the preeminence.*

19 * For it pleased the Father, that in him should in all fulnesse dwell.

20 *9 And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, I say, n all things, both which are in earth, and which are in heaven.*

21 *10 And you which were in times past strangers and enemies, because your mindes were set in*

evill workes, hath o he now also reconciled,

22 In that body of his p flesh through death, to make you holy and vnblameable, and without fault in his sight.

23 *11 If yee continue, grounded and stablished in the faith, and be not moved away from the hope of the Gospel, whereof yee have heard, and which hath bene preached to q every creature, which is vnder heaven, 12 whereof I Paul am a minister.*

24 Now reioyce I in my sufferings r for you, and fulfill the s rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 *13 Whereof I am a minister, according to the dispensation of God, which is given mee unto youward, to fulfill the word of God,*

26 * Which is the mystery hid since the world began, and from all ages, but nowe is made manifest to his r Saints,

27 To whome God u would make knownen what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.

28 *14 Whom wee preach, admonishing every man, and teaching every man in * all wisdom, that wee may present every man perfect in Christ Iesus.*

29 Whereunto I also labour and strive, according to his working which worketh in me mightily.

Name, to instruct the Churches with these examples of patience. *r For your profice and commoditie.* *s The afflictions of the Church are layde to be Christes afflictions, by reason of that fellowship and knitting together, that the body and the head have the one with the other, not that there is any more neede to have the Church redeemed, but that Christ sheweth his power in the dayly weaknesse of his, and that for the comfort of the whole body.* *13 He bringeth another prooffe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles.* * *Rom. 16. 25 eph. 3. 9. 2. tim. 1. 10. tit. 1. 2. 1. pet. 1. 20.* *t Whom he chose to sanctifie unto himselfe in Christ: moreover he saith that the mystery of our redemption was hidden since the world began, except it were revealed unto a fewe, who also were taught it extraordinarily.* *u Thus Paul bridleth the curiositie of men.* *14 He protesteth that he doeth faithfully execute his Apostleship in every place, bringing men unto Christ onely, through the Lords plentifull blessings of his labours.* *x Perfect and sound wisdom, which is perfect in it selfe, and shall in the end make them perfect that follow it.*

CHAP. II.

4 He condemneth, as vaine, whatsoever is without Christ,

11 intreating specially of circumcision, 16 of abstinence from meats, 18 and of worshipping of Angels. 20 That wee are delivered from the traditions of the Law through Christ.

For I *1* would yee knewe what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seene my a person in the flesh.

2 *2 That b their hearts might be comforted, and they knit together in love, and in all riches of the c full assurance of vnderstanding, to know the mystery of God, even the Father, and of Christ:*

3 In whom are hid all the treasures of d wisdom and knowledge.

4 *3 And this I say, least any man should beguile you with e enticing words:*

5 * For though I be absent in the flesh, yet am I with you in y spirit, reioycing & beholding your f order, and your g stedfast faith in Christ.

6 As ye have therefore h received Christ Iesus the Lord, so walke in him.

7 Rooted and built in him, and stablished in

themselves happily in the knowledge of so great a goodnesse, vntill they come fully to enjoy it. *b Whom he never saw.* *c Of that vnderstanding, which bringeth fourth certaine & vndoubted perswasion in our mindes.* *d There is no true wisdom without Christ.* *3. A passing over to the treatise following, against the corruptions of Christianitie.* *e With a framed kinde of talke made to perswade.* * *1. Cor. 5. 3. f The manner of your Ecclesiasticall discipline.* *g Doctrine.* *h So then Christ hangeth not upon mens traditions,*

o The Sonne.
p In that fleshy body, to give us to vnderstand that his body was not a fantastical body, but a true body.

11 This second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any meanes to be moved from this doctrine, shewing and declaring that there is no where any other true Gospel.

g To all men: whereby we learne that the Gospel was not shut up within the corners of Iudea alone.

12 He purchased authoritie to this doctrine by his Apostleship, and taketh a most sure prooffe thereof, of his afflictions which he suffereth for Christ his

1 The taking away of an obedience in that that be visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more careful for them. *a Mee present in body.* *2 He concludeth shortly the summe of the former doctrine to wit, that the whole summe of true wisdom and most secrete knowledge of God, consisteth in Christ onely, and that this is the use of it touching men, that they being knit together in love, rest*

4 He bringeth all corruptions to three kinde: The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisdom. *2 This is a word of warre, and it is as much as to drive or carry away a spoile or bootie.* 5 The second which is manifestly superstitious and vaine, and standeth onely upon custome and fained inspirations. 6 The third kinde was of them which joyued the rudiments of the world, (that is to say, the ceremonie of the Law) with the Gospel. 7 A generall confutation of all corruptions is this, that that must needs be a false religion, which addeth anything to Christ.

8 Reason: Because onely Christ God and man, is most perfect, and passeth farre above all things, so that whosoever hath him, may require nothing more. 1 By these words, is sheweth a distinction of the natures. m This word (Dwelleth) noteth out unto vs the ioyning together of those natures, so that of God and Man is one Christ. n These words set downe most perfect Godhead to be in Christ. o The knitting together of God and man, is substantiall and essentiall. 9 Nowe hee dealeth perfectly against the third kinde, that is to say, against them which vrge the Iewish religion: and first of all, hee denieth that wee haue neede of the Circumcision of the flesh, seeing that without it wee are circumcised within, by the vertue of Christ. * Rom. 2. 29. p These many wordes are used to shewe what the olde man is, whom Paul in other places calleth the bodie of sinne. 10 The taking away of an obiection: wee neede not so much as the externall signe which our fathers had, seeing that our baptisme is a most effectuall pledge and witnesse, of that inward restoring and renewing. * Rom. 6. 4. ephes. 1. 19. 9 Lookes Rom. 6. 4. x So then all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of us into the water by a Minister that maketh us to be buried with Christ, as Papists say, that even for the very actes sake, wee become verely Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ and faith. 11 One end of Baptisme is the death and buriall of the old man, and that by the mightie power of God onely, whose vertue wee lay hold on by faith, in the death and resurrection of Christ. f Through faith which commeth from God. * Ephes. 2. 1. 12 An other end of Baptisme is, that wee which were dead in sinne, might obtaine free remission of sinnes; and eternall life, through faith in Christ who dyed for us. 13 A new argument which lyeth in these few words, and it is thus: Vncircumcision was no hinderance to you, why you being iustified in Christ, should not obtaine life, therefore you neede not circumcision to the attaine ment of salvation. 14 He speaketh now more generally against the whole service of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obtained remission of all his sinnes in Christ require those helpes of the Law? Secondly because that if a man doe rightly consider those rites, hee shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our owne hand-writing that wee deserved damnation. Therefore did Christ put out that hand writing by his coming, and fastening it to the crosse, triumphed over all our enemies, were they never so mightie. Therefore to what end and purpose should we now use those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies. * Ephes. 2. 15. 1 Abolishing the rites and ceremonies. u Satan and his angels. x At a conquerour made by a shew of those captives, and put them to shame. y The crosse was as a chariot of triumph. No conquerour could have triumphed so gloriously in his chariot, as Christ did upon the crosse. 15 The conclusion: wherein also he nameth certaine kindes as the difference of dayes and meates, and prooveth by a new argument that wee are not bound unto them: to wit, because those things were shadowes of Christ to come, but wee possesse him now exhibited unto us. 2 The body as a thing of substance and pitch, he setteth against shadowes,

the faith, as ye have bene taught, abounding therein with thanksgiving:

8 4 Beware lest there be any man that i spoile you through philosophie, & vaine deceit, through the traditions of men, 6 according to the rudiments of the world, 7 and not after Christ.

9 8 For 1 in him dwelleth n all the fulnesse of the Godhead o bodily.

10 And yee are compleete in him, which is the head of all principalitie and power.

11 9 In whom also yee are circumcised with * circumcision made without handes, by putting off the p sinfull body of the flesh, through the circumcision of Christ,

12 10 In that yee are * buried with r him through baptisme, 11 in whom yee are also raised up together through the faith of the operation of f God, which raised him from the dead.

13 * 12 And you which were dead in sinnes, 13 and in the vncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses,

14 14 And putting out to * hand-writing of ordinances that was against us, which was contrarie to us, hee even tooke it out of the way, and fastened it upon the crosse,

15 And hath spoyled the u Principalities, and Powers, and hath x made a shewe of them openly, and hath triumphed over them in they same crosse.

16 15 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shadow of things to come: but the z body is in Christ.

18 16 Let no man at his pleasure beare rule over you by a humblenesse of minde, and worshipping of Angels, 17 advancing himselfe in those things which hee never saw, 18 b rashly puffed up with his fleshy minde,

19 19 And holdeth not the c head, whereof all the body furnished and knit together by ioyns and bands, increaseth with the increasing of d God.

20 20 Wherefore if ye be dead with Christ from the ordinances of the world, why, e as though ye lived in the world, are ye burdened with traditions?

21 21 As, Touch not, Taste not, Handle not.

22 22 Which all perish with the using, 23 and are after the commandements & doctrines of men.

23 24 Which things have in deede a shewe of f wisdom, in g voluntarie religion and humblenesse of minde, and in h not sparing the body, which are things of no value, fith they pertaine to the i filling of the flesh.

a By a foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these Angels worshippers blamed such of pride, as would go straight to God, and use no other under meanes besides Christ. 17 Secondly, because they rashly thrust upon them for oracles, those things which they neither saw nor heard, but devised of them selves. 18 Thirdly, because these things have no other grounde, whereupon they are built, but onely the opinion of men, which please themselves without all measure in their owne duties. b Without reason. 19 The fourth argument, which is of great waight because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body. c Christ. d With the increasing which commeth from God. 20 Now last of all hee fighteth against the second kinde of corruptions, that is to say, against meere superstitions, invented of men, which partly deceive the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse remission of sinnes, or any such like vertue is put in some certaine kind of meate and such like things, which the inventours of such rites themselves vnderstand not, because in deede it is not. And hee vrseth an argument taken of comparison. If by the death of Christ who establisheth a new covenant with his blood, you be delivered from those externall rites wherewith it pleased the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions, I wrote not what, as though yee were citizen of this world, that is to say, as though yee depended upon this life, and earthly things? Now this is the cause why before verse 8. he followed another order then he doeth in the confutation: because he sheweth thereby what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise after which in processe of time succeeded grosse superstition, against which mischiefes the Lord set at length that service of the Law, which some abused in like sort: but in the confutation he began with the abolishing of the Law service, that hee might shew by comparison, that those false services ought much more to be taken away. e As though your felicitie stood in these earthly things, and the kingdome of God were not rather spirituall. 21 An imitation in the person of these superstitious men, rightly expressing their nature and use of speech. 22 Another argument: The spirituall and inward kingdome of God cannot consist in these outward things, and such as perish with the using. 23 The third argument: Because God is not the authour of these traditions, and therefore they do not binde the conscience. 24 The taking away of an obiection. These things have a goodly shew, because men by this meanes, seeme to worship God with a good minde and humble themselves, and neglect the body, which the most part of men curiously pamper vp and cherish: but yet notwithstanding the things themselves are of no value, for so much as they perceive not to things that are spirituall and everlasting, but to the nourishment of the flesh. f Which seeme in deede to be some exquisite thing, and so wise devices as though they came from heaven. g Hence sprang the works of supererogation, as the Papists terme them, that is to say, needelesse workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks merits were brought in. h A lively description of Monkerie. i Seeing they stand in meat and drinke, wherein the Kingdome of God doeth not stand.

CHAP. III.

1 Against earthly exercises, which the false apostles vrge, 2 he setteth heavenly: 3 and beginneth with the mortifying of the flesh, 4 whence he draweth particular exhortations, 18 and particular duties which depend on each mans calling.

1 F 1 yee then 2 bee a risen with Christ, 3 seeke

those things which are above, where Christ

1 An ober part of this Epistle, wherein he taketh occasion by the reason of those vaine exercises, to shew the duties of a Christian life: which is an ordinary thing with him after he hath once set downe the doctrine it selfe.

2 Our renewing or newe birth, which is wrought in us by being partaker of the resurrection of Christ, is the fountaine of all holinesse, out of which sandy ammes or rivers doe afterwarde flowe. a For if we be partakers of Christ, wee are carried as it were into another life, where we shall neede neither meate nor drinke, for wee shall be like unto the Angels.

3 The end and marke which all the duties of Christians life shoote at, is to enter into the Kingdome of heaven, and to give our selves to those things which lead us thither, that is to true godlinesse, and not to those outward and corporall things,

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which being in such a worship, attribute that vnto themselves which is proper onely to God, to wit, authoritie to binde mens consciences with religion although they seeme to bring in these things by humblenesse of minde.

setteth at the right hand of God.

2 Set your affections on things which are above, and not on things which are on the earth.

3 4 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

5 6 * Mortifie therefore you members which are on the earth, fornication, vncleannesse, the inordinate affection, euill concupiscence, and covetousnesse which is idolatrie.

6 For the which things sake the wrath of God commeth on the children of disobedience.

7 Wherein yee also walked once, when yee liued in them.

8 But now put yee away even all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another: seeing that ye have put off the old man with his workes,

10 And have put on the new, which is renewed in knowledge after the image of him that created him,

11 9 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, put on the g bowels of mercies, kindness, humbleness of minde, meekenesse, long suffering:

13 Forbearing one another, and forgiving one another, if any man have a quarell to another: even as Christ forgave, even so doe ye.

14 And above all these things put on love, which is the bond of perfectnesse.

15 And let the peace of God rule in your hearts, to the which yee are called in one body, and be ye thankfull:

16 Let the word of Christ dwell in you plentifully in all wisdome, teaching and admonishing your owne selves, in Psalmes, and hymnes, and spirituall songs, singing with a grace in your hearts to the Lord,

17 3 And whatsoever ye shall doe, in word or deed, doe all in the name of the Lord Iesus, giving thanks to God even the Father by him.

18 9 10 Wives, submit your selves unto your

husbands, as it is comely in the Lord.

19 4 11 Husbands, love your wives, and be not bitter unto them.

20 9 12 Children, obey your parents in all things: for that is well pleasing unto the Lord.

21 13 Fathers, provoke not your children to anger, least they be discouraged.

22 9 14 * Servants, be obedient unto them that are your masters according to the flesh, in all things not with eye service as men pleasers, but in singleness of heart, fearing God.

23 And whatsoever ye doe, doe it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord yee shall receive the reward of the inheritance: for yee serve the Lord Christ.

25 15 But he that doeth wrong, shall receive for the wrong that hee hath done: and there is no respect of persons.

they be gentle towards their children. 24 Of servants that fearing God himselfe to whom their obedience is acceptable, they reverently, faithfully and from the heart, obey their masters. * Ephes. 9, 5. Titus 2, 9. 1. Pet. 2, 8. p For that that you shall have duely obeyed your masters, the time shall come, that you shall be made sonnes of servants, and then shall you knowe this of a surety, which shall be when you are made partakers of the heavenly inheritance. 15 He requirerth of masters that being mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will reuenge wrongfull doings without any respect of masters or servants, they shew themselves iust and upright with equite, unto their servants.

CHAP IV.

Hee returneth to general exhortations, 3 touching prayer and gracious speech, 7 and so endeth with greetings and commendations.

YE masters, doe unto your servants, that which is iust and equall, knowing that yee also have a master in heaven.

2 1 2 Continue in prayer, and watch in the same with thanksgiving.

3 3 * Praying also for us, that God may open unto us the doore of utterance, to speake the mystery of Christ: wherefore I am also in bonds,

4 That I may utter it, as it becommeth mee to speake.

5 1 4 * Walke wisely toward them that are without, and redeeme the season.

6 5 Let your speech be gracious alwayes, and powdred with salt, that ye may know how to answer every man.

7 9 Tychicus our beloved brother and faithful minister, and fellow servant in the Lord, shall declare unto you my whole state:

8 Whom I have sent unto you for the same purpose that hee might know your state, and might comfort your hearts,

9 With Onesimus a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whom yee received commandements: If hee come unto you, receive him.)

11 And Iesus which is called Iustus, which are of the circumcision. These sonely are my work-fellowes unto the kingdome of God, which have bene unto my consolation.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis,

n For those wives

doe not well, that

doe not set God in

Christ before them

in their love, but

this Philosophie

knoweth not.

1. Pet. 3, 1.

11 Hee requirerth

of husbands, that

they love their

wives, and use

them gently.

* Ephes. 6, 1

12 He requirerth

of children, that

according to Gods

Commandement

they be obedient

to their parents.

o In the Lord, and

so is it expounded,

Ephes. 5, 19.

13 Of parents, that

they be gentle towards

their children.

24 Of servants that

fearing God himselfe

to whom their obedience

is acceptable, they

reverently, faithfully

and from the heart,

obey their masters.

* Ephes. 9, 5. Titus

2, 9. 1. Pet. 2, 8.

p For that that you

shall have duely

obeyed your masters,

the time shall come,

that you shall be

made sonnes of

servants, and then

shall you knowe

this of a surety,

which shall be

when you are

made partakers

of the heavenly

inheritance. 15

He requirerth

of masters that

being mindfull

how that they

themselves also

shall render an

account before

that heavenly

Lord and Master,

which will reuenge

wrongfull doings

without any

respect of

masters or

servants, they

3. Tim. 4. 1.

14 * Luke the beloved physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the ministerie, that thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bands. Grace be with you. Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thanksgiving, 4 to put them in minde that whatsoever was praise worthy in them, it came of Gods goodnesse: 8 and that they are ensamples unto others.



And, and Silvanus, and Timotheus, unto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

1 An example of a right Christian reioycing: where by also we learne, that such as have great gifts in them are in two sorts bridled, to wit, if they consider that they have received all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.

2 He commendeth them for three speciall gifts, effectuall faith, continuall love, and patient hope: to the end they might be ashamed being induced with such excellent gifts, not to continue in Gods election.

3 Another reason why they ought in no wise start backe but continue to the end, because they cannot doubt of his doctrine which hath bene so many wayes confirmed unto them, even from heaven as they themselves did well know.

4 Another reason, because even to that day, they embraced the Gospel with great cheerefulnesse, insomuch that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid-race.

5 With ioy which commeth from the holy Ghost. 6 All the beleivers. 7 It is no true conversion to forsake idoles, vntlesse a man therewithall worship the true and living God in Christ the onely redeemer.

8 This word (That) is not put here without cause: and by (wrath) is meant that revenge and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

1 He declareth how faithfully he preacheth the Gospel unto them, 5 seeking neither gaine, 6 nor praise of men: 10 and he prooveth the same by their owne testimonie: 14 that they did courageously beare persecution of their countrymen: 17 that he desireth very much to see them.

For ye your selves know, brethren, that our entrance in unto you was not in vaine.

2 But even after that we had suffered before, and were shamefully entreated at Philippi, (as yee know) we were bold in our God, to speake unto you the Gospel of God, with much striving.

3 For our exhortation was not by deceit, nor by uncleanesse, nor by guile.

4 But as we were allowed of God, that the Gospel should be committed unto us, so we speake, not as they that please men, but God, which approoveth our hearts.

5 Neither yet did we ever use flattering words, as yee know, nor coloured covetousnesse, God is record.

6 Neither sought wee praise of men, neither of you, nor of others, when wee might have bene chargeable, as the Apostles of Christ.

7 But wee were gentle among you, even as a nourse cherisheth her children.

8 Thus being affectioned toward you, our good will was to have dealt unto you, not the Gospel of God only, but also our owne soules, because ye were deare unto us.

9 For yee remember, brethren, our labour and travaile: for wee laboured day and night, because wee would not bee chargeable unto any of you, and preached unto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and vnblameably we behaved our selves among you that beleve.

11 As ye know how that wee exhorted you, and comforted, and besought every one of you, (as a father his children.)

12 That ye would walke worthy of God, who hath called you unto his kingdome and glorie.

13 For this cause also thanke wee God without ceasing, that when yee received the word of God, which yee heard of us, yee received it not as the worde of men, but as it is in deede the word of God, which also worketh in you that beleve.

of God, it hangeth upon his mercie. 14 Which liketh and alloweth of them. 15 To submit himselfe even to the base, to winne them, and eschew all pride.

16 When I might lawfully have lived upon the expences of the Church. 17 We were not rough, but easie, and gentle, as a nourse that is neither ambitious nor covetous, but taketh all paines as patiently, as if she were a mother. 18 To have the flocke that is committed vnto him in more estimation, then his owne life. 19 To depart with his owne right rather then to be chargeable to his sheepe. 20 To exhort and comfort with a fatherly mind and affection. 21 To exhort all men diligently and earnestly to lead a godly life.

22 Having approved his ministerie, he commenderh againe (to that end and purpose that I spake of) the cheerefulnesse of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience,

14 For

1 That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we spake of.

2 The vertues of a true Pastour are freely, and without feare to preach the Gospel, even in the middes of dangers.

3 After 16. 12. a Through Gods gracious helpe.

4 To teach pure doctrine faithfully and with a pure heart.

5 By any wicked and naughty kinde of dealing.

6 To approve his conscience to God, being free from all flatterie and covetousnes.

7 Seeing there is this difference betwene the iudgements of God, and the iudgements of men, that when men chuse, they respect the qualities of those things which stand before them, but God fin-

deeth the reason of his counsell onely in himselfe, it followeth, that seeing we are not able to thinke a good thought, that whom-

soever he first chuseth to these holy callings, he maketh them able, and doeth not findethem able.

And therefore in that we are allowed

of God, it hangeth upon his mercie.

14 Which liketh and alloweth of them.

15 To submit himselfe even to the base, to winne them, and eschew all pride.

16 When I might lawfully have lived upon the expences of the Church.

17 We were not rough, but easie, and gentle, as a nourse that is neither ambitious nor covetous, but taketh all paines as patiently, as if she were a mother.

18 To have the flocke that is committed vnto him in more estimation, then his owne life.

19 To depart with his owne right rather then to be chargeable to his sheepe.

20 To exhort and comfort with a fatherly mind and affection.

21 To exhort all men diligently and earnestly to lead a godly life.

22 Having approved his ministerie, he commenderh againe (to that end and purpose that I spake of) the cheerefulnesse of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience,

12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey-men: which came as well (saith he) to the Churches of the Iewes, as to them: and therefore they ought to take it in good part.

g Which Christ hath gathered together.

h Even of them which are of the same countrey, and the same towne that you are of.

13 He preventeth an offence which might be taken, for that the Iewes

especially above all other persecuted the Gospel That is no new thing, sayth hee, seeing they slew Christ

himselfe and his Prophets, and have banished me also. 14 He foretelleth the utter destruction of the Iewes, least any man should be mooved by their rebellion. i For the Iewes would neither enter into the kingdome of God themselves, nor suffer other to enter in.

k Vntill the wickednesse of theirs which they have by inheritance as it were of their fathers, be grown so great that the measure of their iniquitie being filled, God may come forth to wrath. l The iudgements of God being angrie, which in deede appeared shortly after in the destruction of the cite of Hierusalem, whither many resorted, ven out of diuers provinces, when it was besieged.

15 He setteth with an objection, why he came not to them straightwayes being in so great miserie, I desired oftentimes (saith he) and it lay not in mee, but Satan hindered my endeavours, and therefore I sent Timothee my faithfull companion unto you, because you are most deere to me.

m Were kept asunder from you, and as it were orphans.

14 12 For brethren, ye are become followers of the Churches of God, which in Iudea are in g Christ Iesus, because yee have also suffered the same things of your owne countrey men, even as they have of the Iewes,

15 13 Who both killed the Lord Iesus & their owne Prophets, and have persecuted us away, 14 and God they please not, and are contrary to i all men,

16 And forbid us to preach unto the Gentiles, that they might be saved, to k fulfill their sinnes alwayes: for the l wrath of God is come on them to the utmost.

17 15 Forasmuch, brethren, as wee m were kept from you for a season, concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore we would have come unto you (I Paul, at least once or twise) but Satan hindered us,

19 For what is our hope or ioy, or crowne of reioycing? are not even you it in the presence of our Lord Iesus Christ at his comming?

20 Yea, ye are our glorie and ioy.

CHAP. III.

1 To shew his affection towards them, he sendeth Timothee unto them: 6 Hee is so mooved by the report of their prosperous state. 9 that he cannot give sufficient thanks, 11 and therefore he breaketh out into prayer.

W Herefore since wee would no longer forbare, we thought it good to remaine at Athens alone,

2 * And have sent Timotheus our brother and minister of God, and our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be mooved with these afflictions: 1 for ye yourselves knowe, that we are appointed thereunto.

4 For verely when we were with you, we told you before that wee should suffer tribulations, even as it came to passe, and ye know it.

5 Even for this cause, when I could no longer forbare, I sent him that I might know of your faith, lest, the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 2 But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us alwayes, desiring to see us, as we also doe you.

7 Therefore brethren, wee had consolation in you, in all our affliction and necessitie through your faith.

8 For now are wee a alive, if yee stand fast in the Lord.

9 For what thanks can wee recompense to God againe for you, for all the ioy wherewith wee reioyce for your fakes before our God,

10 Night and day, s praying exceedingly, that wee might see your face, and might b accomplish

11 their faith and religion, that was as yet imperfect.

that which is lacking in your faith?

11 Now God himselfe, even our Father, and our Lord Iesus Christ, guide our iourney unto you.

12 3 And the Lord encrease you, and make you abound in love one toward another, and toward all men, even as we doe toward you:

13 * To make your hearts stable and unblameable in holinesse before God even our Father, at the comming of our Lord Iesus Christ with all his Saints.

men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfect his worke by the same grace, wherewith he began it in us. * Chap. 5, 23. 1. cor. 1, 8.

CHAP. IV.

1 He exhorteth them, 3 to holines, 9 and brotherly love.

13 He forbiddeth them to sorrow after the manner of infidels:

15 Hee setteth out the historie of our resurrection.

A Nd 1 furthermore wee beseech you, brethren, and exhort you in the Lord Iesus, that ye a increase more and more, as yee have received of us, how ye ought to walke, and to please God.

2 For ye know what commandements we gave you by the Lord Iesus.

3 * 2 For this is the will of God even your b sanctification, and that yee should abstaine from fornication.

4 3 That every one of you should know, how to possesse his vessel in holinesse and honour,

5 4 And not in the lust of concupiscence, even as the Gentiles which know not God:

6 * 5 That no man oppresse or defraud his brother in any matter: for the Lord is avenger of all such things, as we also have told you beforetime, and testified.

7 * For God hath not called us unto uncleannesse, but unto holinesse.

8 Hee therefore that c despiseth these things, despiseth not man, but God who hath even given you his holy Spirit.

9 6 But as touching brotherly love, yee neede not that I write unto you: * for yee are taught of God to love one another.

10 Yea, and that thing verely yee doe unto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more.

11 7 And that ye study to be quiet, and to meddle with your owne businesse, 8 and to worke with your owne hands, as we commanded you.

12 That yee may behave your selves honestly toward them that are without, and that nothing be lacking unto you.

13 9 I would not brethren, have you ignorant 10 concerning them 11 which are asleepe, that ye sotow not even as other which have no hope.

14 12 For if we beleewe that Iesus is dead, and is risen, even so them which sleepe in d Iesus, will God e bring with him.

c These commandements which I gave you. 6 Thirdly, he requirith a readie minde to all manner of loving kindnesse, and exhorteth them to profire more and more in that vertue. * Iohn 13, 43. and 15, 11. 1. Iohn 2, 8. and 4, 22. 7 He condemneth unquiet braines, and such as are curious in matters which appertaine not unto them.

8 Hee rebuketh idlenesse and slothfulnesse, which vices whosoever are given unto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is entailed among the former exhortations (which hee returneth unto afterward wherin he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day.

10 We must take heed that we doe not immoderately bewaile the dead, that is, as they use to doe which thinke that they are utterly perished. 11 A confirmation: for death is but a sleepe of the body (for hee speaketh of the faithfull untill the Lord cometh. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. d They die in Christ, which continue in faith, wherby they are graffed into Christ, even to the last gaspe. e Will call their bodies out of their graves, and give them their soules to them againe.

13 The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep, at the sound of the trumpet of God, Christ himselfe shall descend from heaven. The Saints (for he speaketh properly of them which shall then be found alive together with the dead which shall rise, shall be taken up into the cloudes to meete the Lord, and shall be in perpetuall glory with him.

15 13 For this say wee unto you by the word of the Lord, that ye which live, and are remaining in the coming of the Lord, shall not prevent them which sleepe.

16 For the Lord himselfe shall descend from heaven with a shout, and with the voyce of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which live and remaine, be caught up with them also in the cloudes, to meete the Lord in the aire: and so shall wee ever be with the Lord.

18 Wherefore, comfort your selves one another with these words.

or sleepe, we should live together with him.

11 6 Wherefore exhort one another, and edifie one another, even as you doe.

12 7 Now we beseech you brethren, that yee acknowledge them which labour among you, and are over you in the Lord, and admonish you.

13 That yee have them in singular love for their workes sake. 8 Be at peace among your selves.

14 9 We desire you, brethren, admonish them that are out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 10 See that none recompense evill for evill unto any man: but ever follow that which is good, both toward your selves, and toward all men.

16 11 Reioyce evermore.

17 12 Pray continually.

18 In all things, give thanks, for this is the will of God in Christ Iesus toward you.

19 13 Quench not the Spirit.

20 14 Despise not prophecies.

21 15 Try all things, and keepe that which is good.

22 16 Abstaine from all appearance of evill.

23 Now the very God of peace sanctifie you thorowout: and I pray God that your whole spirit and soule and body, may be kept blamelesse unto the coming of our Lord Iesus Christ.

24 17 Faithfull is hee which calleth you, which will also doe it.

25 18 Brethren, pray for us.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

3 The first Epistle unto the Thessalonians written from Athens.

ding. 10 Charitie ought not to be overcome with any injuries. 11 A quiet and appeased minde, nourished with continuall prayers, respecting the will of God. 12 The sparkes of the Spirit of God that are kindled in us, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false. 13 A generall conclusion, that we waiting for the coming of Christ, doe give our selves to purenesse both in minde, will, and body, through the grace and strength of the Spirit of God. 14 The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witnesse in our vocation. 15 The last part of the Epistle, wherein with most weighty charge, hee commendeth both himselfe and this Epistle unto them.

6 We must not onely watch our selves, but we are also bound to stir up and confirme one another. 7 We must have great consideration of them which are appointed to the ministerie of the word, and government of the Church by God, and doe their dutie. 8 That you acknowledge & take them for such as they are, that is to say, men worthy to be greatly accounted of among you. 9 In those things which pertaine to Gods service: so is the Ecclesiasticall function distinguished from civil authority, and true shepheard from wolves. 10 So then, where this cause ceaseth, there must the honour cease. 11 This maintenance of mutuall concord is especially to be looked unto. 12 We must have consideration of every man, and the disease is, so must the remedie be used. 13 That keepe not their ranke or standing. 14 Pro. 17, 18. 15 Luke 18, 1. 16 The expounding of the word of God. 17 A generall conclusion, that we waiting for the coming of Christ, doe give our selves to purenesse both in minde, will, and body, through the grace and strength of the Spirit of God. 18 Whatsoever hath but the very shew of evill, abstaine from it. 19 Separate you from the world, and make you holy to himselfe through his spirit, in Christ, in whom onely you shall attaine unto that true peace. 20 The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witnesse in our vocation. 21 1. Cor. 1, 9. 22 Alwayes one and ever like himselfe, who performeth indeed whatsoever he promisseth: and an effectuall calling is nothing else but a right declaring and true setting forth of Gods will: and therefore the salvation of the elect is safe and sure. 23 Who will also make you perfect. 24 The last part of the Epistle, wherein with most weighty charge, hee commendeth both himselfe and this Epistle unto them.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 He commendeth the increase of faith and charitie, and the patience of the Thessalonians: 2 And describing Gods vengeance against such as oppress the godly, 3 he teacheth the godly to waite for the last iudgement.

Paul and Silvanus, and Timotheus, unto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 1 Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the love of every one of you toward another, aboundeth,

4 So that we our selves reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

he confirmeth them moreover shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must dayly increase. 2 That whereas it grew up before, it doeth also receive some increase every day more and more.

3 2. Thess. 1.

† Jude 6. He openeth the fountain of all true comfort, to wit, that in afflictions, which we suffer of the wicked for righteousness sake, we may behold as it were in a glasse the testimonie of that iudgement to come, and the end therefore most acceptable to us, and most sharpe to his enemies.

3 A prooſe: God is iuſt, therefore he will worrily punish the uniuſt, and will doe away the miſeries of his people.

4 He confirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them.

5 1. Thess. 4. 16.

5 † Which is a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 3 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest, 4 with us, 5 when the Lord Iesus shall shewe himselfe from heaven with his mightie Angels,

8 In flaming fire, rendring vengeance unto them, 6 that doe not know God, and which obey not unto the Gospel of our Lord Iesus Christ.

9 Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power,

10 When hee shall come to be glorified in his Saints, and to be made marveilous in all them that beleve (7 because our testimonie toward you was beleved) in that day.

11 8 Wherefore, we also pray alwayes for you, that our God may make you worthy of b this calling, and fulfill c all the good pleasure of his goodness, and the d worke of faith with power.

12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

5 A most glorious description of the second comming of Christ, to be set against all the miſeries of the godly, and the triumph of the wicked.

6 There is no knowledge of God unto salvation, without the Gospel of Christ.

7 The children of God shall be counted by the faith which they have in the Gospel, which is preached unto them by the Apostles.

8 Seeing that we have the marke set before us, it remaineth that we goe unto it. And we goe to it, by certaine degrees of causes: first by the free love and good pleasure of God, by vertue whereof all other inferior causes worke: from thence proceedeth the free calling of Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in us, and us in Christ.

b By (calling) he meaneth not the very aile of calling, but that selfe same thing whereunto we are called, which is the glory of that heavenly kingdome.

c Which he determined long since, onely upon his precious and mercifull goodness toward you.

d So then, faith is an excellent worke of God in us: and we see here plainly that the Apostle leaveth nothing to free will, to make it checkmate with Gods working therein, as the Papists dreame.

CHAP. II.

1 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be revealed, 8 whose destruction he setteth out, 13 and thereupon exhorteth to constancie.

NOW we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our assembling unto him,

2 That ye be not suddenly mooved from your minde, nor troubled neither by b spirit, nor by c word, nor by d letter, as it were from us, as though the day of Christ were at hand.

3 Let no man deceive you by any meanes: 3 for that day shall not come, except there come a departing first, and that e that man of sinne be disclosed, even the sonne of perdition.

4 Which is an adversarie, and exalteth himselfe against all that is called God, or that is wor-

1 The second part of the Epistle, containing an excellent prophecie of the state of the Church, which shall be from the Apostles time unto the latter day of iudgement.

2 If we thinke earnestly upon that unmeasurable glorie, which we shall be partakers of with Christ, it will be an excellent remedie

for us against wavering, and impatience, so that neither the ginsling of the world shall allure us, nor the dreadfull sight of the crosse dismay us.

3 We must take heed of false prophets, especially in this matter, which go about to deceive and that for the most part, utter three sortes: for either they bragge of fained prophetical revelations: or they bring coniectures and reasons of their owne, or use counterfeit writings.

b By dreames and fables, which pretend to be spirituall revelations.

c Either by word of mouth, or by booke written.

d Either by forged letters, or falsely glosed upon.

3 The Apostle foretelleth that before the coming of the Lord, there shall be a throne set up cleane contrary to Christs glorie, wherein that wicked man shall sit, and transſerre all things that appertaine to God, to himselfe, and many shall fall away from God to him.

e By speaking of one, he pointed out the body of the tyrannous and persecuting Church.

f All men know who he is that faith he can shut up heaven and open it at his pleasure, and sooke upon him to be Lord and master above all Kings and Princes, before whom Kings and Princes fall downe and worship, honouring that Antichrist as a

shipped: 4 so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Remember yee not, that when I was yet with you, I tolde you these things?

6 And now ye know, what withholdeth, that he might be revealed in his time.

7 6 For the mysterie of iniquitie doeth already worke: 7 onely he which now b withholdeth, shall let till he be taken out of the way.

8 8 And then shall i that wicked man be revealed, 4 whom the Lord shall k consume with the l Spirit of his mouth, and shall abolish with the brightness of his comming.

9 9 Even him whose comming is by the effectuall working of Satan, with all his power, and signes, and mlying wonders.

10 And in all deceiveableness of unrighteousnesse, among them that perish, because they received not the love of the trueth, that they might be saved.

11 And therefore God shall send them a strong delusion, that they should beleve lies,

12 That all they might be damned which beleved not the trueth, but o had pleasure in unrighteousnesse.

13 10 But wee ought to give thanks alway to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation, through p sanctification of the Spirit, and the q faith of trueth.

14 Whereunto he called you by our r Gospel, to obtaine the glory of our Lord Iesus Christ.

15 11 Therefore, brethren, stand fast, and keepe the instructions, which ye have bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, even the Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good worke.

4 He foretelleth that Antichrist, (that is, whosoever be that shall occupie that seate that falleth away from God) shall not reigne without the Church, but in the very bosome of the Church.

5 This prophecie was continually declared to the Auncient Church, but it was neglected of them that followed.

6 Even in the Apostles time the first foundations of the Apostolicall seate were layed, but yet so, that they deceived men.

7 He foretelleth that when the empire of Rome is taken away, the seate that falleth away from God shall succede and shall hold his place, as the olde writers Tertullian, Chrysostome and Hierome do expound it.

8 What hindreth and stayeth.

9 Even in the Apostles time the first foundations of the Apostolicall seate were layed, but yet so, that they deceived men.

12 He which is now in authoritie and ruleth all, to wit, the Romane Empire.

13 That wickednes shall at length be detected by the word of the Lord, and utterly be abolished by

Christs comming. i Word for word, that lawlesse fellow: that is to say, hee that shall tread Gods Law clean underfoote.

† Isai. 11. 4. k Bring to nought. l With his word: for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mightie and everlasting word, which shall breake his enemies in sunder, as it were an yron rodde.

9 He foretelleth that Satan will bestow all his might and power, and use all false miracles that he can to establish that seate, and that with great successe, because the wickednesse of the world doeth so discerne it: yet so, that onely the unlawfull shall perish through his deceit.

m Which are partly false, and partly wrought to establish a falshood.

n A most mightie working to deceive them.

o They liked lies so well, that they had pleasure in them which is the great madnesse that may be.

10 The elect shall stand stedfast and safe from all these mischiefs. Now election is known by these testimonies: Faith is gathered by sanctification: faith, by that that we accord unto the trueth: trueth by calling through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification.

p To sanctifie you.

q Faith which layeth hold not upon lies, but upon the trueth of God, which is the Gospel.

r By our preaching.

11 The conclusion remaineth then, that we continue in the doctrine which was delivered unto us by the mouth and writings of the Apostles, through the free good will of God, which comforteth us with an invincible hope, and also in all godlinesse our whole life long.

CHAP. III.

1 He desireth them to further the preaching of the Gospel with their prayers, 6 and to withdrawne themselves from these, who through idleness, 12 and curioſitie, pervert good order: Whom hee excludeth from the company of the faithfull.

FURTHERMORE, brethren, 3 pray for us, that the word of the Lord may have free passage and be glorified, even as it is with you.

2 And that we may be delivered from a unrea-

they make prayers for the increase and free passage of the Gospel, and for the safety of the faithfull ministers of the same.

† Ephes. 6. 19. coloss. 4. 3.

1 He addeth now consequently according to his manner divers admonitions: The first of them is, that

It is no marvell
that the Gospel is
hated of so many,
seeing that faith is
a rare gift of God.
Notwithstanding,
the Church shall
never be destroyed
by the multi-
tude of the wic-
ked, because it is
grounded and stay-
ed upon the faith-
full promise of
God.
b From Satans
snares, or from evill.
3 The second ad-
monition is, that
they follow al-
wayes the doctrine
of the Apostles as
a rule for their life.
4 Thirdly, he di-
ligently and ear-
nestly admonish-
eth them of two
things which are
given us by the
onely grace of
God, to wit, of
charitie, and a
watchfull minde
to the coming
of Christ

5 Fourthly hee saith, that idle and lasie persons ought not to be relieved of the Church, nay, that they are not to be suffered. 6 Least he might seeme to deale hardly with them, he setteth forth himselfe for an example, who besides his travaile in preaching laboured with his hands, which he saith he was not simply bound to doe. 7 1. Cor. 11. 1. 8 1. Thes. 4. 11. c What shall we do then with those idle bellied Monkes, and sacrificing Priests? A Monke (saith Socrates booke 8 of his Tripartite historie) which worketh not with hands, is like a thiefe.

sonable and evill men : for all men have not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from evill.

4 3 And we are perswaded of you through the Lord, that yee both doe, and will doe the things which we warne you of.

5 4 And the Lord guide your hearts to the love of God, and the waiting for of Christ.

6 5 We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw your selves from every brother that walked inordinately, and not after the instruction, which he received of us.

7 6 For ye your selves know, how ye ought to follow us, for we behaved not our selves inordinately among you.

8 Neither tooke wee bread of any man for nought: but we wrought with labour and travaile night and day, because wee would not be chargeable to any of you.

9 Not because we have not authority, but that we might make our selves an ensample unto you to follow us.

10 For even when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not eate.

11 For wee heare, that there are some which

walke among, you inordinately, and worke not at all, but are busie bodies.

12 9 Therefore them that are such, we warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 10 And ye brethren, be not wearie in well doing.

14 11 If any man obey not this our saying in this letter, note him, and have no companie with him, that he may be ashamed.

15 14 Yet count him not as an enemy, but admonish him as a brother.

16 15 Now the Lord himselfe of peace give you peace alwayes by all meanes. The Lord be with you all.

17 16 The salutation of mee Paul, with mine owne hand, which is the token in every Epistle: so I write.

18 The grace of our Lord Iesus Christ be with you all, Amen.

The second Epistle to the Thessalonians, written from Athens.

they mens matters then they which neglect their owne. 9 The Lord commandeth, and the Apostles pray in the Name of Christ, first that no men be idle, and next, that every man doe quietly and carefully see to doe his dutie in that office and calling wherein the Lord hath placed him. 10 Wee must take heede that some mens unworthinesse cause us not to be slacke in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must have no familiaritie nor fellowship with the excommunicate. 13 The end of the excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may be to bring them againe into the right way. 15 Prayers are the scales of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

7 How great a fault idlenesse is, he declareth by that that God created no man in vaine or to no purpose, neither is there any unto whom he hath not allotted as it were a certaine standing and roome. Whereupon it followeth, that the order which God hath appointed is troubled by the idle, yea, broken, which is great sinne and wickednesse. 8 He reprehendeth a vice which is ioyned with the former, whereupon followeth an infinite sort of mischiefs: to wit, that there are none more busie in o-

THE FIRST EPISTLE OF PAUL TO TIMOTHEUS.

CHAP. I.

Setting forth a perfect patterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, he teach those things, 5 which further charitie and faith: 12 and that his authoritie be not condemned. 14 he sheweth what an one he is made through the grace of God.

1 First of all he avoucheth his owne free vocation, and also Timothees, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolicall doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for. 2 Or, ordinance. 3 There is a much difference betwixt mercie and grace, as is betwixt the effect, and the cause: For grace is that



Aul: an Apostle of Iesus Christ, by the commandement of God our Saviour, and of our Lord Iesus Christ our hope,

2 Unto Timotheus my naturall sonne in the faith: Grace, and mercy, and peace from God our Father, and from Christ Iesus our Lord.

3 1 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest warne some, that they teach none other doctrine,

4 3 Neither that they give heede to fables and genealogies which are endlesse, which breede questions rather then godly edifying which is by faith.

5 4 For the end of the commandement

free good will of God, whereby he chose us in Christ, and mercie is that free justification which followeth it. 3 This whole Epistle consisteth in admonitions, wherein all the duties of a faithfull Pastour are lively set out. And the first admonition is this, that no innovation be made either in the Apostles doctrine it selfe, or in the manner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and utterance whereof can nothing helpe our faith. b He noteth out one kinde of vaine questions. 4 The second admonition is, that the right use and practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith. 5 Rom. 13. 30. c Of the Law,

is a love out of a pure heart, and of a good conscience, and of faith unfained.

6 5 From the which things some have erred, and have turned unto vaine jangling.

7 6 They would be doctours of the Lawe, and yet understande not what they speake, neither whereof they affirme.

8 7 And we knowe, that the Law is good, if a man use it lawfully.

9 8 Knowing this, that the Law is not given unto a righteous man, but unto the lawlesse and disobedient, to the ungodly, and to sinners, to the unholy, and to the prophane, to murderers of fathers and mothers, to manslayers,

10 To whoremongers, to buggers, to men-stealers, to liars, to the periured, and if there be any other thing that is contrary to wholesome doctrine,

11 9 Which is according to the glorious Gospel of the blessed God, which is committed unto me.

then foolish sophisticall babblers. 7 The taking away of an objection. He condemneth not the Law, but requireth the right use and practise of it. 8 He in deede escapeth the curse of the Law, and therefore doeth not abboire it, who fleeing and eschewing those things which the Law condemneth, giveth himselfe with all his heart to observe it: and not he that maketh vaine babbling of outward and curious matters. c And such an one is he, whom the Lord hath indued with true doctrine, and with the holy Ghost. f To such as make an arte as it were of sinning. 9 He setteth against fond and vaine babbling, not onely the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knew not. 10 A reason why neither any other Gospel is to be taught then hee hath taught in the Church, neither after any other sort, because there is no other Gospel beside that which God committed to him.

d There is neither live without a good conscience, nor a good conscience without faith, nor faith without the word of God. 5 That which he speake before generally of vaine and curious controversies, he applyeth to them, which pretending a zeale of the Law, dwelled upon outward things and never made an end of babbling of foolish trifles. 6 There are none more unlearned, and more impudent in usurping the name of holinesse,

12 11 Therefore,

11. He maintaineth of necessity his Apostleship against some that did carpe at his former life, debasing himselfe, even to hell, to advance Christes onely mercie, wherewith he abolished all those his former doings. g. Which gave me strength, not onely when I had no will to doe well, but also when I was wholly given to evil. h. These are the preparative workes which Paul braggeth of. 12. Hee prooveth this change by the effects, for that, that he that was a prophane man, is become a beleever: and he that did most outrageously persecute Christ, burneth now in love towards him. 13. He turneth the reproach of the adversaries upon their owne head, shewing that this singular example of the goodnesse of God redoundeth to the commoditie of the whole Church. i. Worshie to be believed. k. Math. 4. 13. mark 2. 17. l. Hee breaketh out into an exclamation, even for very zeale of minde, for that he cannot satisfie himselfe in amplifying the grace of God. m. Looke Iohn 17. 3. n. The conclusion of both the former fatherly admonitions, to wit, that Timothee striving manfully against all lets, being called to the ministerie according to many prophecies which went before of him, should both maintaine the doctrine which he had received, and keepe also a good conscience. o. By the helpe of them. p. Whole some and sound doctrine. q. Who soever keepe not a good conscience, doe loose also by little and little the gift of understanding: which he proveth by two most lamentable examples. r. 1. Cor. 5. 5. s. Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. t. Cast out of the Church, and so delivered them to Satan. u. That by their smart they might learne what it is to blaspheme.

12. Therefore I thanke him which hath made me strong, that is, Christ Iesus our Lord: for hee counted mee faithfull, and put mee in his service.

13. When before I was a blasphemmer, and a persecuter, and an oppresser, but I was received to mercie: for I did it ignorantly through unbelief.

14. But the grace of our Lord was exceeding abundant with faith and love, which is in Christ Iesus.

15. This is a true saying, and by all meanes worthie to be received, that Christ Iesus came into the world to save sinners, of whome I am chiefe.

16. Notwithstanding for this cause was I received to mercie, that Iesus Christ should first shewe on me al long suffering unto the ensample of them, which shall in time to come beleeve in him unto eternall life.

17. Nowe unto the king everlasting, immortal, invincible, unto God onely wise, be honour, and glorie, for ever, and ever, Amen.

18. This commaundement commit I unto thee, sonne Timotheus, according to the prophecies, which went before upon thee, that thou by them shouldest fight a good fight,

19. Having in faith and a good conscience, which some have put away, and as concerning faith, have made shipwracke.

20. Of whome is Hymeneus, and Alexander, whom I have delivered unto Satan, that they might learne not to blaspheme.

21. Hee exhorteth them to make publike prayers for all men. 22. And that for two causes: 23. and therefore hee willet all men in all places to pray, 24. and declareth in what apparell, 25. and with what modestie, women ought to behave themselves in holy assemblies.

CHAP. II.

1. He exhorteth them to make publike prayers for all men. 2. And that for two causes: 3. and therefore hee willet all men in all places to pray, 4. and declareth in what apparell, 5. and with what modestie, women ought to behave themselves in holy assemblies.

1. Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men,

2. For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse, and a honestie.

3. For this is good and acceptable in the sight of God our Saviour.

4. Who will that all men shall be saved, and come unto the acknowledging of the truth.

5. He teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that timesomewhat doubted of, seeing that kings, yea and the most part of magistrates were at that time enemies of the Church.

6. An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office.

7. This word containeth all kind of dueie, which is to be used amongst men in all their affaires. 8. Another argument, why Churches of Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea, sometime those that are greatest enemies to the Gospell, will have his Church gathered together after this sort, and therefore prayers to be made for all.

5. 4. For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus.

6. Whom gave himselfe a ranfome for all men, to be that testimonie in due time.

7. Wherunto I am ordained a preacher and an Apostle (I speake the truth in Christ, and lye not) even a teacher of the Gentiles in faith and veritie.

8. I will therefore that the men pray, everie where lifting up pure hands without wrath, or doubting.

9. Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and modestie, not with broyded haire, or gold, or pearles, or costly apparell,

10. But (as becommeth women that professe the feare of God) with good works.

11. Let the woman learne in silence with all subiection.

12. I permit not a woman to teach, neither to vsurpe authoritie over the man, but to be in silence.

13. For Adam was first formed, then Eve.

14. And Adam was not deceived, but the woman was deceived, and was in the transgression.

15. Notwithstanding, through bearing of children she shall be saved, if they continue in faith and love, and holinesse with modestie.

16. Faithfully and sincerely: and by faith he meaneth wholesome and sound doctrine, and by truth, an upright and sincere handling of it.

17. He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place came together to publike service: but now Churches or Congregations are gathered together every where (orderly and decently) and men come together to serve God publike with common prayer, neither must we strive for the nation or for the purification of the bodie, or for the place, but for the mind to have it cleane from all offence, and full of sure trust and confidence.

18. He putteth the signe for the thing it selfe, the lifting up of hands, for the calling upon God. 19. Without these griefes and offences of the mind, which hinder us from calling upon God with a good conscience. 20. Doubting which is against faith, Iam. 1. 6. 21. Per. 3. 3.

22. Thirdly he appointeth women to learne in the publike assemblies with silence and modesty, being comely appareled without any ryo or excess in their apparell.

23. The first argument, why it is not lawfull for women to teach in the Congregation, because by this meane they shoulde be placed above men, for they should be their masters: which is against Gods ordinance. 24. He proveth this ordinance of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake.

25. Gen. 1. 27, and 27. 21. 26. Gen. 3. 6. 27. Then because that after sinne God enioyned the woman this punishment, for that the man was deceived by her.

28. Adam was deceived, but through his wives meane, and therefore she is shortly for this cause subiect to her husband, and ought to be.

29. He addeth a comfort by the way, that their subiection hindereth not but that women may be saved as well as men, if they behave themselves in those burdens of marriage holily and modestly, with faith and charitie.

CHAP. III.

1. He setteth out Bishops, 2. and Christian deacons with their wives, 3. children and family, 4. he calleth the Church the house of God.

1. His is a true saying, If any man desire the office of a Bishop, hee desireth a worthie worke.

2. A Bishop therefore must be unreprooveable, the husband of one wife, watching, tempe-

3. He teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that timesomewhat doubted of, seeing that kings, yea and the most part of magistrates were at that time enemies of the Church.

4. An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office.

5. This word containeth all kind of dueie, which is to be used amongst men in all their affaires. 6. Another argument, why Churches of Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea, sometime those that are greatest enemies to the Gospell, will have his Church gathered together after this sort, and therefore prayers to be made for all.

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8. An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office.

4. God would not els be manifested to be the onely God of all men, unlesse he would shew his goodnes in saving of all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God and all sorts of men, by having taken upon him that nature of man which is common to all men unlesse he had satisfied for all sorts of men, and made intercession for all. b. Christ Iesus which was made man.

5. A confirmation, because that even to the Gentiles in the secret of salvation now opened, and made manifest, the Apostle himselfe being appointed properly to this office, which he doeth faithfully and sincerely execute.

6. He

7. He

8. He

9. He

10. He

11. He

12. He

13. He

14. He

15. He

16. He

17. He

18. He

19. He

20. He

21. He

22. He

c A common tip-
ler, and one that
will sit by it.

d Least by reason
that he is advanced
to that degree, hee
take occasion to be
proud, which will
undoe him, and so
he fall into the same
condemnation that
the devill himselfe
is fallen into.

3 Likewise the
Deacons must first
be proved that there
may be a good
triall of their ho-
nestie, truth, so-
briety, mind, void
of covetousnesse,
that they are well
instructed in the
doctrine of faith,
and to be short,
of their good con-
science and inte-
gritie.

e These are they
that had to seeto
the poore.

4 Chap. 1, 19.

f The doctrine of
the Gospell, which
is a myserie indeed:
for flesh and blood
doe not reveale it.

4 Regard must be
had also to the
Pastours and Dea-
cons wives.

5 They that have
more wives then
one at one time,
must neither be
called to be mini-
sters, nor to be
Deacons.

6 Honour and esti-
mation.

h Bold and assured confidence without feare.

6 Paul purposing to adde
many peculiar things pertain-
ing to the dayly office of a
Pastour, speaketh first a word
or two concerning his coming
to Timothee, that he would be
so much the more care-
full, least at his coming he
might be reprooved of negli-
gence.

7 The Pastour
hath alwayes to thinke, how
that he is occupied in the
house of the living God, where-
in the reason of the truth is
kept.

i To wit, in respect of man:
for the Church re-
steth upon that corner stone,
Christ, and is the preserver
of the truth, but not the mother.

8 There is nothing more
excellent then this truth,
whereof the Church is the
keeper and preserver here
amongst men, the ministry
of the word being appointed
to that end and purpose:
for it teacheth us the
greatest matters that may
be thought of, to wit,
that God is become visible
in the person of Christ by
taking our nature upon
him, whose Majestie notwith-
standing in so great weak-
nesse was manifested many
wayes, insomuch that the
sight of it pearced the very
Angels: and to conclude,
he being preached unto the
Gentiles was received of them,
and is now placed above in
glorie unspeakable.

k The power of the Godhead
sheweth it selfe so marveilously
in that weak flesh of Christ,
that though he were a weak
man, yet all the worlds
knoweth hee was, and is God.

He setteth against
that true doctrine,
false opinions,
which he foretel-
leth that certaine
which shall fall a-
way from God and
his religion, shall

bring in by the sugges-
tion of Satan, and so that a
great number shall give
eare to them.

2 Although heretikes
counterfeite holinesse
never so much, yet they
have no conscience.

b For they will as it
were praise the art of
disgarded persons and
players, that we may not
thinke they will lie lurking
in some one corner, or
keepe any resemblance of
shamefastnes.

c Whose conscience
was waxed so hard,
that there grew an hard
fleshiness over it, and so
became so hard a canker
on it, and now at length
required of very neces-
sity to be burned with an
hote yron.

rate, modest, harberous,
apt to teach;

3 Not given to wine,
no striker, not given to
filthie lucre, but gentle,
no fighter, not covetous,

4 One that can rule his
owne house honestly,
having children under
obedience with all honestie.

5 For if any cannot rule
his owne house, how
shall he care for the
Church of God?

6 He may not be a yong
schollar, least he being
puffed up fall into the
condemnation of the
devill.

7 Hee must also be well
reported of, even of
them which are without,
least he fall into rebuke,
and the snare of the devill.

8 3 Likewise must
Deacons be grave, not
doublie tongued, not
given unto much wine,
neither to filthie lucre.

9 * Having the myserie
of the faith in pure
conscience.

10 And let them first
be proved, then let them
minister, if they be found
blamelesse.

11 4 Likewise their
wives must be honest,
not evill speakers, but
sober, and faithfull in
all things.

12 5 Let the Deacons
be the husbandes of one
wife, and such as can
rule their children well,
and their owne households.

13 For they that have
ministred well, get them-
selves a good decree,
and a great libertie in
the faith, which is in
Christ Iesus.

14 6 These things write
I unto thee, trusting to
come very shortly unto
thee.

15 But if I tary long,
that thou maiest yet
know, howe thou
oughtest to behave thy
selfe in the house of
God, which is the Church
of the living God, the
pillar and ground of
trueth.

16 8 And without
controversie, great is
the myserie of godlinesse,
which is, God is
manifested in the flesh,
justified in the Spirit,
seene of Angels,
preached unto the
Gentiles, beleevd on in
the world, and received
up in glorie.

6 Paul purposing to adde
many peculiar things pertain-
ing to the dayly office of a
Pastour, speaketh first a word
or two concerning his coming
to Timothee, that he would be
so much the more care-
full, least at his coming he
might be reprooved of negli-
gence.

7 The Pastour
hath alwayes to thinke, how
that he is occupied in the
house of the living God, where-
in the reason of the truth is
kept.

i To wit, in respect of man:
for the Church re-
steth upon that corner stone,
Christ, and is the preserver
of the truth, but not the mother.

8 There is nothing more
excellent then this truth,
whereof the Church is the
keeper and preserver here
amongst men, the ministry
of the word being appointed
to that end and purpose:
for it teacheth us the
greatest matters that may
be thought of, to wit,
that God is become visible
in the person of Christ by
taking our nature upon
him, whose Majestie notwith-
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nesse was manifested many
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leth that certaine
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way from God and
his religion, shall

bring in by the sugges-
tion of Satan, and so that a
great number shall give
eare to them.

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counterfeite holinesse
never so much, yet they
have no conscience.

b For they will as it
were praise the art of
disgarded persons and
players, that we may not
thinke they will lie lurking
in some one corner, or
keepe any resemblance of
shamefastnes.

c Whose conscience
was waxed so hard,
that there grew an hard
fleshiness over it, and so
became so hard a canker
on it, and now at length
required of very neces-
sity to be burned with an
hote yron.

CHAP. IIII.

1 He condemneth as well
false doctrine, 3 of marriage
and the chiefe of meates, 7 as
also prophane fables: 8 and
commendeth the godly exercise,
13 and the daily reading
of the Scriptures.

NOW the Spirit
speaketh evidently, that in
the latter times some shall
depart from the faith,
and shall give heed unto
spirits of errour, and do-
ctrines of devils,

2 Which speake lyes
through hypocrisie, and
have their consciences
burned with an hote yron,

bring in by the sugges-
tion of Satan, and so that a
great number shall give
eare to them.

2 Although heretikes
counterfeite holinesse
never so much, yet they
have no conscience.

b For they will as it
were praise the art of
disgarded persons and
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thinke they will lie lurking
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c Whose conscience
was waxed so hard,
that there grew an hard
fleshiness over it, and so
became so hard a canker
on it, and now at length
required of very neces-
sity to be burned with an
hote yron.

3 3 Forbidding to marry,
and commanding to
abstaine from meates
which God hath created
to be received with
giving thanks of them,
which beleve and know
the trueth.

4 7 For every creature
of God is good, and
nothing ought to be
refused, if it be received
with thanksgiving.

5 8 For it is sanctified
by the word of God,
and prayer.

6 9 If thou put the
brethren in remembrance
of these things, thou
shalt be a good minister
of Iesus Christ, which
hath beene nourished
up in the words of
faith, and of good
doctrine which thou
hast continually followed.

7 10 But cast away
prophane, and olde
wives fables, and
exercise thy selfe unto
godlinesse.

8 11 For bodily
exercise profiteth little:
but godlinesse is
profitable unto all
things, which hath
the promise of the life
present, and of that
that is to come.

9 13 This is a true
saying, and by all
meanes wor-
thie to be received.

10 For therefore wee
labour and are rebuked,
because we trust in the
living God, which is the
Saviour of all men,
specially of those that
beleve.

11 These things warne
and teach.

12 14 Let no man
despise thy youth, but
be unto them that
beleve, an ensample,
in worde, in
conversation, in love,
in spirit, in faith, and
in purenesse.

13 15 Till I come,
give attendance to
reading, to exhortation,
and to doctrine.

14 Despise not the
giste that is in thee,
which was given thee
by prophecie with the
laying on of the hands
of the companie of the
Eldership.

15 These things
exercise, and give thy
selfe unto them, that
it may be seene how
thou profitest among
all men.

16 Take heed unto
thy selfe, and unto
learning: continue
therein: for in doing
this thou shalt both
save thy selfe, and
them that heare thee.

of them by his word, and
callest upon him. d It is
so made pure and holy
in respect of us, so that
we may vse it with a
good conscience, as
received at the Lords
hand. e Wee confesse
and acknowledge that
God is the maker and
giver of those creatures
which wee vse. Secondly,
that we are of the
number of those, who
through Christs benefite
have recovered that
right over all creatures,
which Adam lost by his
fall. Thirdly, by our
prayers we crave of the
Lord, that we may vse
those meates with a
good conscience which
we receive at his handes.

Fourthly, wee make
an end of our eating
and drinking, with
thanksgiving and prayer:
and so are our meates
sanctified to us.

9 The conclusion with
an exhortation to
Timothee, to propound
these things diligently
to the Churches, which
hee had sucked of the
Apostle, even in a
manner from the teate.

f Never departing
from the side of it.

10 He setteth
again true doctrine
not onely against that
false and apostaticall
doctrine, but also
against all vaine and
curious subtilties.

11 It is not onely
requisite that the
minister of the word
be found in doctrine,
but also that his life
be godly and religious.

12 Godlinesse
consisteth in spirituall
exercise, and not in
outwarde austeritie
of life, which though
it be some thing to
be accounteth of, if it
be rightly vsed, yet is
it in no wise compar-
able with godlinesse:
For it profiteth not
of it selfe, but through
the benefite of another,
but this hath the
promise both of the
life present, and of
that that is to come.

13 Hee goeth a
little from his matter,
and sheweth that they
which give themselves
to godlinesse, although
they are afflicted and
reproached, are notwith-
standing not to be
counted miserable as
other men are, because
they are not afflicted
for that cause that
other men are, and the
end of them both is
farre different one
from the other. For
howe can God forsake
his, which is bound
full even towards his
enemies? And hee
willeth that this
doctrine be well
beaten into their
heades.

14 Nowe hee
returneth to that
exhortation, shewing
which are the vertues
of a Pastour, whereby
hee may come to be
reverenced, although
hee be but young, to
wit, such speech and
life as are witnesses
of charitie, zeale, faith,
and puritie, but there
is no mention made
of the crosse staffe,
ring, cloake and such
other foolish and
childish toys.

15 The private
exercise of Pastours,
is continuall reading
of the Scriptures,
whence they may
drawe matter of
wholesome doctrine
and exhortation,
both to themselves
and to other.

h Faith is by
hearing, and hearing
by preaching: and
therefore the
ministers of the
worde are so
saide to save
themselves and
other, for that in
them the Lord
hath put the
worde of reconcilia-
tion.

3 He setteth
downe two kindes
of this false do-
ctrine, to wit, the
Law of sole life,
and difference of
meats.

4 He prooveth
that he iustly cal-
led such doctrine
devillish, first, be-
cause the teachers
of them make
lawes of things
which are not
theirowne: for
have they created
the meates?

5 Secondly, be-
cause they over-
throw with their
decrees, the end
which are not
theirowne: for
wherefore they
were created of
God to wit, that
we should vse
them.

6 Thirdly, for
that by this
meanes they rob
God of his glory,
who will be ho-
noured in the vse
of them. And
herewithall the
Apostle declareth
that we must use
the liberalitie of
God soberly, and
with a good con-
science.

7 He setteth an
Apostolicall rule,
for taking away
the difference of
meats, against that
false doctrine.

8 He vseth Gods
benefits rightly,
which acknow-
ledgeth the giver
of them by his word,
and calleth upon him.

d It is so made
pure and holy in
respect of us, so
that we may vse
it with a good
conscience, as
received at the
Lords hand.

e Wee confesse
and acknowledge
that God is the
maker and giver
of those creatures
which wee vse.

Secondly, that
we are of the
number of those,
who through
Christs benefite
have recovered
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Thirdly, by
our prayers we
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Fourthly, wee
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sion with an
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other, for that
in them the
Lord hath put
the worde of
reconcilia-
tion.

C H A P. V.

1 Having set downe a manner howe to rebuke all degrees.
 2 Hee intreateth of widowes, who then were chosen for the service of the Church: 17 Then hee commeth to Elders, 23 and speaketh somewhat touching the heaith of the bodie.

1 Of keeping measure in private reprehensions according to the degree of age and kind.

2 The Apostle giveth these rules touching the care of widowes.

3 Have care of those widowes which have need of helpe.

4 Widowes children and nephews must take care for their parents, according to their abilities.

5 The first reason, because that, that which they be-
 low upon theirs, they bestow is upon themselves.

6 Another, because nature it selfe teacheth us to recompense our parents.

7 The third: because this dutiefulness pleaseth God.

8 The second rule: Let the Church have care of such as are widowes in deede, that is to say, such as are poore and destitute of helpe of their own friends, and live godly and religiously.

9 The third rule: Let widowes that live in pleasure, and neglect the care of their owne familie, be holden and accounted as fallers away from God and his religion, and worse then very infidels.

10 The fourth rule: Let none under threescore yeeres olde, be taken into the number of widowes, to serve the Congregations or Churches, and such as are free from all reproach of vcharitie, and are well reported of for their diligence, charitie, and integritie.

11 That hath had no more husbands, but one at one time. 12 This is spoken in respect of the manner, of these countries. 13 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnesse of their age, they will at length shake off the burden that Christ hath layed upon them, and thinke rather upon marrying againe: and so will forsake the ministerie wherunto they had bound themselves.

14 Another reason: because they are for the most part praters and busie bodies, and gadders up and downe, neglecting their charge and dutie.

15 The fifth rule: Let the widowes marrie and governe their houses godly.

16 The sixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

Rebuke, not an elder, but exhort him as a father, and the yonger men as brethren.

2 The elder women as mothers, the yonger as sisters, with all purenesse.

3 Honour widowes, which are widowes in deede.

4 But if any widowe have children or nephews, let them learne first to shewe godlinesse toward their owne house, and to recompense their kinred: for that is an honest thing, and acceptable before God.

5 And she that is a widowe in deede and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But shee that liveth in pleasure, is dead, while she liveth.

7 These things thereof warne them of, that they may be blamelesse.

8 If there be any that provideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidell.

9 Let not a widow be taken into the number under threescore yeere olde, that hath beene the wife of one husband.

10 And well reported of for good workes: if she have nourished her children, if she have lodged the strangers, if she have washed the Saints feete, if she have ministered unto them which were in adversitie, if shee were continually given unto every good worke.

11 But if she refuse the yonger widowes: for when they have begun to waxe wanton against Christ, they will marrie.

12 Having damnation, because they have broken the first faith.

13 And likewise also being idle they learne to goe about from house to house: yea they are not onely idle, but also praters and busibodies, speaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, and governe the house, and give none occasion to the adversarie to speake evill.

15 For certaine are already turned backe from Satan.

16 If any faithfull man or faithfull woman have widowes, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widowes in deed.

17 The Elders that rule well, let them be had in double honour, specially they which labour in the word and doctrine.

18 For the Scripture sayth, Thou shalt not mousell the mouth of the ox that treadeth out the corne: and The labourer is worthie of his wages.

19 Against an Elder receive none accusation, but under two or three witnesses.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou observe these things, without preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and goe before unto iudgement: but some mens follow after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise cannot be hid.

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the manners of the Congregation, the other did beside that, attended upon preaching and prayers, 10 and for the Congregation. Deuteronomie 25.4. 1. Corinthians 9.9. Matthew 10.10. Luke 10.7.

15 The second rule: Let no accusation be admitted against an Elder, but under two or three witnesses.

16 The third rule: Let the Elders so convicted be rebuked openly, that they may be an example to others.

17 The fourth rule: Let sincerity be used without any prejudice or respect of persons in the Ecclesiasticall proceedings, (especially against the elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels.

18 The first rule: Let the minister laye handes suddenly on no man. Let him not be faultie herein either by favouring any mans follie, or perverse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure.

19 The fifth rule: Let the Elders have indifferent consideration of their health, in the manner of their dyer.

20 Because hypocrites sometimes creepe into the ministerie, although there be new to great diligence used, the Apostle willet the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heede that wee offende not therein.

21 Another comfort belonging to them, which sometime are slandered and misreported of.

C H A P. VI.

1 He sheweth the dutie of servants: 10 and what a mischiefous evil covetousnesse is: 13 and having spoken somewhat of rich men, he once againe forbiddeth Timothee to cumber himselfe with vaine babblings.

Let as many servants as are under the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not evill spoken of.

2 And they which have beleeving masters, let them not despise them, because they are brethren, but rather doe service, because they are faithfull, and beloved, and a partakers of the benefite.

3 These things teach and exhort.

4 The common state. And this is the first rule: Let servants that are come to the faith, and have infidels to their masters, serve them notwithstanding with great fidelitie.

5 The reason: least God should seeme by the Doctrine of the Gospell to stirre up men to rebellion and all wickednesse.

6 The second rule: Let not servants that are come to the faith, and have also masters of the same profession and religion, abuse the name of brotherhoode, but let them so much the rather obey them.

7 Let this be sufficient, that acknowledging these things which pertaine to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are.

8 A generall conclusion, that these things ought not onely to be simply taught, but must with exhortations be diligently brought into their heads.

14 Now he giveth rules, and sheweth how he ought to behave himselfe with the Elders, that is to say, with the Pastours and such as have the governance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see unto this especially, as God himselfe hath commanded, that the Elders that doe their dutie well, be honestly maintained.

15 Wee must be more careful for them, then for the rest.

16 There were two kinds of Elders, the one attended upon the government onely, and looked to

17 The second rule: Let no accusation be admitted against an Elder, but under two or three witnesses.

18 The third rule: Let the Elders so convicted be rebuked openly, that they may be an example to others.

19 The fourth rule: Let sincerity be used without any prejudice or respect of persons in the Ecclesiasticall proceedings, (especially against the elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels.

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23 Another comfort belonging to them, which sometime are slandered and misreported of.

24 Hee addeth also rules for the servants dutie towards their masters: wherupon no doubt there were many questions then moved by them, which took occasion by the Gospell to trouble

5 He condemneth everally, and excommunicateth or casteth out of the Church as proud men, such as content not themselves with Christs doctrine, (that is to say, the doctrine of godliness) but weare both themselves and others in vaine questions, (for all other things are vaine) because they content not themselves in Christs doctrine: and as lying deceivers, because they favour or sound of nothing but vanitie: as made men, because they trouble themselves so much in matters of nothing: as mischievous plagues, for that they cause great contentions, and corrupt mens mindes and iudgement: to be short, as prophane and wicked, because they abuse the precious name

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godliness.

4 Hee is puffed up and knoweth nothing, but doteth about questions and strive of wordes, whereof commeth envie, strive, railings, evill surmising.

5 Froward & disputations of men of corrupt mindes and destitute of the truth, which thinke that gaine is godliness: from such separate thy selfe.

6 But godliness is great gaine, if a man be content with that hee hath.

7 For wee brought nothing into the world, and it is certaine, that we can carie nothing out.

8 Therefore when wee have foode and raiment, let us therewith be content.

9 For they that will be rich, fall into temptation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all evill, which while some lusted after, they erred from the faith, and perced themselves thorow with many sorowes.

11 But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and meekenesse.

12 Fight the good fight of faith: lay holde of eternall life, wherunto thou art also called, and hast professed a good profession before many witnesses.

of godliness and religion to filthy lucre. b Striving about words and not about matters: and by words he meaneth all those things which have no pith in them, and whereby we can reape no profite. c Such as we see in those shamelesse schooles of Poperie, which are nothing else but vaine babbling and prating. 6 Hee turneth away filly the name of gaine and lucre, confessing that godliness is great gaine, but farre after another sort, to wit, because it bringeth true sufficiency. 7 Hee mocketh their folie, which doe so greedily gape after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enioy that excesse. 8 He frayeth Timothie from covetousnesse after another sort, to wit, because it draweth with it an infinite sort of lusts, and those very hurtfull, wherewith covetous men doe torment themselves so farre forth, that in the ende they cast away from them their faith and salvation. d Sorowe and griefe do as it were pearce thorow the minde of man, and are the harvest and true fruits of covetousnesse. 9 A peculiar exhortation to divers vertues, wherewith it behooveth the Pastours especially to be furnished. e Whom the Spirit of God ruleth.

13 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which under Pontius Pilate witnesseth a good confession.

14 That thou keepe this commandment without spot, and unrebukeable, untill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is the blessed and Prince onely, the King of kings and Lord of lords.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine unto, whom never man sawe, neither can see, unto whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high minded, and that they trust not in uncertaine riches, but in the living God, (which giveth us abundantly all things to enjoy.)

18 That they doe good, and be rich in good works, and be ready to distribute, and communicate,

19 Laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe that which is committed unto thee, and avoide prophane and vaine babblings, and oppositions of science falsely so called,

21 Which while some profess, they have erred concerning the faith. Grace be with thee, Amen.

The first Epistle to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

liberalitie towards their neighbour, and gentle conditions. 8 In things pertaining to this life, with whom those men are compared which are rich in good works. Mark. 4. 19. Luk. 12. 15. b Who onely is, and that everlasting, for he setteth the fraile nature of riches against God. * Matt. 6. 2. 12 The praise of libertie by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in us, and therefore of the salvation that shall be given us. 13 He rehearseth the chief of all the former exhortations, which ought to be deeply imprinted in the mindes of all ministers of the word, to wit, that they eschewe all vaine babblings of sophistrie and continue in the simplicitie of sincere doctrine. i Not onely in word, but also in countenance and gesture: to be short, whiles their behaviour was such that even when they helde their peace, they would make men beleieve their heads were occupied about nothing but high and weightie matters, even then they erred concerning the faith.

* Chap. 5. 21. 10 A most earnest request and charge, to observe and keepe all the promises faithfully, with our eyes set upon the coming of Iesus Christ, whose glory we have to set against the vaine glittering of this world, and his power, against all the terrors of the wicked. * Math. 27. 11. Iohn 18. 37. f He heapeth many words together, to one purpose: where by he voucheth the power of God, which if we sticke fast unto, we shall not be moved out of our standings. * Chap. 1. 11. reve. 17. 14. and 19. 16. + Iohn 1. 13. 11 He addeth for an overplus as it were a sharpe admonition to the rich, that they chiefly take heede of two mischiefs, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in the living God,

THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timotheus faith, 6 and exhorteth him to go on faithfully in the charge committed unto him: 8 and that neither for his bonds, 15 nor the revulging of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to have care of the thing committed unto him, 16 and prayeth Onesiphorus.

Paul an Apostle of Iesus Christ by the will of God, according to the promise of life which is in Christ Iesus.

2 To Timotheus my beloved sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, whom I serve from mine elders with pure conscience, that without

me b elders with pure conscience, that without

a Sent of God to preach that life which he promised in Christ Iesus. x The chiefest marke that be sheweth at in this Epistle, is to confirm Timothie to continue constantly and manfully even to the end. setting first before him the great good will hee beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothie, and his ancestors, which might so much the more make him bound to God. + Acts 22. 3. b From Abraham, Isaac and Jacob: for he speaketh not of Pharisaisme, but of Christianisme.

ceasing I have remembrance of thee in my prayers night and day.

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the unfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou stirre up the gift of God which is in thee, by the putting on of mine hands,

7 For God hath not given to us the Spirit of feare, but of power, and of love, and of a sound minde.

8 Be not therefore ashamed of the testimon-

and therefore we on the contrary side must labour as much, as we can to foster and keepe it burning. d To pearce us thorow, and terrifie us, as men whom the Lord will destroy. 3 He prooveth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

2 He warneth us to set the invincible power of the Spirit, which God hath given us, against those stormes which may and doe come upon us. c The gift of God is as it were a certaine lively flame kindled in our hearts, which the flesh and the devill go about to put out: nie

e For his sake.
f The Gospel after a sort is said to be a little in them that preach it.
g Through the power of God.
4 Hee sheweth with how great benefits God hath bound us to mainteine boldly and constantly his glorie which is joyned with our salvation, and reckoneth up the causes of our salvation, to wit, that free and eternall purpose of God to save us in Christ which was to come, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and author of immortallitie.
1 Cor. 1, 2.
Titus 3 5.
h He sageth that that grace was given us from everlasting, unto which we were predestinate from everlasting. So that the doctrine of foreseene faith and foreseene works, is cleane contrary to the doctrine which preached and teacheth the grace of God.
i Before that course of yeeres, which hath runne on ever since the beginning of the world.
** Rom. 16, 25.*
k Hath caused life and immortality to appere.
ephes. 1, 4. col. 1, 26. tit. 1, 2.
l That is, the Gospel which the Apostle preached.
6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it.
7 By setting his owne example before us, he sheweth us how it may be that wee shall not be ashamed of the crosse of Christ, to wit, if wee be sure that God both can and will keepe the salvation which he hath as it were layd up in store by himselfe for us against that day.
8 He sheweth wherein hee ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charitie, and next in the manner of teaching it, a lively paterne and shape whereof Timothee knew in the Apostle.
9 An amplification, taken of the dignitie of so great a benefit committed of the ministers.
10 The taking away of an objection. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue.
11 He preventeth an offence which arose by the meanes of certaine that fell from God and the religion, and uttereth also their names, that they might be knowne of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all evill examples.

nie of our Lord, neither of mee his prisoner : but be partaker of the afflictions of the Gospel according to the power of God.

9 4 Who hath saved us, and called us with an holy calling, not according to our works, but according to his owne purpose and grace, which was given to us through Christ Iesus before the world was.

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortallitie unto light through the Gospel.

11 4 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 6 For the which cause I also suffer these things, but I am not ashamed : for I know whom I have beleevd, and I am perswaded that he is able to keepe that which I have committed to him against that day.

13 8 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and love which is in Christ Iesus.

14 9 That woorthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in us.

15 11 This thou knowest, that all they which are in Asia, be turned from me : of which sort are Phygellus and Hermogenes.

16 The Lord give mercie unto the house of Onesiphorus : for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt unto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministered unto me at Ephesus, thou knowest very well.

CHAP. II.

2 The better to set out perseverance in the Christian warfare, he taketh similitudes from souldiers, 6 and from husbandmen. 10 Hee sheweth that his bonds are for the profit of the Saints : 15 Then hee warneth Timothee to divide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

THOU therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by a many witnesses, the same deliver to faithfull men, which shall be able to teach other also.

3 2 Thou therefore suffer affliction as a good

soul-dier of Iesus Christ. 4 No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to be souldier. 5 3 And if any man also strive for a matterie, he is not crowned, except he strive as he ought to doe. 6 4 The husbandman must labour before hee receive the fruits. 7 5 Consider what I say, and the Lord give thee understanding in all things. 8 6 Remember that Iesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel. 9 7 Wherein I suffer trouble as an evill doer, even unto bonds : but the word of God is not bound. 10 Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternall glory. 11 8 It is a true saying, For if we be dead together with him : we also shall live together with him. 12 If we suffer, we shall also reigne together with him : if we deny him, he also will deny us. 13 If we beleeve not, yet abideth he faithfull : he cannot deny himselfe. 14 Of these things put them in remembrance, and protest before the Lord, that they strive not about words, which is to no profit, but to the perverting of the hearers. 15 9 Studie to shew thy selfe approved, unto God, a workman that needeth not to be ashamed, dividing the word of truth aright. 16 f Stay profane and vaine babblings : for they shall increase unto more ungodlinesse. 17 And their word shall fret as a canker : of which sort is Hymeneus and Philetus. 18 Which as concerning the truth have erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine. 19 11 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his : and, Let every one that calleth on the Name of Christ, depart from iniquitie.

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because hee would please him that hath chosen him to be souldier.

5 3 And if any man also strive for a matterie, he is not crowned, except he strive as he ought to doe.

6 4 The husbandman must labour before hee receive the fruits.

7 5 Consider what I say, and the Lord give thee understanding in all things.

8 6 Remember that Iesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel.

9 7 Wherein I suffer trouble as an evill doer, even unto bonds : but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternall glory.

11 8 It is a true saying, For if we be dead together with him : we also shall live together with him.

12 If we suffer, we shall also reigne together with him : if we deny him, he also will deny us.

13 If we beleeve not, yet abideth he faithfull : he cannot deny himselfe.

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19 11 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his : and, Let every one that calleth on the Name of Christ, depart from iniquitie.

in prison, as an evill doer, yet there is no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that notwithstanding God did blesse his ministration, nay rather, that example of this his captivitie and patience did sundrie wayes confirme the Church in the hope of a better life. 8 The fourth admonition : wee ought not to contend upon words and questions, which are not onely unprofitable, but also for the most part hurtfull : but rather upon this, how we may frame our selves to all manner of patience, and to doe also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life : as contrariwise the falling away of men can diminish no part of the truth of God, although by such meanes they procure most certaine destruction to themselves. 9 The fifth admonition : A minister must not be an idle disputer, but a faithfull steward in dividing aright the word of truth, insomuch that hee must stop the mouthes of other vaine bawlers. 10 By adding nothing to it neither overtopping any thing, neither mangling it, nor renting it in sunder, nor wresting of it : but marking diligently what his hearers are able to heare, and what is fit to edifying. 11 Marke and watch, and see they creepe not on further. 12 Hee discovereth the subtiltie of Satan, who beginning with these principles draweth us be little and little to ungodlinesse through the meanes of that wicked and profane babling, still creeping on : which be prooveth by the horrible example of them that taught, that the resurrection was already past. 13 A digression : wherein hee saveth that offence that rose by their falling away : shewing first, that the elect are out of all danger or any such falling away : secondly that they are knowne to God and not to us : and therefore it is no marvell if we count hypocrites oftentimes for true brethren : but we must take heed that we be not like them, but rather that we be indeed, such as we are said to be. 14 That serveth and worshippeth him, and is as it were named of him, a faithfull man or Christian.

b With affaires of householde, or other things that belong to other ordinarie busineses.
3 The third admonition : The ministration is like to a game or iusting, wherein men strive for the victory, and no man is crowned unlesse he strive according to the lawes which are prescribed, be they never so hard and painfull.
4 Another similitude tending to the same end : no man may looke for the harvest, unlesse hee first take paines to plow and sowe his ground.
5 All these things cannot be understood, and much lesse practised, unlesse wee aske of God, and he give us understanding.
6 He confirmeth plainly two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias made man of the seed of David) is the ground of our salvation : and the other is the highest part of it, to wit, that he is risen againe from the dead.
7 The taking away of an objection : True he is, that he is kept

11 The taking away of an objecti-
on: it is no disho-
nour to the good
man of the house,
that he hath not
in a great house all
vessels of one sort
and for one service,
but we must looke
to this, that we be
found vessels pre-
pared to honour.

✠ Rom. 9. 21.
b By these words is
meant the execution
of the matter,
and not the cause:
for in that we purge
our selves, it is not
to be attributeth to
any free will that is
in us: but to God,
who freely & whol-
ly worketh in us a
good and an effe-
ctual will.

13 Returning to
the matter from
whence he digres-
sed, verse 16. hee warneth him to exercise himselfe in weighy mat-
ters, and such as
pertaine to godlinesse. 14 The sixth admonition: Wee must above all things eschew
all bitterness of minde both in teaching all men, and also in calling them backe which
have gone out of the way. ✠ 1. Cor. 1. 2. ✠ 1. Tim. 1. 4. and 4. 7. tit. 3. 9. i To
revaine them through our patient bearing with them, but not to please them or excuse them
in their wickednesse.

k He meaneth such as doe not yet see the truth.

✠ The seventh ad-
monition: we may
not hope for any
Church in this
world without
corruption: but
there shall be rather
great abundance
of most wicked
men, even in the
very bosome of the
Church, which
notwithstanding
shall make a shew
and countenance
of great holinesse,
and charitie.

✠ 1 Tim. 4. 1.
2 pet. 3. 3.
Iude 18.

a Which make no
account, either of
right or honesty.
2 Wee must not
dallie with such
men as resist the
truth not of sim-
ple ignorance, but
of a perverse mind,
(which thing ap-
peareth by their
fruits which bee
paineth out here
lively) but we must
rather turne away
from them.

✠ Exod. 7. 11.
3 Hee addeth a com-
fort: The Lord will at length plucke off all their visards.

4 That we be not
deceived by such hypocrites, we must set before us the vertues of holy servants of God,
and we must not be afraid of persecution, which they suffered willingly, and which
alwayes followeth true godlinesse. But we must especially holde fast the doctrine of
the Apostles, the summe whereof is this, that we are saved through faith in Christ
Jesus.

b Thou knowest thoroughly, not only what I taught and did, but also how
I was minded and disposed.

20 12 Notwithstanding in a great house are not
only vessels of gold and of silver, but also of wood
and of earth, ✠ and some for honour, and some un-
to dishonour.

21 If any man therefore purge himselfe from
these, he shall be a vessel unto honour, sanctified,
and meet for the Lord, and prepared unto everie
good worke.

22 13 Flee also from the lusts of youth, and fol-
low after righteousness, faith, love, and 14 peace,
with them that ✠ call on the Lord with pure
heart;

23 ✠ And put away foolish and unlearned questi-
ons, knowing that they ingender strife.

24 But the servant of the Lord must not strive,
but must be gentle toward all men, apt to teach,
suffering the evil,

25 Instructing them with meekenesse that are
contrary minded, proving if God at any time will
give them repentance, that they may acknowledge
the truth,

26 And come to amendment out of that snare
of the devill, of whom they are taken prisoners, to
doe his will.

k He meaneth such as doe not yet see the truth.

CHAP. III.

1 Hee foretelleth the dangerous times that are to insue: 9 but
with the certaine hope of victorie, 10 hee encourageth
him to the combat, 14 setting out especially the trial of
sound doctrine.

T His know also, that in the ✠ last dayes shall
come perillous times.

2 For men shall be lovers of their owne selves,
covetous, boasters, proud, cursed speakers, disobe-
dient to parents, unthankfull, ✠ unholy,

3 Without naturall affection, truce breakers,
false accusers, intemperate, fierce, no lovers at all
of them which are good,

4 Traitors, headie, high minded, lovers of
pleasures more then lovers of God,

5 Having a shew of godlinesse, but have de-
nied the power thereof: 2 turne away therefore
from such.

6 For of this sort are they which creepe into
houses, and leade captive simple women laden
with sinnes, and led with divers lusts,

7 Which woman are ever learning, and are ne-
ver able to come to the acknowledging of the
truth.

8 ✠ And as Iannes and Iambres withstood
Moses, so doe these also resist the truth, men of
corrupt minds, reprobate concerning the faith.

9 3 But they shall prevaile no longer: for their
madnesse shall be evident unto all men, as theirs al-
so was.

10 4 But thou hast b fully knownen my do-
ctrine, manner of living, purpose, faith, long suffe-
ring, love, patience,

11 Persecutions, and afflictions which came un-
to me at c Antiochia, at Iconium, and at Lystris,

4 That we be not
deceived by such hypocrites, we must set before us the vertues of holy servants of God,
and we must not be afraid of persecution, which they suffered willingly, and which
alwayes followeth true godlinesse. But we must especially holde fast the doctrine of
the Apostles, the summe whereof is this, that we are saved through faith in Christ
Jesus.

b Thou knowest thoroughly, not only what I taught and did, but also how
I was minded and disposed.

which persecutions I suffered: but from them all
the Lord delivered me.

12 Yea, and all that will live godly in Christ Ie-
sus, shall suffer persecution.

13 But the evill men and deceivers shall waxe
d worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou
hast learned, and which are committed unto thee,
knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scrip-
tures of a childe, which are able to make thee wise
unto salvation, through the faith which is in Christ
Jesus.

16 ✠ s For the whole Scripture is given by in-
spiration of God, and is profitable to teach, to
convince, to correct, and to instruct in righteous-
nesse,

17 That the man of God may be absolute, be-
ing made perfect unto all good works.

CHAP. IIII.

1 He chargeth him to preach the Gospel with all diligence, 3 in
that so miserable a time: 6 that his death is hard at hand,
8 yet so, that as a conquerour hee maketh haste to a glorious
triumph. 10 He sheweth the cause why he sendeth for
Timothie, 11 even by reason of his present state.

I Charge thee therefore before God, and before
the Lord Iesus Christ, which shall iudge the
quicke and dead at that his appearing, and in his
kingdome,

2 Preach the word: be instant, in season, and
out of season, improve, rebuke, exhort with all
long suffering and doctrine.

3 For the time will come when they will not
suffer wholesome doctrine: but having their eares
itching, shall after their owne lusts get them an
heape of teachers,

4 And shall turne their eares from the truth,
and shall be given unto fables.

5 3 But watch thou in all things: suffer adver-
sities: doe the worke of an Euangelist: b cause thy
ministry to be thorowly liked of.

6 4 For I am now ready to be c offered, and
the time of my departing is at hand,

7 I have fought a good fight, and have fini-
shed my course: I have kept the faith.

8 For henceforth is layd up for me the crowne
of righteousness, which the Lord the righteous
Iudge shall give mee at that day: and not to mee
onely, but unto all them also that love that his ap-
pearing.

9 5 Make speed to come unto me at once:

10 For Demas hath forsaken me, and hath d em-
braced this present world, and is departed unto
Thessalonica, Crescens is gone to Galatia, Titus un-
to Dalmatia.

11 ✠ Onely Luke is with me. Take Marke and
bring him with thee: for he is profitable unto mee
to minister,

12 And Tychicus have I sent to Ephesus.

13 The cloake that I left at Troas with Carpus,
when thou comest, bring with thee, and the
books, but specially the parchments.

14 Alexander the coppersmith hath done mee
much evill: the Lord reward him according to his
works.

his death to be at hand, and setteth before them an excellent example, both of invincib-
le constancie and sure hope.

c To be offered for a drinke offering: and he
alludeth to the pouring out of blood or wine which was used in sacrifices. 5 The
last part of the Epistle, setting forth grievous complaints against certaine, and examples
of singular godlinesse in every place, and of a minde never wearied. d Conten-
ted himselfe with this world, ✠ Coloss. 3. 10, 14.

d Their wickednesse
shall daily increase.
✠ 2. Pet. 1. 20.
5 The eighth ad-
monition, which
is most precious:
A Pastour must be
wise by the word
of God on y: where-
in we have perfect-
ly delivered unto
us, whatsoever per-
teineth either to
discerne, know and
establish true opi-
nions, and to confute
false, and further-
more, to correct
evill matters, and to
frame good.
e The Prophets and
expounders of Gods
will, are properly &
peculiarly called,
Men of God.

1 The principall
and chiefe of all
admonitions, be-
ing therefore pro-
posed with a most
earnest charge,
is this: That the
word of God be
propounded with
a certaine holie
importunitie, as
necessitie requi-
reth: but so, that
a good and true
ground of the do-
ctrine be layd, and
the vehemencie be
tempered with all
holie meekenesse.

2 Faithfull Pa-
stours in times past
tooke all occasions
they could, be-
cause men were
very prompt and
ready to returne
to their fables.

2 To false and un-
profitable doctrines,
which the world is
now so bewit-
hed withall, that it had
rather the open
light of he: truth
were utterly put
out, when it would
come out of dark-
nesse.

3 The wickednes
and falling away of
the world, ought
to cause faithfull
ministers to be so
much the more
carefull.

b Provee and shew
by good & substan-
tiall proofe, that
thou art the true
minister of God.

4 Hee foretelleth

15 Of whom he thou ware also: for he withstood our preaching fore.

16 At my first answering no man assisted mee, but all forsooke me: *I pray God*, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened mee, that by me the preaching might be fully beleaved, and that all the Gentiles should heare: and I was delivered out of the mouth of the e lyon.

18 And the Lord will deliver mee from every e vill worke, and will preserve me unto his g hea- venly kingdome: to whom be prayle for ever and ever, Amen.

THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

¶ He sheweth what kinde of men ought to be chosen Ministers: 10 howe vaine babblers mouthes should be stopped: 12 and through this occasion hee toucheth the nature of the Cretians, 14 and the Iewes, who put holinesse in outward things.



Paul, a a servant of God, & an Apo- stle of Iesus Christ, according to the faith of Gods b elect, 2 and the ac- knowledging of the trueth, which is according unto godlines.

2 Vnto the c hope of eternall life, which God that cannot lye, hath d promised before the e world began:

3 3 But hath made his worde manifest in due time through the preaching, which is g committed unto mee according to the commandment of God our f Saviour:

4 4 To Titus my naturall sonne according to the common faith, s Grace, mercy, and peace from God the Father, and from the Lord Iesus Christ our Saviour.

5 6 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that re- maine, and shouldest ordeine Elders in every cirie as I appointed thee.

6 * If any be unreproueable, the husband of one wife, having faithfull children, which are not slandered of rior, neither are g disobedient.

7 7 For a Bishop must be unreproueable, as Gods b steward, not i froward, not angry, not given to wine, no striker, nor given to filthy lucre,

8 But harberous, one that loveth goodnesse, k wife, righteous, holy, temperate.

9 8 Holding fast that faithfull worde accor- ding to doctrine, 9 that hee also may be able to exhort with wholesome doctrine, and convince

c Hope is the ende of faith. d Freely, and Rom. 16. 25. ephes. 3. 9. coloss. 1. 26. 1. tim. 1. 9.

f This word (Saviour) doethenly signifie a preserver of life, but also a giver of life. 4 The

Apostle moveth the Cretenses to heare Titus, by setting forth his consent and agree- ment with him in the faith, and therewithall sheweth by what speciall note we may

distinguish true ministers from false. 5 There is but one way of salvation, com- mon both to the Pastour and the flocke.

6 The first admonition, to ordeine mon both to the Pastour and the flocke. 7 The second admonition, what faults pastours

ought to be voyd of, and (whom hee comprehended afore under the worde Elders) ought to be voyd of, and

what vertues they ought to have. h Whom the Lord hath appointed steward of his

giftes. i Not hard conditioned, and evill to please. k Circumspect, of a sound

iudgement, and of a singular example of moderation. 8 The thide admonition: The Pastour must hold fast that doctrine, which the Apostles delivered, and pertaineth

to salvation, leaving all curious and vaine matters 9 The fourth admonition: To apply the knowledge of true doctrine unto use, which consisteth in two things, to wit,

19 Salute Prisca and Aquila, and the * house- hold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eu- bulus greeteth thee, and Pudens, and Linus, and Claudia, and all the bretheren.

22 The Lord Iesus Christ be with thy Spirit. Grace be with you, Amen.

¶ The second Epistle written from Rome unto Ti- motheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

them that say against it.

10 10 For there are many disobedient and vaine talkers and deceivers of mindes, chiefly they of the l Circumcision,

11 Whose mouthes must be stopped, which subvert whole houses, reaching things which they ought not, for filthy lucre sake.

12 m One of themselves, even one of their owne Prophets said, The Cretians are alwayes lyars, evill beasts, slow bellies.

13 This witnesse is true: wherefore convince them n sharply, that they may be found in the faith.

14 And not taking heed to s Iewish fables, and commandments of men, that turne away from the trueth.

15 11 Vnto the pure * are all things pure, but unto them that are defiled, and unbelieving, is no- thing pure, but even their o mindes & consciences are defiled.

16 They professe that they know God, but by works they deny him, and are abominable and dis- obedient, and unto every good worke reprobate.

¶ An applying of the generall proposition to a particular: The Cretenses above all other neede sharpe reprehensions: both be- cause their minde are naturally gi- ven to lies and Southfulness, and because of certaine covetous Iewes, which un- der a colour of godlinesse ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel. l Of the Iewes, or rather of those Iewes, which went about to ioyne Christ and the Law together. m Epimenides, who was counted a Prophet amongst them. Look upon Laertius and Cicero in his first booke of Divination. n Roughly and plainly, and get not about the bush with them. s 1. Tim. 1. 4.

¶ He sheweth in few words, that puritie consisteth not in any externall worship, and that is accor- ding to the olde Law, (as in difference of meats, and washing and other such things which are abolished) but in the minde and conscience: and whosoever teach otherwise, know not what is true religion indeed, and also are nothing lesse then that they would seeme to be. * Rom. 14. 20. o If our mindes and conscience be uncleane, what cleannesse is there in us before regeneration?

CHAP. II.

¶ He setteth out the duties of sundry persons and states. 6 and willett him to instruct the Church in manners.

11 Hee draweth an argument from the end of our redemption. 12 which is, that we live godly and uprightly.

B Ur 1 speake thou the things which become wholesome doctrine,

2 2 That the elder men be watchfull, grave, tem- perate, sound in the faith, in love, and in patience:

3 The elder women likewise, that they be in such behaviour, as becommeth holinesse, not false accusers, nor subiect to much wine, but teachers of honest things.

4 That they may instruct the young women to be sober minded, that they love their husbands, that they love their children,

5 That they be temperate, chaste, a keeping at home, good and * subiect unto their husbands, that the word of God be not evill spoken of.

6 Exhort yong men likewise, that they be so- ber minded.

7 3 In all things shew thy selfe an example of

¶ The first admo- nition: The do- ctine must not onely be generally pure, but also be applied to all ages and orders of men, according to the diversity of circum- stances. 2 What are the chiefest vertues for old and yong, both men & women: and how they ought to be stirred up into them continually. a No gadders up and downe. b Ephes. 5. 23. 3 The sixt admo- tion: That both the Pastours life & do- ctine must be sound.

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b Not such a grave as a man drive men from coming to the minister, but such as may cause them to come in most reverent and honest sort.

† Ephe. 6, 5. coll. 3. 22. 1. pet. 2, 18.

4 The seventh admonition, of servants dutie toward their masters.

c Which may be done without offence to God.

* 1. Cor. 1, 2. coloss. 1, 22.

5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospel, and Christ hath so justified us, that he hath also sanctified us, we must all of us give our selves to true godlinesse and righteousness, setting before us a

sure hope of that immeasurable glory: which thing must in such sort be beaten into their heads, that the gainesayers also must be reprooved, by the authority of the mightie God.

d Lusts of the flesh, which belong to the present state of this life and world. e Christ is here most plainly called that mightie God, and his appearance and coming is called by the figure Metonymie, our hope. f As it were a thing peculiarly laid up for himselfe. g With all authoritie possible.

CHAP. III.

1 He willeth that all generally be put in minde to reverence such as be in authoritie: 3 That they remember their former life, and attribute all iustification unto grace.

9 And if any brabblers withstand these things, 10 he willeth that he be reitied.

† He declareth particularly and severally, that which he said before generally, noting out certaine chiefe and principall duties, which men owe to men, and especially subiects to their magistrates.

Put them in remembrance that they * be subiect to the principalities and powers, and that they be obedient, and ready to every good worke.

2 That they speake evill of no man, that they chiefe and principall duties, which men owe to men, and especially subiects to their

* Rom 15, 1. 1. pet. 2, 13.

of good workes with uncorrupt doctrine, with b gravitie, integritie,

8 And with the wholesome word, which can not be condemned, that hee which withstandeth, may be athamed, having nothing concerning you to speake evill of.

9 * 4 Let servants be subiect to their masters, & please them in all things, not answering againe,

10 Neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our Saviour in all things.

11 * 5 For that grace of God, that bringeth salvation unto all men, hath appeared.

12 And teacheth us, that wee should denie ungodlinesse and d worldly lusts, and that we should live soberly and righteously, and godly in this present world,

13 e Looking for that blessed hope, and appearing of that glorie of that mightie God, and of our Saviour Iesus Christ.

14 Who gave himselfe for us, that hee might redeeme us from all iniquitie, and purge us to be a f peculiar people unto himselfe, zealous of good works.

15 These things speake, and exhort, and convince with all g authoritie. See that no man despise thee.

be no fighters, but soft, shewing all meekenesse unto all men.

3 * 2 For we our selves also were in times past unwise, disobedient, deceived, serving the lustes and divers pleasures, living in malicioufnesse and envie, hatefull, and hating one another.

4 But when that bountifullnesse and that love of God our Saviour toward man appeared,

5 * 3 Not by the works of a righteousness, which we had done, but according to his mercy he saved us, by the washing of the new birth, and the renewing of the b holy Ghost,

6 Which hee shed on us abundantly, through Iesus Christ our Saviour,

7 That wee, being iustified by his grace, should bee made heires according to the hope of eternall life.

8 3 This is a true saying, and these things I will thou shouldest affirme, that they which have beleevd God, might be carefull to shewe forth c good workes. These things are good and profitable unto men.

9 * But stay foolish questions, and genealogies, and contentions and brawlings about the Law: for they are unprofitable and vaine.

10 4 Reiect him that is an heretike, after once or twice admonition.

11 Knowing that hee that is such, is perverted, and sinneth, being damned of his owne selfe,

12 5 When I shall send Artemas unto thee, or Tychicus, be diligent to come to mee unto Nicopolis: for I have determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their journey diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses, that they be not unfruitfull.

15 All that are with me, salute thee. Greete them that love us in the faith. Grace be with you all. Amen.

† To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

2 He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptisme.

* 1. Cor. 6, 11.

* 2 Tim. 1, 9.

2 Word for, word, of works which are done in righteousness: and this place doth fully refute the doctrine of merits.

b Which the vertue of the holy Ghost worketh.

3 Again with great earnestnesse he beatech into our heads, how that we ought to give our selves, to true godlinesse, and eschew all vaine questions, which serve to nothing, but to moove strive and debate.

c Give themselves earnestly unto good workes.

* 1. Tim. 1, 4. and 4. 7. 2. tim. 2, 23.

4 The ministers of the word must at once cast off heretikes, that is, such as stubbornly and seditionously disquiet the Church, and will give no eare to Ecclesiasticall admonitions.

5 Least of all, be writeth a word or two of private matters, and commendeth certaine men.

THE EPISTLE OF PAUL TO PHILEMON.

2 Paul handling a base and small matter, yet according to his manner mounteth aloft unto God. 8 Sending againe to Philemon his vagabond and theevish servant, he intreateth pardon for him, and very gravely preacheth of Christian equitie.



Aula prisoner of Iesus Christ, and our brother Timotheus, unto Philemon our deare friend, and fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I * give thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy love and faith, which thou hast toward the Lord Iesus, and toward all Saints.)

6 That the a fellowship of thy faith may be made effectuell, and that whatsoever good thing is

in you through Christ Iesus, may be b knowen.

7 For we have great ioy and consolation in thy love, because by thee, brother, the Saints c bowels are comforted.

8 Wherefore, though I be very bolde in Christ to commaund thee that which is convenient,

9 1 Yet for loves sake I rather beseech thee, though I be as I am, even Paul aged, and even now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I have begotten in my bonds,

11 Which in times past was to thee unprofitable, but now profitable both to thee and to me.

12 Whom I have sent againe: thou therefore receive him, that is mine owne d bowels,

b That by this meanes all men may perceive how rich you are in Christ, to wit, in faith, charity, and all bountifullnesse.

c Because thou diddest so dutifully and cheerefully refresh the Saints, that they conceived inwardly a marvellous ioy: for by this word, Bowels) is meant not onely the inward feeling of wants and miseries that men have one of

another's state, but also that ioy and comfort which entreth into the very bowels, as though the heart were refreshed and comforted. 1 An example of a Christian exercise and commendation for another man. * Col 4, 9. d As mine owne sonne, and as if I had begotten him of mine owne body.

13 Whom

* 1. Theff. 1, 2.

2. theff. 1, 3.

a By fellowship of faith, hee meaneth those duties of charity which are bestowed upon the Saints, and flow forth of an effectual faith.

e That thou mightest not seeme to have lent me thy servant upon constraint, but willingly.
f Thus he asswageth the harder kinde of speech, which is to say, he ranne away.
g For a little time.
h Because he is thy servant, as other servants are, and because he is the Lords servant, so that thou must needs love him both for the Lords sake, and for thine owne sake.

13 Whom I would have received with me, that in thy stead he might have ministred unto mee in the bonds of the Gospel.
14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessity, but willingly.
15 It may be that he therefore departed for a season that thou shouldest receive him for ever,
16 Not now as a servant, but above a servant, even as a brother beloved, specially to mee: how much more then unto thee, but in the flesh and in the Lord?
17 If therefore thou count our things common, receive him as my selfe.
18 If he hath hurt thee, or oweth thee ought, that put on my accounts.
19 I Paul have written this with mine owne hand: I will recompense it, albeit I doe not say

to thee, that thou owest moreover unto mee even thine owne selfe.
20 Yea, brother, let mee obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.
21 Trusting in thine obedience, I wrote unto thee, knowing y thou wilt do even more then I say,
22 Moreover also prepare mee lodging: for I trust through your prayers I shall be freely given unto you.
23 There salute thee Epaphras my fellow prisoner in Christ Iesus,
24 Marcus, Aristarchus, Demas and Luke, my fellow helpers.
25 The grace of our Lord Iesus Christ, be with your spirit, Amen.
¶ Written from Rome to Philemon, and sent by Onesimus a servant.

i Good brother let me obtaine this benefit at thine hand.

THE EPISTLE TO THE HEBREWS.

The drift and end of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man is that true eternall and onely Prophet King, and high Priest that was shadowed by the figures of the olde Law, and is now indeed exhibited of whom the whole Church ought to be taught governed and sanctified.

CHAP. I.

To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, and he advanced him above the Angels: And proveth by divers testimonies of the Scripture, that he farre passeth all other.

r The first part of the generall proposition of this Epistle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets and bath fully openeth his Fathers will to the world.
a So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.
b Which one Sonne is God and man.
c The second part of the same proposition: The same Sonne is appointed of the Father to be our King and Lord, by whom also he made all things, and in whom onely he setteth forth his glory, yea and himselfe also to be beholden of us, who beareth up and sustenteth all things by his will and pleasure.
d Possessor and equall companion of all things with the Father.
e That is, whatsoever hath bene at any time, is, or shall be.
f Col. 1. 15.
g Hee in whom that glorie and Maiesie of the Father shineth, who is eternally infinite, and cannot be beholden.
h His fathers person.
i Sustaineth, defendeth and cherisheth.
j The third part of the same proposition: The same Sonne executed the office of the high Priest in offering up himselfe, and is our onely and most mightie Mediatour in heaven.
k This sheweth that the sacrifice of that his sacrifice is not onely most acceptable to the Father, but also is everlasting, and furthermore how farre this high Priest passeth all the other high Priests.
l Before he cometh to declare the office of Christ, he setteth forth the excellencie of his person, and first of all he sheweth him so to be man, that therewithall hee is God also.
m Dignitie and honour.
n 5, 6, 7, 8, 9, 10 He prooveth and confirmeth the divinitie of Christ manifested in the flesh by these sixe evident testimonies, whereby it appeareth that he farre passeth all Angels, in so much that he is called both Sonne, and God, in verses 5, 6, 8, 10, 13.
o Psal. 2. 7. chap. 5. 5.
p The Father begate the Sonne from everlasting, but that everlasting generation was made manifest and represented to the world in his time, and therefore he addeth this world (To day.)
q 2 Sam. 7. 14.
r chron. 22. 10.
s The Lord was not content to have spoken it once, but repeareth in another place.
t Psal. 97. 7.



T sundry times and in divers manner God spake in the old time to our fathers by the Prophets: in these last dayes hee hath spoken unto us by his Sonne,
2 Whom he hath made heire of all things, by whom also he made the worldes,
3 Who being the brightness of the glory, and the ingrav'd forme of his person, and bearing up all things by his mightie word: hath by himselfe purged our sinnes: and sitteth at the right hand of the Maiesie in the highest places,
4 And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they.
5 For unto which of the Angels sayd he at any time, Thou art my Sonne, this day begate I thee: and againe, I will be his Father, and he shall be my Sonne:
6 And againe, when he bringeth in his first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him.

7 And of the Angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.
8 But unto the Sonne he sayth, O God, thy throne is for ever, and ever: the scepter of thy kingdome is a scepter of righteousness.
9 Thou hast loved righteousness & hated iniquitie. Wherefore God, even thy God, hath sanctified thee with the oyle of gladnes, above thy fellows.
10 And, Thou, Lord, in the beginning hast established the earth, and the heavens are the workes of thine hands.
11 They shall perish, but thou dost remaine, and they all shall waxe olde as doeth a garment.
12 And as a vesture shalt thou folde them up, and they shall be changed: but thou art the same and thy yeeres shall not faile.
13 Unto which also of the Angels sayd hee at any time, Sit at my right hand, till I make thine enemies thy footstool:
14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of salvation?

¶ Psal. 104. 4. in Cherub, Psal. 105. 11.
n Seraph, Esa. 6. 1.
o Psal. 55. 7.
p The throne is proper to the Prince, & not to the servant.
q For everlasting, for this doubling of the word increaseth the signification of it beyond all measure.
r The government of his kingdome is righteous.
s This kinde of rehearsing which the Lawes use by contraries, hath great force in it.
t In that that the word became flesh, by powring the holy Ghost upon him without measure.
u For he is the head and we are his members.
v Psal. 102. 25.
w Made the earth firme and sure.
x By that name by which we commonly call Princes messengers, he here calleth the spirits.

CHAP. II.

¶ Thereof he inferreth, that good heede must be given to Christs doctrine: And he setteth him out unto us even as our brother in our flesh; that wee may with a good will geelde up our selves wholly unto him.
Wherefore we ought diligently to give heed to the things which we have heard, lest at any time we be runne out.
2 For if the word spoken by Angels was steadfast, and every transgression, and disobedience received a iust recompence of reward,
3 How shall we escape if we neglect so great salvation, which at the first began to be preached and Priesthood is most perfect, he useth an exhortation taken from a comparison.
a Hee maketh himselfe an heaver.
b They are sayd to let the word runne out, which holde it not fast when they have heard it.
c The Law which appointed punishment for the offenders: and which Paul sayth was given by Angels, Gal. 3. 19. and Steven. Actes 7. 53.
d If the breach and transgression of the word spoken by Angels was not suffered unpunished, much lesse shall it be lawfull for us to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voyce of the Apostles, and with so many signes and wonders from heaven, and especially with so great and mightie working of the holy Ghost.

¶ Now as it were pausing with himselfe, & shewing to what end and purpose all these things were spoken, to wit, to understand by the excellencie of Christ above all creatures, that his doctrine, maiesie

By the Apostles.

Marke 16. 20.

This is the true end of miracles.

Now they are called figures, because they appear one thing, and represent another: and they are called wonders, because they represent some strange and unaccustomed things and virtues, because they give us a glimpse of Gods mighty power.

3 If it were an hainous matter to contemne the Angels which are but servants, much more hainous is it to contemne that most mightie King of the reſtored world. 4 The world to come, whereof Christ is Father, Eph. 2. 6. or the Church, which as a new world, was to be gathered together by the Gospel.

5 He sheweth that the use of this Kingly dignitie consisted herein, that men might not lose Christ recover that dignitie

which they have lost, but also might be through him advanceth above all things, which dignitie of men David describeth most excellently. 6 What is there in man that thou shouldst have so great regard of him, and doe him that honour? 7 He calleth all the citizens of that heavenly kingdome as they are considered in themselves, before that God giveth them the libertie, of that citie in Christ, Man, and Son of man. 8 This is the first honour of the citizens of the world to come, that they are next the Angels. 9 For they shall be in very great honour, when they shall be partakers of the kingdome. And he speaketh of the thing that shall be, as though it were already, because it is so certaine. 10 1 Cor. 15. 27.

11 An objection: But where is this so great rule and dominion? 12 The answer: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferior to the Angels, being made man: but now is advanced into most high glory. 13 By this vertue and power which appeareth manifestly in the Church. 14 Phil. 2. 3. 15 Who abased himselfe for a season, and tooke upon him the shape of a servant. 16 He sheweth the cause of this objection, to wit, to talke of death for our sakes, that so doing the part of a redeemer, he might not onely be our Prophet and King, but also our high Priest. 17 That hee might die.

18 Herein consisteth the force of the argument: for wee could not at length be glorified with him, unlesse hee had bene abased for us even all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christes person, wherein hee prooveth him to be in such sort God, that hee is also man.

19 Hee prooveth moreover by other arguments, why it becometh the Sonne of God who is the true God (as he prooveth a little before) to become man notwithstanding, subiect to all miseries, sinne onely except. 20 P. God. 21 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes unto glory. And how could hee have men for his sonnes, unlesse his onely begotten Sonne had become brother to men? 22 Secondly, The Father determineth to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not have bene seene plainly to be made man, unlesse hee had bene made like unto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the salvation of other, to be consecrated above other; although those afflictions, Prophet, King, and Priest, which are the partes of that principallitie for the salvation of other.

23 The Chiefeſt, who as he is chiefest in dignitie, so is hee the first begotten from among the dead amongst many brethren. 24 The ground of both the former arguments: for neither should wee be sonnes through him, neither could he be consecrated through afflictions, unlesse hee had bene made man like unto us. But because this Sonnehoope dependeth not upon nature onely, for no man is accompted the sonne of God, unlesse that besides that he is a sonne of a man, he be also Christs brother (which is by sanctification, that is, by becoming one with Christ, who sanctifieth us through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. 25 He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly unto God, all which Christ alone worketh in us. 26 One, of one selfe same nature of man,

by the Lord, and afterward was confirmed unto us by them that heard him.

4 God bearing witness thereto, both with signes and wonders, and with divers miracles, and gifts of the holy Ghost, according to his owne will.

5 3 For he hath not put in subiection unto the Angels the world to come, whereof we speake.

6 4 But 5 one in a certaine place witnessed, saying, 6 What is man, that thou shouldst be mindefull of him? or the sonne of man, that thou wouldst consider him?

7 Thou madeſt him a little inferior to the Angels: thou crownedſt him with glory and honour, and haſt ſet him above the workes of thine hands.

8 * Thou haſt put all things in ſubiection under his feet. And in that he hath put all things in ſubiection under him, he left nothing that ſhould not be ſubiection unto him. 9 But wee yet ſee not all things ſubdued unto him,

9 6 But wee ſee Ieſus crowned with glory and honour, * which was made little inferior to the Angels, 7 through the ſuffering of death, that by Gods grace he might 8 taſte death for all men.

10 9 For it became him, for whom are theſe things, and by whome are all theſe things, 10 ſeeing that hee brought many children unto glory, 11 that he ſhould conſecrate the Prince of their ſalvation through afflictions.

11 12 For he that ſanctifieth, and they which are ſanctified, are all of one: wherefore he is not aſhamed to call them brethren,

12 13 Saying, * I will declare thy Name unto my brethren: in the middes of the Church will I ſing praifes to thee.

13 14 And againe, * I will put my truſt in him. And againe, * Beholde, here am I, and the children which God hath given me.

14 Forasmuch then as the children are ſpartakers of fleſh and blood, he alſo himſelfe likewiſe tooke part with them, that hee might deſtroy through death, him that had the y power of death, that is, the devill.

15 And that hee might deliver all them, which for feare of a death were all their life time ſubiection to bondage.

16 15 For he in no ſort tooke on him the Angels nature, but hee tooke on him the ſeede of Abraham.

17 16 Wherefore in all things it behoved him to be made like unto his brethren, that he might be mercifull, and a faithfull hie Priest in things concerning God, that he might make reconciliation for the finnes of the people.

18 For in that he ſuffered, and was tempted, he is able to ſuccour them that are tempted.

these wordes are more rightly verified of him, then of Eſay. x Are made of fleſh and blood which is a fraile and brittle nature. * Hebr. 13. 14. 1. cor. 15. 55. y The devill is ſayd to have the power of death, becauſe he is the authour of ſinne, and from ſinne cometh death, and for this cauſe he eggerth us dayly to ſinne. z He ſpeaketh of one as of the Prince, ioyning to him ſecretly all his angels. a By (death) thou muſt underſtand here that death which is ioyned with the wrath of God, as it muſt needes be, if it be without Chriſt, then the which there can be nothing deviſed more miſerable.

15 Hee expoundeth theſe wordes of fleſh and blood, ſhewing that Chriſt is true man, and that not by turning his divine nature, but by taking of mans nature. And he meaneth Abraham, reſpecting the promiſes made to Abraham in this beaſe. b The nature of Angels. c The very nature of man.

16 Hee applieth the ſame to the Prieſthood, for which he ſhould not have benefit, unlesse he had become man, and that like unto us in all things, ſinne onely except. d Not onely as touching nature, but qualities alſo. e That he might be truly touched with the feeling of our miſeries. f Doing his office ſincerely. g Watried and egged to wickedneſſe by the devill.

CHAP. III.

1 Now he ſheweth how farre inferior Moſes is to Chriſt, 5, 6 even ſo much as the ſervant to the Maſter: and ſo hee bringeth in certaine exhortations and threatenings taken out of David, 8 againſt ſuch as either ſubburnely reſiſt, 12 or els are very ſlowe to obey.

Therefore, 1 holy brethren, partakers of the heavenly vocation, conſider the 2 Apoſtle and high Priest of our 3 profeſſion Chriſt Ieſus:

2 2 Who was faithfull to him that hath appointed him, even as * Moſes was in all his houſe.

3 4 For this man is, counted worthy of more glory then Moſes, inasmuch as he which had builded the houſe, hath more honour then the houſe.

4 For every houſe is builded of ſome man, and he that hath build all things, is God.

5 5 Now Moſes verely was faithfull in all his houſe, as a ſervant, for a witneſſe of the things

1 Having layd the foundation, that is to ſay, declared and proved both the natures of one ſelfe ſame Chriſt, he giveth him three offices. to wit, the office of a Prophet, King, and Priest: and as touching the office of teaching, and governing, compareth them with Moſes and Iohua, unto the 24. verſe of the next chapter, and with Aaron touching the Prieſthood. And he propoundeth that which he purpoſeth to ſpeake of, with a moſt grave exhortation, that all our faith may tend to Chriſt, as to the onely everlaſting teacher, governor, and high Priest. a The Embaſſadour or meſſenger, as Rom. 1. 5. he is called the miniſter of circumciſion. b Of the doctrine of the Gospel which we profeſſe. c He confirmeth this exhortation with two reaſons, firſt of all becauſe Chriſt Ieſus was appointed ſuch a one of God: ſecondly, becauſe he thoroughly executed the offices that his Father enioyned him. c Apoſtle and high Priest. 3 Now hee commeth to the compariſon with Moſes, and he maketh them like one to the other in this, that they were both appointed rulers over Gods houſe, and executed faithfully their office: but by and by after hee ſheweth that there is great unlikeliheſſe in that ſimilitude.

* Num. 12. 7. 4 The firſt compariſon: The builder of the houſe is better then the houſe it ſelfe, therefore is Chriſt better then Moſes. The reaſon of the conſequent is this: becauſe the builder of this houſe is God, which cannot be attributed to Moſes: and therefore Moſes was not properly the builder, but a part of the houſe: but Chriſt as Lord and God, made all this houſe. 5 An other compariſon: Moſes was a faithfull ſervant in this houſe, that is, in the Church, ſeeing the Lord that was to come, but Chriſt ruleth and governeth his houſe as Lord.

which

6 He applieth the former doctrine to this end exhorting all men by the words of David to heare the Sonne himselſe ſpeake, and to give full credit to his wordes, ſeeing that otherwiſe they cannot enter into that eternall reſt.

d To wit, Chriſtes.

e He calleth that excellent effect of faith (whereby we are, Abba, that is, Father) confidence, and to confidence he ioyneth hope.

f Pſal. 95. 8.

g So that God was to ſpeake once againe after Moſes.

h In the day that they vexed the Lord, or ſtrove with him.

i They are brutiſh and madde.

j Now weying the words of David, he ſheweth firſt by this word, To day, that wee muſt not neglect the occaſion while we have it: for that word is not to be reſtrained to Davids time, but it comprehendeth all that time wherein God calleth us.

k While to day laſteth, that is to ſay, ſo long as the Goſpel is offered to us.

l ſhewing that they are ſpoken and meant of the hearing of faith againſt which he ſereth hardening through unbelieve.

m That beginning and truſt and confidence: and after the manner of the Hebrewes, he calleth that beginning, which is chiefest.

n So long as this voyce ſoundeth out.

o By theſe words, his voyce, he ſheweth that David meant the preaching of Chriſt, who waſthen alſo preached, for Moſes and the Prophets reſpected none other.

p He compareth the preaching of the Goſpel to drinke, which being drunke, that is to ſay, heare, profiteth nothing, unleſſe it be tempered with faith.

q Leſt any man ſhould object, that thoſe words were meant of the land of Canaan, and of Moſes doctrine, and therefore cannot well be drawen to Chriſt, and to eternall life, the Apoſtle ſheweth that there are two manner of reſts ſpoken of in the Scriptures: the one, of the ſeventh day, wherein God is ſayd to have reſted from all his workes: another is ſayd to be that ſame, wherein Iohua led the people: but this reſt is not the laſt reſt, wherein we are called and that he prooveth by two reaſons. For ſeeing that David ſo long time after, ſpeaking to the people which were then placed in the land of Canaan, uſeth theſe words, I ſay, and threatneth them ſtill that they ſhall not enter into the reſt of God, which is here ſayd, and the time of Moſes, and another reſt then the reſt of the land of Canaan, the Apoſtle ſheweth that the ſecond reſt, wherein we begin to live to God after that the ſacrifices ceaſeth: as God reſteth the ſeventh day from thoſe his workes, that is to ſay, from making the world. Moreover, the Apoſtle therewithall ſignifieth that the way to this reſt, which Moſes and the land of Canaan and all that order of the Law did ſhadow, is opened in the Goſpel onely.

which ſhould be ſpoken after.

6 But Chriſt is as the Sonne, over his owne houſe, & whoſe a houſe we are, if we hold faſt that confidence and that reioycing of that hope unto the end.

7 Wherefore, as the holy Ghoſt ſaith, * To day if ye ſhall heare his voyce,

8 Harden not your hearts, as in the g provocation, according to the day of the tentation in the wilderneſſe,

9 Where your fathers tempted me, proved me, and ſaw my workes fourtie yeeres long.

10 Wherefore I was grieved with that generation, and ſayd, They beſer ever in their heart, neither have they knowen my wayes.

11 Therefore I ſware in my wrath, If they ſhall enter into my reſt.

12 Take heed brethren, leaſt at any time there be in any of you an evil heart, and unfaithfull, to depart away from the living God,

13 But exhort one another dayly, i while it is called to day, leaſt any of you be hardened through the deceitfulneſſe of finne.

14 For we are made partakers of Chriſt, if we keepe ſure unto the end that k beginning, where-with we are upholden,

15 So long as it is ſayd, To day if ye heare his voyce, harden not your hearts, as in the provocation.

16 For ſome when they heard, provoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was hee diſpleaſed fourtie yeeres? Was he not diſpleaſed with them that ſinned, & whoſe carkeiſes fell in the wilderneſſe?

18 And to whom ſware he that they ſhould not enter into his reſt, but unto them that obeyed not?

19 So we ſee that they could not enter in, be- cauſe of unbelieve.

8 Now he conſidereth theſe words, If you heare his voyce, &c. ſhewing that they are ſpoken and meant of the hearing of faith againſt which he ſereth hardening through unbelieve. k That beginning and truſt and confidence: and after the manner of the Hebrewes, he calleth that beginning, which is chiefest. l So long as this voyce ſoundeth out.

CHAP. IV.

1 He ioyneth exhortation with threatning, leſt they, even as their fathers were he deprived of the reſt offered unto them, 11 but that they endeavour to enter into it. 14 And ſo he beginneth to intreate of Chriſtes Prieſthood.

Let us feare therefore, leaſt at any time by forſaking the promiſe of entering into his reſt, any of you ſhould ſeeme to be deprived.

2 For unto us was the Goſpel preached as alſo unto them: but the word that they heard, profited not them, becauſe it was not a mixed with faith in thoſe that heard it.

3 For wee which have beleevd, doe enter the Goſpel to drinke, which being drunke, that is to ſay, heare, profiteth nothing, unleſſe it be tempered with faith.

2 Leſt any man ſhould object, that thoſe words were meant of the land of Canaan, and of Moſes doctrine, and therefore cannot well be drawen to Chriſt, and to eternall life, the Apoſtle ſheweth that there are two manner of reſts ſpoken of in the Scriptures: the one, of the ſeventh day, wherein God is ſayd to have reſted from all his workes: another is ſayd to be that ſame, wherein Iohua led the people: but this reſt is not the laſt reſt, wherein we are called and that he prooveth by two reaſons. For ſeeing that David ſo long time after, ſpeaking to the people which were then placed in the land of Canaan, uſeth theſe words, I ſay, and threatneth them ſtill that they ſhall not enter into the reſt of God, which is here ſayd, and the time of Moſes, and another reſt then the reſt of the land of Canaan, the Apoſtle ſheweth that the ſecond reſt, wherein we begin to live to God after that the ſacrifices ceaſeth: as God reſteth the ſeventh day from thoſe his workes, that is to ſay, from making the world. Moreover, the Apoſtle therewithall ſignifieth that the way to this reſt, which Moſes and the land of Canaan and all that order of the Law did ſhadow, is opened in the Goſpel onely.

into reſt, as he ſaid to the other, 4. As I have ſworne in my wrath, If they ſhall enter into any reſt: al- though the workes were finiſhed from the foundation of the world.

4 For hee ſpake in a certaine place of the ſeventh day on this wiſe, 5 And God did reſt the ſeventh day from all his workes.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter thereunto, and they to whom it was firſt preached, entered not therein for unbeliefs ſake:

7 Againe hee appointed in David a certaine day, by To day, after ſo long a time, ſaying, as it is ſaid, * This day, if ye heare his voyce, harden not your hearts.

8 For if Ieſus had given them reſt, then would he not after this have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entered into his reſt, hath alſo ceaſed from his owne workes, as God did from his.

11 Let us ſtudie therefore to enter into that reſt, leaſt a any man fall after the ſame enſample of diſobediencie.

12 For the word of God is lively, and mighty in operation, and ſharper then any two edged ſword, and entred thorow, even unto the dividing aſunder of the ſoule and the ſpirit, and of the ioynts, and the marrow, and is a diſcerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifeſt in his ſight: but all things are naked and open unto his eyes, with whom we have to doe.

14 Seeing then that we have a great hie Prieſt, which is entered into heaven, even Ieſus the Sonne of God, let us k holde faſt our profeſſion.

15 For we have not an high Prieſt, which can not be touched with the feeling of our infirmities, but was in all things tempted in like ſort, yet without ſinne.

16 Let us therefore goe boldly unto the throne of grace, that we may receive mercie, and finde grace to helpe in time of neede.

17 Now he conſidereth in the compariſon of Chriſtes Prieſthoode with Aarons, and declareth even in the very beginning the marvellous excellencie of this Prieſthood, calling him the Sonne of God and placing him in the ſear of God in heaven, plainly and evidently ſetting him againſt Aarons Prieſts, and the tranſitorie tabernacle: which compariſons he ſereth forth afterward more at large. k And let it not goe out of your minds. l Leſt he might ſeeme by this great glory of our high Prieſt, to ſtay and ſtopp us from going unto him, he addeth ſtraightwayes after, that he is notwithstanding our brother in deede (as hee proved it alſo before) and that hee accounteth all our miſeries, his owne, to call us boldly to him.

CHAP. V.

1 Firſt he ſheweth the duetie of the hie Prieſt: 5 Secondly, that Chriſt is appointed of God to be our hie Prieſt, 7 and that he hath fulfilled all things belonging thereunto.

For every hie Prieſt is taken from among men, and is ordeined for men, in things pertaining to God, 2 that he may offer both a giſtes and b ſacrifices for finnes.

2 Which is c able ſufficiently to have compaſſion d on them that are ignorant, and that are

after the order of men. 2 The firſt part of the ſecond compariſon, Oſeth as weaker are made hie Prieſts, to the end that feeling the ſame infirmities in themſelves which is in all the reſt of the people, they ſhould in their owne and the peoples name offer giſtes and ſacrifices, which are witneſſes of common ſin, and repentance. a Offering of things without life. b Beaſtes which were killed, but eſpecially in the ſacrifices for finnes and offences. c Fit and meete. d On them that are ignorant: for in the Hebrew tongue, under ignorance and error is every ſinne meant, even that ſinne that is voluntarie.

* Pſal. 95. 12.

* Gene. 2. 2.

deut. 5. 14.

* Chap. 3. 7.

b He ſpe. keth of

Iohua the ſonne of

Nun: and as the

land of Canaan was

a figure of our true

reſt, ſo was Iohua

a figure of Chriſt.

c As God reſted

the ſeventh day,

ſo muſt we reſt

from our workes,

that is, from ſuch as

proceede from our

corrupt nature.

3 He returneth to

an exhortation.

d Leſt any man

become a like ex-

ample of infidelitie.

4 An amplification

taken from the

nature of the word

of God, the power

whereof is ſuch,

that it entred

even to the dee-

peſt and moſt in-

ward and ſecret

parts of the heart,

wounding them

deadly that that

ſtubborne, & plainly

ly quickning the

beleever.

e The doctrine of

God, which is preac-

hed both in the

Law and in the

Goſpel.

f He calleth the

word of God lively

by reaſon of the

effects it worketh

in them, to whom

it is preached.

g He calleth that

the ſoule, which

hath the affections

reſident in it.

h By the ſpirit, he

meaneth that no-

bleſt part which is calleth the minde.

i In Gods ſight.

j Now he entereth in

to the compariſon of

Chriſtes Prieſthoode with Aarons,

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k And let it not goe out of your minds.

l Leſt he might

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Prieſt, to ſtay and ſtopp us from

going unto him, he addeth ſtraightwayes

after, that he is notwithstanding our

brother in deede

(as hee proved it alſo before) and that

hee accounteth all our miſeries, his

owne, to call us boldly to him.

c For that he himselfe beareth about with him a nature subject to the same discommodities, and vices.

* 1. Chro 13. 10. a d 13. 13.

3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron: for Christ is called the Sonne, begotten of God and a priest for ever after the order of Melchisedec.

* Psal 117. chap. 1. 5.

* Psal 110. 4. chap. 7. 17.

f After the likeness or manner as it is after word declared. Chap. 7. 15.

4 The other part of the second comparison: Christ being exceedingly afflicted, and exceedingly mercifull, asked not for his finnes, for he had none, but for his feare, and obtained his request, and offered himselfe for all his.

g Which he lived here with us, in our weakes and fraile nature.

b To deliver him from death. i. He learned indeed what is to have a Father, whom a man must obey. f The other part of the first comparison: But Christ was consecrate of God the Father as the author of our salvation, and an hie Priest for ever, and therefore he is so a man, that notwithstanding he is far above all men. k Lookes chap 2. 20.

6 A digression, unill he come to the beginning of the seventh chapter: wherein he partly holdeth the Hebrewes in the diligent consideration of those things which he hath sayd, and partly prepareth them to the understanding of those things whereof he will speake. 7 An example of an Apostolike chiding. l In the word which he teacheth righteousness. m All their power whereby they understand and iudge.

CHAP. VI.

a He briefly toucheth the childish slouthfulness of the Hebrewes, and terrifieth them with severe threatnings: 7 He stirreth them up to endeavour in time to go forward: 9 He hopeth well of them: 13 He alledgeth Abrahams example: 17 And compareth faith that taketh holde on the word, 19 unto an ancre.

4 The first principles of Christian religion, which we call the Catechisme.

1 Certaine principles, of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were given in fewe words and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet received members of the Church, at the dayes appointed for Baptisme: and of the children of the faithfull which were baptized in their infancie, when haodes were layed upon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement. 7 He addeth a vebementie to his exhortation, and a most sharpe threatning of the certayne destruction that shall come to them which fall from God and his religion. 4 Chapter 10. 26. math. 12. 45.

b He speaketh of a generall backsliding, and such as doe altogether fall away from the faith, and not of finnes which are committed through the frailtie of man against the first and the second table. c We must marke the force of this word, for it is one thing to beleve as Lydia did, whose heart God opened, Acts 16. 13, and another thing to have some taste.

out of the way, because that he also is compassed with infirmitie.

3 And for the sames sake he is bound to offer for finnes, aswel for his owne part, as for y peoples.

4 * 3 And no man taketh this honor unto himselfe, but he that is called of God, as vv. Aaron.

5 So likewise Christ tooke not to himselfe this honour to be made the hie Priest, but he that sayd unto him, * Thou art my sonne, this day begate I thee, gave it him.

6 As he also in another place speaketh, * Thou art a Priest for ever after y order of Melchisedec.

7 4 Who in the 8 dayes of his flesh did offer up prayers and supplications, with strong crying and teares unto him, that was able to save him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet i learned he obedience, by the things which he suffered.

9 5 And being k consecrate, was made the author of eternall salvation unto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 6 Of whom wee have many things to say, which are hard to be uttered, because yee are dull of hearing.

12 7 For when as concerning the time ye ought to be teachers, yet have ye neede againe that wee teach you what are the first principles of the word of God: and are become such as have neede of milke, and not of strong meate.

13 For every one that useth milke, is inexpert in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome have their wits exercised, to discern both good and evill.

5 And have tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him.

7 3 For the earth which drinketh in the raine that commeth oft upon it, and bringeth forth herbs meete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reprovved, and is neere unto cursing, whose end is to be burned.

9 4 But beloved, we have perswaded our selves better things of you, and such as accompany salvation, though we thus speake.

10 5 For God is not unrighteous, that he should forget your worke, and labour of love, which yee shewed toward his Name, in that ye have ministered unto the Saints, and yet minister.

11 And wee desire that every one of your shew the same diligence, to the full assurance of hope unto the end,

12 6 That ye be not slouthfull, but followers of them, which through faith and patience, inherit the promises.

13 7 For when God made the promise to Abraham, because he had no greater to swear by, hee swore by himselfe,

14 Saying, * Surely I will abundantly blesse thee, and multiply thee marveilously.

15 And so after that he had taried patiently, he enjoyed the promise.

16 For men verely swear by him that is greater then themselves, and an oathe for confirmation is among them an end of all strife.

17 So God, willing more abundantly to shew unto the heires of promise the stableness of his counsell, bound himselfe by an oathe,

18 That by two immutable things, wherein it is impossible, that God should lie, wee might have strong consolation, which have our refuge to lay holde upon that hope that is set before us,

19 8 Which hope wee have, as an acre of the soule, but sure and stedfast, and it entreth into that which is within the vaile.

20 9 Whither the forerunner is for us entred in, even Iesus that is made an hie Priest for ever after the order of Melchisedec.

benefits most plentifully upon thee. f More then was needefull, were it not for the wickednesse of men which beleve not God, no though he sweare. 8 He likeneth hope to an ancre: because that even as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter even into the very secret places of heaven. And he maketh mention of the Sanctuary, alluding to the old tabernacle, and by this meanes returneth to the comparison of the Priesthood of Christ with the Leviticall. 9 Hee repeateth Davids wordes, wherein all those comparisons whereof he hath before made mention, are signified as he declareth in all the next chapter.

CHAP. VII.

1 He hath hitherto stirred them up, to marke diligently what things are to be considered in Melchisedec, 15 wherein he is like unto Christ. 20 Wherefore the Law should give place to the Gospel.

F Or this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

2 To wit, also Abraham gave the rithe of all this house it selfe, is by interpretation King of righteousness, because the b, therefore Moses that is, God and God, and

figure of Christ, and these are the heedes of that comparison, Melchisedec was a King and a Priest: and such an one inderde is Christ alone. He was a King of peace and righteousness: such an one in deed is Christ alone. 3 Gen. 14. 18. a With a

d As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostate or backslider did.

3 He setteth forth the former threatening with a similitude.

4 Hee mitigateth and adwageth all that sharpnesse, hoping better of them to whom he writeth.

5 He praiseith them for their charitie, thereby encouraging them to goe forward, and to holde out to the end.

6 Hee sheweth what vertues chiefly they have neede of to goe forward constantly, and also profit: to wit, of charitie, and patience: and least any man should object and say, that these things are impossible to be done, he will shew them to set before themselves the examples of their ancestors, and to follow them.

7 Another pricke to pricketh them forward: Because the hope of the inheritance is certaine, if we continue to the end, for God hath not once promised it, but also promised it with an oathe.

* Gene 12. 2. and 17. 1. and 22. 17.

e I will heape up words, according to the order of Melchisedec, whereupon that comparison standeth of the Priesthood of Christ with the Leviticall: first Melchisedec himselfe is considered as the

- 3 Without father, without mother, without kinred, and hath neither beginning of his dayes, neither end of life: but is likened unto the Sonne of God, and continueth a Priest for ever.
- 4 Now consider how great this man *was*, unto whom even the Patriarke Abraham gave the tithe of the spoiles.
- 5 For verely they which are the children of Levi, which receive the office of the Priesthood, have a $\&$ commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.
- 6 But hee whose kinred is not counted among them, received tithes of Abraham, and blessed him that had the promises.
- 7 And without all contradiction the lesse is blessed of the greater.
- 8 And here men that die, receive tithes: but there he receiveth them, of whom it is witnessed, that he liveth.
- 9 And to say as the thing is, Levi also which receiveth tithes, payeth tithes in Abraham.
- 10 For hee was yet in the loines of his father Abraham, when Melchi-fedec met him.
- 11 If therefore perfection had bene by the Priesthood of the Levites (for under it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-fedec, and not to be called after the order of Aaron?
- 12 For if the Priesthood be changed, then of necessitie must there be a change of the Law.
- 13 For hee of whom these things are spoken, pertaineth unto another tribe, whereof no man served at the altar.
- 14 For it is evident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing touching the Priesthood.
- 15 And it is yet a more evident thing, because that after the similitude of Melchi-fedec there is risen up another Priest.
- 16 Which is not made Priest after the Law of the carnall commandement, but after the power of the endlesse life.
- 17 For hee testifieth thus, $\&$ Thou art a Priest for ever, after the order of Melchi-fedec.
- 18 For the commandement that went afore, is disanulled, because of the weaknesse thereof, and unprofitablenesse.
- 19 For the Law made nothing perfite, but the bringing in of a better hope, made perfite, whereby we draw neere unto God.
- 20 And forasmuch as it is not without an oathe (for these are made Priests without an oathe:
- 21 But this is made with an oathe by him that sayd unto him, $\&$ The Lord hath sworne, and will not repent, Thou art a Priest for ever, after the order of Melchi-fedec.)
- 22 By so much is Iesus made a suerty of a better Testament.
- 23 And among them many were made Priests, because they were not suffered to endure, by the reason of death.
- 24 But this man, because hee endureth ever, hath a Priesthood, which cannot passe from one to another.
- 25 Wherefore, hee is able also perfectly to save them that come unto God by him, seeing hee ever liveth to make intercession for them.
- 26 For such an hie Priest it became us to have, which is holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens:
- 27 Which needeth not dayly as those hie Priests to offer up sacrifice, $\&$ first for his owne finnes, and then for the peoples: for that did hee once, when he offered up himselfe.
- 28 For the Law maketh men hie Priests, which have infirmitie: but the word of the oathe that was since the Lawe, maketh the Sonne, who is consecrated for evermore.
- 29 Againe, that no man might object that the last Priesthood was added to make a perfite one, by the coupling of them both together, hee prooveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporall and transitorie things satisfie us, either of themselves, or being ioyned with another?
- 30 Another argument whereby hee prooveth that the Priesthoode of Christ is better then the Priesthoode of Levi, because it was established with an oathe but theirs was not so.
- 31 Another argument tending to the same purpose. The Leviticall Priests (as mortall men) could not be everlasting, but Christ as he is everlasting, so hath he also an everlasting Priesthood, making most effectuell intercession for them which by him come unto God.
- 32 Another argument: These are required in an hie Priest innocencie, and perfect purenesse, which may separate him from sinners for whom hee offereth. But the Leviticall hie Priests shall not be found to be such, for they offer first for their owne finnes: But Christ onely is such a one, and therefore the true and onely hie Priest.
- 33 Another argument which notwithstanding hee handleth afterward: The Leviticall Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, sayth he, for so much as they are weake, but this man is consecrated an everlasting Priest, and that by an oathe.
- 34 That sacrifice which hee offered.
- 35 It was so done, that it needeth not to be repeated or offered againe any more.
- 36 The commandement of God which was bound with an oathe.
- 37 An other argument taken of the time: former things are taken away by the latter.
- 38 Ezkili ed.

C H A P. VIII.

- 1 To prove more certainly that the ceremonies of the Law are abrogated, hee sheweth that they were appointed to serve the heavenly pattern.
- 2 He bringeth in the place of Ieremie.
- 3 To prove the amendment of the olde covenant.

Nowe of the things which wee have spoken, this is the summe, that wee have such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heavens,

1 And is minister of the Sanctuary, 2 and of that true Tabernacle which the Lord pight, and not man.

3 For every high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should have somewhat also to offer.

- 2 They of Levi were high Priests in an earthly sanctuary, but Christ is in the heavenly.
- 3 They of Levi exercised their Priesthood in a fragile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himselfe made to be everlasting, as it shall afterward be declared, chap 9. 11.
- 4 He bringeth a reason why it must needs be that Christ should have a bodie (which he calleth a tabernacle which the Lord pight and not man) so wit, that he might have what to offer: for otherwise he could not be an high Priest. And the selfe same body is both the tabernacle and the sacrifice.

5 Hee giveth a reason why he said that our hie Priest is in the heavenly sanctuary and not in the earthly: because, saith he, if he were now on the earth, hee could not minister in the earthly sanctuary, seeing, there are yet Leviticall Priestes, which are appointed for him, that is to say, to be paterne of that perfite example. And to what purpose should the paterne serve when the true and originall example is present.

* Exod. 25.40. actes 7.44.

6 He entred into the comparison of the olde and transitorie Testament or covenant being but for a time, whereof the Leviticall Priestes were mediators, with the new, the everlasting Mediatour whereof is Christ, to shew that this is not onely better than that in all respects, but also that that was abrogated by this.

7 He prooveth by the testimonie of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite. * Iere. 31.31, 33, 34. rom. 11. 17. chap. 10. 16. c He calleth it an house, as it were one familie of the whole kingdome: for whereas the kingdome of David was divided into two factions, the Prophet giveth us to understand that through the new Testament they shalbe ioyned together againe in one. 8 The conclusion: Therefore by the latter and the new, the first and olde is taken away, for it could not be called new if it differed not from the old. And againe that same is at length taken away, which is subiect to corruption, and therefore in perfect.

CHAP. IX.

a Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 unto the truth set out in Christ, 12 he concludeth that now there is no more neede of an other Priest, 24 because Christ himselfe had fulfilled these duties under the new covenant.

Then the first Testament had also ordinances of religion, and a worldly Sanctuary,

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, was, and Aarons rod that had budded, and the tables of the Testament.

5 * And over the Arke were the glorious Cherubims, shadowing the mercie seate: of which things we will not now speake particularly.

a An earthly and a sitting.

b He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuary or the first Tabernacle.

c The holiest Sanctuary. * Num. 7.10. * 1 King. 8.9. 2. chon. 5.10. * Exo. 25.22. d The Hebrewes call the cover of the Arke of the covenant, the mercie seate, whom both the Grecian and we follow.

4 5 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serve unto the paterne and shadowe of heavenly things, as Moses was warned by God when he was about to finish the Tabernacle, * See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 6 But now our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established upon better promises.

7 7 For if that first Testament had bene unblameable, no place should have bene sought for the second.

8 For in rebuking them hee saith, * Beholde, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them nor, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 8 In that he saith a new Testament, he hath abrogated the olde: nowe that, which is disannulled and waxed old, is ready to vanish away.

6 2 Now when these things were thus ordained, the Priest went alwayes into the first Tabernacle, and accomplished the service.

7 But into the second went the * hie Priest alone, once every yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 3 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

9 4 Which was a figure for that present time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,

10 5 Which onely stood in meates and drinckes, and divers washings, and carnall rites, 8 which were enjoyned, untill the time of reformation.

11 6 But Christ being come an high Priest of good things to come, 7 by a greater and a more perfect Tabernacle, not made with handes, that is, not of this building,

12 8 Neither by the blood of goates and calves: but by his owne blood entred hee in once unto the holy place, and obtained eternall redemption for us.

13 9 For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are uncleane, sanctifieth as touching the x purifying of the flesh,

14 How much more shall the * blood of Christ which through the eternall Spirit offered himselfe without fault to God, * purge your conscience from dead workes, to serve the living God?

15 10 And for this cause is he the Mediatour of

2 Now he cometh to the sacrifices which he divideth into those daily sacrifices, and that yeetely and solemne sacrifice, with the which the high Priest onely, but once every yeere entering into the Holiest of all with blood, offered for himselfe and the people.

* Exod. 30.10. leuit. 16.2.

e For the sinnes. Looke Chap. 5.3.

3 Of that yeetely rite and ceremony he gathereth that the way

was not by such sacrifices opened

into heaven, which was shadowed

by the Holiest of all: For why

did the hie Priest alone enter in

thither shutting out all other, and

that to offer sacrifices there both

for himselfe and for others, and as

terdid shut the Holiest of all

again?

4 An objection: If the way were

not opened into heaven by those sacrifices (that is to say, If the worshippers were not purged by them) why then were those ceremonies used? to wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should correct all those things at his coming. f For that time that that figure had to last.

5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall or corporall things. g For they were as you would say a burden, from which Christ delivered us.

6 Now hee entred into the declaration of the figure, and first of all comparing the Leviticall high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, everlasting, which those carnall things had respect unto.

7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of GOD entred, as the Leviticall high Priestes into the other which was fraile and transitorie. h By a more excellent and better.

8 An other comparison of the blood of sacrifices with Christ. The Leviticall high Priestes entering by those their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entering into that holy bodie of his, entred by it into heaven it selfe, offering his owne most pure blood for an everlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offering themselves, as the truth to the figures, so that Christ is both the high Priest, and Tabernacle, and Sacrifice, yea, all these both truly, and for ever.

i For in this yeetely sacrifice of reconciliation, there were two Kindes of sacrifices, the one a goate, the other a heifer, or calfe. * Leviticus 16.14. numbers 19.4.

9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall signe of purifying and cleansing, how much more shall the thing it selfe and the truth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an everlasting vertue of purifying and cleansing, doe it?

k Hee considereth the signes apart, being separate from the thing it selfe. * 1. Pet. 1.19. 1 John 1.7. revelation 1.5. * Luke 1.74.

l From sinnes which proceede from death, and bring forth nothing but death.

10 The conclusion of the former argument: the before seeing the blood of beastes did not purge sinnes, the new Testament which was before time promised; whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth that Christ shed his blood also for the Fathers: For hee was shadowed by those olde ceremonies, otherwise, unless they had served to represent him, they had bene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time wherein the thing it selfe was finished, that is to say, wherein Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our salvation.

† Rom. 1.5. 1. Pet. 3.18. 11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectually by death, and therefore that it might be effectually it must needs be that he that made the Testament should die. ‡ Gal. 3.15. 12 There must be a proportion between those things which purifie, and those which are purified: Vnder the Law all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the figures of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature to wit, with the blood of beasts, with water, wooll, hyssope. But under Christ all things are heavenly, an heavenly tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and heaven itselfe is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ. m As the Lord had commanded. n He useth to sprinkle * Exod. 24.8. o The similitudes of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beast, and wooll, and hyssope. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood. 13 Another double comparison: The Leviticall hie Priest entered into the Sanctuary, which was made indeed by the commandment of God, but yet with mens hands, that it might be a paterne of another more excellent, to wit, of the heavenly place. But Christ entered even into heaven itselfe. Again, he appeared before the Arke, but Christ before God the Father himselfe. 14 Another double comparison: The Leviticall hie Priest offered other blood, but Christ offered his owne: he every yeare once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages and of the ages to come. 15 An argument to proove that Christs offering ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is prooued that sinnes cannot be purged, but by the onely blood of Christ: he must needs have died oftentimes since the beginning of the world. But a man can die but once: therefore Christs oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his coming. p In the latter dayes. q That whole root of sinne. r He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twise, that was no usuall thing but extraordinarie, and as for them that shall be changed, their changing is a kind of death. 1. Cor. 15.51. * Rom. 8.3. 1. pet. 3.18. f Thus the generall promise is restrained to the elect onely: and we have to seeke the testimonie of our election: not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe up from the lowest step to the highest, there to finde such comfort as is most certaine, and shall never be mooued. 16 Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which do not rest themselves in the onely oblation of Christ once made, and partly to keepe the faithfull in their dutie, that they goe not backe,

the newe Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternall inheritance.

16 11 For where a Testament is, there must be the death of him that made the Testament.

17 § For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 12 Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken every precept to the people, according to the Law, hee tooke the blood of calves and of goates, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels,

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these.

24 13 For Christ is not entred into the holy places that are made with handes, which are similitudes of the true Sanctuary: but is entred into very heaven, to appeare now in the sight of God for us,

25 14 Not that he should offer himselfe often, as the high Priest entred into the holy place every yeere with other blood.

26 15 (For then must he have often suffered since the foundation of the world) but now in the p end of the world hath he bene made manifest, once to put away q sinne by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall r once die, and after that commeth the iudgement:

28 So * Christ was once offered to take away the sinnes of many, 16 and unto them that

looke for him, shall hee appeare the second time without sinne unto salvation.

CHAP. X.

1 He prooveth that the sacrifices of the Law were unperfite, 2 because they were yeerely renewed. 5 But that the sacrifice of Christ is one, and perpetual. 6 hee prooveth by Davids testimonie. 19 Then he addeth an exhortation, 29 and severely threatneth them that reject the grace of Christ. 36 In the end he prayseth patience, 38 that commeth offsaith.

FOR the law having the shadow of good things to a come, and not the very image of the things, can never with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto.

2 For would they not then have ceased to have bene offered, because that the offerers once purged, should have had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes every yeere.

4 For it is unpossable that the blood of bulles and goates should take away sinnes.

5 Wherefore when he b commeth into the world, he saith, * Sacrifice and offering thou wouldest not: but a bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Above, when he said, Sacrifice and offering, and burnt-offerings, and sinne-offerings, thou wouldest not have, neither hadst pleasure therein (which are offered by the Law.)

9 Then said hee, Loe, I come to doe thy will, O God, he taketh away the d first, that he may stablish the second.

10 By the which will we are sanctified, even by the offering of the body of Iesus Christ once made.

11 3 And every Priest e standeth dayly ministring, and oft times offereth one manner of offering, which can never take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, § sitteth at ever at the right hand of God,

13 4 And from henceforth tarieth * till his enemies be made his footstool.

14 For with one offering hath he consecrated for ever them that are sanctified.

15 5 For the holy Ghost also beareth us record: for after that he had said before,

16 * This is the Testament that I will make

Priest, in which obedience he offered up himselfe once to his Father for us. b The Sonne of God is sayd to come into the world, when he was made man. ‡ Psal. 40.7.

c It is word for word in the Hebrew text; Thou hast pearced mine eares thorow, that is, thou hast made me obedient, and willing to heare. d That is, the sacrifices, to establish the second, that is, the will of God. 3 A conclusion, with the other part of the comparison. The Leviticall hie Priest repeareth the same sacrifices dayly in his Sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither those hie Priests could take away sinnes. But Christ, having offered one sacrifice once for the sinnes of all men, and having sanctified his owne for ever, sitteth at the right hand of the Father, having power in his handes. e At the altar.

† Chap. 1.13. psal. 110.1. 1. cor. 15.25. 4 He preventeth a privie objection, to wit, that yet notwithstanding we are subject to sinne and death, whereunto the Apostle answereth, that the full efficacy of Christs vertue hath not yet shewed it selfe, but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet we strive. * Chapter 1.13. 5 Although there doe yet remaine in us reliques of sinne, yet the worke of our sanctification which is to be perfected, hangerh upon the selfe same sacrifice which never shall be repeated: and that the Apostle prooveth by alledging againe the testimonies of Ieremie, thus, Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, that according to the forme of it, he will no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is already taken away, but we must rather take paines, that we may now through faith be partakers of that sacrifice. ‡ 1. cor. 31.

33. rom. 1.127. chap. 8.8. 1 He preventeth a privie objection. Why then were those sacrifices offered? the Apostle answereth first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made every yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repeated every yeere, if those sacrifices did abolish sinne?

2 Of things which are everlasting, which were promised to the Fathers, and exhibited in Christ. 3 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth evidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie

unto them after those dayes, sayth the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place.

20 By the new and living way, which he hath prepared for us, through the vaile, that is, his flesh:

21 And seeing we have an high Priest, which is over the house of God.

22 Let us draw neere with a true heart in assurance of faith, our hearts being pure from an evill conscience,

23 And washed in our bodies with pure water, let us keepe the profession of our hope, without wavering, (for he is faithfull that promised.)

24 And let us consider one another, to provoke unto love, and to good workes,

25 Not forsaking the fellowship that wee have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth neere.

26 For if we sinne willingly after that wee have received and acknowledged that trueth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall devoure the adversaries.

28 He that despiseth Moses Law, dieth without mercy, under two, or three witnessess:

29 Of how much sorer punishment suppose yee shall be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto mee: I will recompense, faith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had received light, ye indured a great fight in afflictions,

33 Partly while ye were made a gazing stock both by reproaches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

34 For both yee sorrowed with mee for my

bondes, and suffered with ioy the spoyling of your goods, knowing in your selves how that ye have in heaven a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye have neede of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarie.

38 Now the iust shall live by faith: but if any withdraw himselfe, my soule shall have no pleasure in him.

39 But wee are not they which withdrawe our selves unto perdition, but followe faith, unto the conservation of the soule.

CHAP. XI.

He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way then by faith, that the Iewes may know that by the same onely, they are knit unto the Fathers in an holy union.

Now faith is the grounds of things which are hoped for, and the evidence of things which are not seene.

2 For by it our aelders were well reported of.

3 Through faith wee understand that the world was ordeined by the word of God, so that the things which we see, are not made of things which did appeare.

4 By faith Abel offered unto God a greater sacrifice then Cain, by the which he obtained witnesse that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

5 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that commeth to God, must beleieve that God is, and that hee is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, mooved with reverence, prepared the Arke to the saving of his housholde, through the which Arke he condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receive for inheritance, and hee went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a city having a foundation, whose builder and maker is God.

11 Through faith Sara also received strength to conceive seede, and was delivered of a childe when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang thereof one, even of one which was dead, so many as the starrs of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and received not

Sara. Gen. 12. 4. c This foundation is set against their tabernacles, and 21. 2. f As unlikely to beare children, as if she had beene starke dead. g In faith, which they had while they lived, and followed them even to their grave,

Goods and riches.

He will come within this very little while.

Habak. 2. 4. rom. 1. 17. gal. 3. 11.

Hee commendeth the excellency of a sure faith by the effect, because it is the onely way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are invisible.

He sheweth that the Fathers ought to be accounted of, by this vertue.

That is, those Fathers of whom we came: and whose authoritie and example ought to moove us very much.

Genes. 1. 1. iohn 1. 10.

He sheweth the propriety of faith, by setting out unto us most piked examples of such as from the beginning of the world excelled in the Church.

So that the world which we see, was not made of any matter that appeared or was before, but of nothing.

Abel. * Gene. 4. 4. * Matt. 23. 35.

Enoch. * Gene. 5. 24.

That he should not die.

This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom. 4. 4.

Noe. * Gene. 6. 13.

Abraham and Sara. Gen. 12. 4. c This foundation is set against their tabernacles, and 21. 2. f As unlikely to beare children, as if she had beene starke dead. g In faith, which they had while they lived, and followed them even to their grave,

f Why then, where is the fire of Purgatorie, and that Popish destination of the fault and the punishment? g He said well, for sinne: for there remaineth another offering, to wit, of change of living. 6 The summe of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood not of beasts, but of Iesus. Neither as in times past, doeth the high Priest shut us out by setting the vaile against us, but through the vaile, which is his flesh, he hath brought us into heaven itselfe, being present with us, so that wee have now truly an high Priest, which is over the house of God. h So Christs flesh sheweth us the Godhead as it were under a vaile, for otherwise we were not able to abide the brightness of it. 7 A most grave exhortation, where in he sheweth how that sacrifice of Christ may be applied to us: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth us surely to hope in God, and to procure by all means possible one anothers salvation, through the love that is in us one toward another. i With no double and counterfeited heart, but with such an heart as is truly and in deede given to God. k That is it which the Lord saith, Be ye holy, for I am holy. l With the grace of the holy Ghost. 8 Having mentioned the last comming of Christ, he stirreth up the godly to the meditation of an holy life, and crieth the faithlesse fallers from God, to the fearefull iudgement seat of the iudge, because they wickedly reiect him in whom onely salvation consisteth. * Chap. 6. 4. m Without any cause or occasion, or shew of occasion. n For it is another matter to sinne through the frailtie of mans nature, & another thing to proclaime warre as it were to God as to an enemy. 9 If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ? * Levit. 19. 15. mat. 18. 16. iohn 3. 17. 2. cor. 13. 1. 10 The reason of all these things is, because God is a revenger of such as despise him: otherwise he should not rightly governe his Church. Now there is nothing more horrible then the wrath of the living God. * Deut. 32. 35. rom 12. 19. o Rule or governe. 11 As he terrified the fallers away from God, so doeth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them up to a sure hope of a full and readie victory. p You were brought forth to be ashamed, q In taking their miseries, to be your miseries.

b This is the figure
Mentonmie, for the
things promised.
i For the Patriarchs
were wont when
they received the
promises, to professe
their religion, by
building of altars,
and calling on the
name of the Lord.

*** Gen. 22, 10.**
k Tried of the
Lord.
l Although the
promises of life
were made in that
only begotten sonne
Isaac, yet he ap-
pointed him to die,
and so against hope
he believed in hope.
*** Gen. 21, 12.**
m From which
death.
n For there was
not the true and
verie death of Isa-
ac, but as it were
the death, by
meanes whereof
hee seemed also as
it were to have
risen againe.
o Isaac.
*** Gen. 27, 28, 39.**
p Jacob.
*** Gen. 48, 15.**
*** Gen. 47, 31.**
q Ioseph.
*** Gen. 50, 25.**
r Moses.
*** Exod. 2, 2.**
s They were not
afraid to bring him
up.
*** Exod. 1, 16.**
*** Exod. 2, 17.**
t Such pleasures
as he could not en-
joy, but he must
needs provoke
Gods wrath a-
gainst him.
*** Exod. 12, 13.**
u The red sea.
*** Exod. 14, 22.**
v Iericho.
*** Iosh. 6, 20.**
w Rahab.
x A notable ex-
ample of Gods
goodnesse.
*** Iosh. 6, 23.**
y Iosh. 2, 1.
z Courteously and
friendly, so that she
did not onely not
harm them, but also
kept them safe.
aa Gideon, Barac,
and other iudges
and Prophets.
*** Iudg. 6, 11.**
*** Iudg. 4, 6.**
*** Iudg. 13, 24.**
*** Iudg. 11, 1. and
12, 7.**
ab The fruit of the
promises.
ac He seemeth to
meane the storie
of that woman of Sarepta, whose sonne Elias raised againe from death: and the Shuna-
mins, whose sonne Elias restored to his mother.

the promises, but sawe them as farre off, and belee-
ved them, and i received them thankfully, and
confesse that they were strangers and pilgrimes
on the earth.
14 For they that say such things, declare plain-
ly, that they seeke a counreie.
15 And if they had bene mindfull of that coun-
treie, from whence they came out, they had leasure
to have returned.
16 But now they desire a better, that is an hea-
venly: wherefore God is not ashamed of them to
be called their God: for he hath prepared for them
a citie.
17 By faith Abraham offered up Isaac, when
he was tried, and he that had received the pro-
mises, offered his onely begotten sonne.
18 (To whom it was said, In Isaac shall thy
seed be called.)
19 For hee considered that God was able to
raise him up even from the dead: from whence
he received him also after a sort.
20 By faith Isaac blessed Iacob and Esau,
concerning things to come.
21 By faith Iacob when he was a dying, bles-
sed both the sonnes of Ioseph, and leaning on
the end of his staffe, worshipped God.
22 By faith Ioseph when hee dyed, made
mention of the departing of the children of Israel,
and gave commaundement of his bones.
23 By faith Moses when he was borne, was
hid three moneths of his parents, because they saw
hee was a proper childe, neither feared they the
kings commaundement.
24 By faith Moses when he was come to age,
refused to be called the sonne of Pharaohs daugh-
ter,
25 And chose rather to suffer adversitie with
the people of God, then to enjoy the pleasures of
sinne for a season,
26 Esteeming the rebuke of Christ greater ri-
ches, then the treasures of Egypt: for hee had re-
spect unto the recompense of the reward.
27 By faith he forsooke Egypt, and feared not
the fiercenesse of the king: for he endured, as hee
that saw him which is invisible.
28 Through faith he ordained the Pascheover
and the effusion of blood, lest hee that destroyed
the first borne, should touch them.
29 By faith they passed through the red sea
as by drie land, which when the Egyptians had as-
sayed to doe, they were swallowed up.
30 By faith the walls of Iericho fell downe
after they were compassed about seven dayes.
31 By faith the harlot Rahab perished
not with them which obeyed not, when she had
received the spies peaceably.
32 And what shall I more say? for the time
would be too short for me to tell of Gedeon, of
Barac, and of Sampson, and of Iephte, also
of David, and Samuel, and of the Prophets:
33 Which through faith subdued kingdomes,
wrought righteousnesse, obtained the promises,
stopped the mouthes of Lyons,
34 Quenched the violence of fire, escaped the
edge of the sworde, of weake were made strong,
waxed valiant in battell, turned to flight the armies
of the aliantes,
35 The women received their dead raised to
life: other also were racked, and would not be

life: other also were racked, and would not be
delivered, that they might receive a better resurre-
ction.
36 And others have beene tryed by mockings
and scourgings, yea, moreover by bonds, and pri-
sonment,
37 They were stoned, they were hewen asun-
der, they were tempted, they were slaine with the
sword, they wandred up and downe in sheepes
skinnnes, and in goates skinnnes, being destitute,
afflicted, and tormented:
38 Whome the world was not worthie of: they
wandered in wilderneses and mountaines, and
dennes, and caves of the earth.
39 And these all through faith obtained good
report, and received not the promise.
40 God providing a better thing for us, that
they without us should not be made partakers.
41 As one, as is also their consecration and ours.
42 For their saluation, and hang upon Christ, who was exhibited in our dayes.

C H A P X I I .

He doth not onely by the examples of the Fathers before recited
exhort them to patience and constancie, but also by the
example of Christ. That the chastenings of God
cannot be rightly iudged by the outward sense of our flesh.

Wherefore, let us also, seeing that we are
compassed with so great a cloud of witnesses,
cast away every thing that presseth downe, and the
sinne that hangeth so fast on: let us run with pa-
tience the race that is set before us,
2 Looking unto Iesus the authour and fini-
sher of our faith, who for the joy that was set be-
fore him, endured the crosse, and despised the
shame, and is set at the right hand of the throne of
God.
3 Consider therefore him that endureth such
speaking against of sinners, lest ye should be wea-
ried and faint in your mindes.
4 Ye have not yet resisted unto blood, stri-
ving against sinne.
5 And yee have forgotten the consolation,
which speaketh unto you as unto children, My
sonne, despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.
6 For whome the Lord loveth, hee chasteneth:
and he scourgeth every sonne that he receiveth.
7 If yee endure chastening, God offered him-
selfe unto you as unto sonnes: for what sonne is it
whome the father chasteneth not?
8 If therefore ye be without correction, where-
of all are partakers, then are ye bastards, and not
sonnes.
9 Moreover wee have had the fathers of our
bodies which corrected us, and we gave them reve-
rence: should we not much rather be in subjection
unto the father of spirits, that we might live?
10 For they verely for a few dayes chastened
selves: for how great is Iesus in comparison of us, and how farre more grievous
things did he suffer then wee? Hee taketh an argument of the profit which
commeth to us by Gods chastenings, unlesse wee be in fault. First of all because
sinne, or that rebellious wickednesse of our flesh, is by this meanes turned.
Secondly, because they are testimonies of his fatherly good will towards us, in so
much that they shew themselves to be bastards, which cannot abide to be chastened
of God. Prov. 3, 11. Thirdly, if all men yeeld this right to fathers,
to whom next after God wee owe this life, that they may rightfully correct their
children, shall wee not be much more subject to that our Father, who is the Author
of the spirituall and everlasting life? An amplification of the same argument.
Those fathers have corrected us after their fashie, for some fraile and transitorie profite:
but God chasteneth and instructed us for our singular profite, to make us partakers
of his holinesse: which thing although these our senses doe not presently perceive,
yet the end of the matter proveth it.

He meaneth that
persecution which
Antiochus wroughte.
In vile and rouge
cleathing, so were the
saints brought to
extrema pover-
tie, and constrained
to live like beasts in
wilderneses.
An amplifica-
tion taken of the
circumstance of the
time: their faith is
so much the more to
be marvelled at, by
how much the pro-
mises of things to
come were more
darke, yet at length
were in deed exhi-
bited to us, so that
their faith and ours
is as one, as is also their consecration and ours.
y But saw Christ as farre off-
z For their saluation, and hang upon Christ, who was exhibited in our dayes.

Rom. 6, 4.
coloss. 3, 8.
ephe. 4, 24.
1. Pet. 2, 1.
1 An applying of
the former exam-
ples, whereby we
ought to be stirred
up to runne the
whole race, ca-
sting away all
stops and impedi-
ments.
a For sinne besie-
geth us on all sides,
so that we cannot
scape out.
b He setteth be-
fore us, as the
marke of this race,
Iesus himselfe our
captaine, who wil-
lingly overcame
all the roughnesse
of the same way.
c As it were upon
the marke of our
faith.
d Whereas he had
all kind of blessed-
nes in his hand and
power, yet suffered
willingly the igno-
minie of the crosse.
3 An amplifica-
tion taken of the
circumstance of
the person, and the
things themselves,
which he compa-
reth betwixt them-
selves.
4 Hee taketh an argument of the profit which
commeth to us by Gods chastenings, unlesse wee be in fault. First of all because
sinne, or that rebellious wickednesse of our flesh, is by this meanes turned.
Secondly, because they are testimonies of his fatherly good will towards us, in so
much that they shew themselves to be bastards, which cannot abide to be chastened
of God. Prov. 3, 11. Thirdly, if all men yeeld this right to fathers,
to whom next after God wee owe this life, that they may rightfully correct their
children, shall wee not be much more subject to that our Father, who is the Author
of the spirituall and everlasting life? An amplification of the same argument.
Those fathers have corrected us after their fashie, for some fraile and transitorie profite:
but God chasteneth and instructed us for our singular profite, to make us partakers
of his holinesse: which thing although these our senses doe not presently perceive,
yet the end of the matter proveth it.

3 The conclusion, we must goe forward courageously and keepe alwayes a right course and (as farre forth as we may) without any staggering or stumbling.

d The description of a man that is out of heart and cleane discouraged.

e Keepe a right course, and so that you shew example of good life for others to follow.

3 Rom. 12, 18.

9 We must live in peace, and holiness with all men.

10 We must studie to edifie one another, both in doctrine and example of life.

f That no heresie, or backsliding be an offence.

11 We must eschew fornication, and a prophane mind, that is, such a mind, as giveth not to God his due honour, which wickednesse how severely God will as length punish, the horrible example of Esau teacheth us.

3 Gen. 25, 33.

8 Gen. 27, 33.

8 There was no place left for his repentance: and it appeareth by the effect: what his repentance was; for when he was gone out of his fathers sight, he threatened his brother to kill him.

12 No appli-

ca the ex-

hortation to the

Prophetie and

kingly office of

Christ compared

with Moses, after

this sort, If the ma-

iestie of the Lawe

was so great, how

great thinke you

that the glorie of

Christ and the Gos-

pel is? And this

comparison he de-

clareth also parti-

cularly.

3 Exod. 19, 16.

h Which might be touched with handes, which was of a grosse and earthly matter.

3 Exod. 20, 19.

i Exod. 19, 12.

j The shape and forme which he saw, which was no counterfeit and forged shape, but a true one.

k So he calleth them that are taken up into heaven, although one part of them doeth sleepe in the earth.

13 The applying of the former comparison, If it were not lawfull to contemne his worde which spake on the earth, how much lesse his voice which is from heaven?

14 He compareth the stedfast maiestie of the Gospel, wherewith the whole world was shaken, and even the verie frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the Law.

3 Agge 2, 7.

l It appeareth evidently in this that the Prophet speaketh of the calling of the Gentiles, that these wordes must be referred to the Kingdome of Christ.

15 A generall exhortation to live reverently and religiously under the most happie subiection of so mightie a king, who as he blesteth his most mightily, so doeth he most severely revenge the rebellious.

And this is the summe of a Christian life, respecting the first table,

us after their owne pleasure, but he chastened us for our profite, that we might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruite of righteousness, unto them which are thereby exercised.

12 8 Wherefore lift up your hands which hang downe, and your weake knees,

13 And make straight steps unto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 9 Follow peace with all men, and holines, without the which no man shall see the Lord.

15 10 Take neede, that no man fall away from the grace of God: let no root of bitterness spring up and trouble you, lest thereby many be defiled.

16 11 Let there be no fornicatour, or prophane person as 3 Esau, which for one portion of meate sold his birthright.

17 * For ye know how that afterward also when he would have inherited the blessing, he was reiekted: for he found no place to repentance, though he sought that blessing with teares.

18 12 For yee are not come unto the 4 mount that might be touched, nor unto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither unto the sound of a trumpet, and the voice of wordes, which they that heard it, excused themselves, * that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commaunded, * yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight which appeared, that Moses said, I feare and quake.)

22 But ye are come unto the mount Sion, and to the citie of the living God, the celestially Hierusalem, and to the companie of innumerable Angels.

23 And to the assembly and congregation of the first borne, which are written in heaven, and to God the iudge of all, and to the spirits of iust and 5 perfite men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 13 See that ye despise not him that speaketh: for if they escaped not which refused him, y spake on earth: much more shall we not escape, if wee turne away from him that speaketh from heaven.

26 14 Whose voice then shooke the earth, and now hath declared, saying, 4 Yet I once more wil I shake, not the earth onely, but also heaven.

27 And this worde, Yet once more, signifieth the remooving of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 15 Wherefore seeing wee receive a king-

dom, which cannot be shaken, let us have grace

whereby we may so serve God, that we may please

him with reverence and feare.

29 For 4 even our God is a consuming fire.

CHAP. XIII.

1 Hee giveth good lessons not onely for manners,

7 but also for doctrine.

Let 3 brotherly love continue.

2 * Be not forgetfull to entertaine stran-

gers: for thereby some have * received Angels in-

to their houses unwares.

3 Remember them that are in bondes, as

though ye were bound with them: and them that

are in affliction, as if ye were also afflicted in the

bodye.

4 * Mariage is honourable among all, and the

bed undefiled: but whoremongers and adulterers

God will iudge.

5 3 Let your conversation be without cove-

tousnesse, and be content with those things that ye

have, for b he hath said,

6 * I will not faile thee, neither forsake thee:

7 So that wee may boldly say, * The Lord is

mine helper, neither will I feare what c man can

doe unto me.

8 4 Remember them which have the oversight

of you, which have declared unto you the worde

of God: whose faith follow, considering what hath

beene the end of their conversation. 1 Iesus Christ

yesterday, and to day, the same also is for ever.

9 But not caried about with divers and strange

doctrines: 6 for it is a good thing that the heart be

stablished with grace, and not with d meats, which

have not profited them that have beene e occu-

piated therein.

10 7 Wee have an altar, whereof they have

no authoritie to eate, which g serve in the Taber-

nacle.

11 4 For the bodies of those beasts whose blood

is brought into the holy place by the high Priest

for sinne, are burnt without the campe.

12 Therefore even Iesus, that he might sanctifie

the people with his owne blood, suffered without

the gate.

13 8 Let us goe forth to him therefore out of

the campe, bearing his reproach.

14 3 For here have we no continuing citie: but

we seeke one to come.

15 9 Let us therefore by him offer the sacrifice

of praise alwayes to God, that is, the * fruite of the

lips, which confesse his Name,

of him, neither is at this day saved, neither shall be saved hereafter.

6 He toucheth

them which mixed an externall worship, and especially the difference of meates, with

the Gospel, which doctrine hee plainly condemneth as cleane repugnant to the benefite

of Christ.

d By this one kind which condemneth the difference of cleane and

uncleane meates, we have to understand all the ceremoniall worship.

e Which

observed the difference of them superstitiously.

7 He refuteth their error by an

apt and fit comparison. They which in times past served the Tabernacle, did not eate of

the sacrifices whose blood was brought for sinne into the holy place by the hie Priest.

Moreover these sacrifices did represent Christ our offering. Therefore they cannot be

partakers of him which serve the Tabernacle, that is, such as stand in the service of

the Law: but let not us be ashamed to follow him out of Hierusalem, from whence hee

was cast out and suffered: for in this also Christ, who is the truth, answereth that

figure, in that he suffered without the gate.

f By the Altar, he meaneth the

offering.

g Whereof they cannot be partakers which stubbornly receive the

rites of the Law.

3 Levit. 3, 11. and 6, 30. and 16, 17.

8 Hee goeth on further

in this comparison, and sheweth that this also signified unto us, that the godly follo-

wers of Christ must as it were goe out of the worlde, bearing his crosse. 3 Mich. 2, 10.

9 Now that those corporall sacrifices are taken away, he teacheth us that the true

sacrifices of confession remaine, which consist partly in giving of thanks, and partly

in liberalitie, with which sacrifices indeed God is now delighted.

* Hose, 14, 2.

dome, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with reverence and feare.

29 For 4 even our God is a consuming fire.

CHAP. XIII.

1 Hee giveth good lessons not onely for manners,

7 but also for doctrine.

Let 3 brotherly love continue.

2 * Be not forgetfull to entertaine stran-

gers: for thereby some have * received Angels in-

to their houses unwares.

3 Remember them that are in bondes, as

though ye were bound with them: and them that

are in affliction, as if ye were also afflicted in the

bodye.

4 * Mariage is honourable among all, and the

bed undefiled: but whoremongers and adulterers

God will iudge.

5 3 Let your conversation be without cove-

tousnesse, and be content with those things that ye

have, for b he hath said,

6 * I will not faile thee, neither forsake thee:

7 So that wee may boldly say, * The Lord is

mine helper, neither will I feare what c man can

doe unto me.

8 4 Remember them which have the oversight

of you, which have declared unto you the worde

of God: whose faith follow, considering what hath

beene the end of their conversation. 1 Iesus Christ

yesterday, and to day, the same also is for ever.

9 But not caried about with divers and strange

doctrines: 6 for it is a good thing that the heart be

stablished with grace, and not with d meats, which

have not profited them that have beene e occu-

piated therein.

10 7 Wee have an altar, whereof they have

no authoritie to eate, which g serve in the Taber-

nacle.

11 4 For the bodies of those beasts whose blood

is brought into the holy place by the high Priest

for sinne, are burnt without the campe.

12 Therefore even Iesus, that he might sanctifie

the people with his owne blood, suffered without

the gate.

13 8 Let us goe forth to him therefore out of

the campe, bearing his reproach.

14 3 For here have we no continuing citie: but

we seeke one to come.

15 9 Let us therefore by him offer the sacrifice

of praise alwayes to God, that is, the * fruite of the

lips, which confesse his Name,

of him, neither is at this day saved, neither shall be saved hereafter.

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sacrifices of confession remaine, which consist partly in giving of thanks, and partly

in liberalitie, with which sacrifices indeed God is now delighted.

* Hose, 14, 2.

m By reverence is meant that honest shamefastnes which keepeth them in their duties.

n Religious and godly feare.

3 Deut. 4, 24.

3 Rqm. 12, 10.

1 He commeth to

the second table,

the summe whereof

is charitie, especi-

ally toward stran-

gers, and such as

are afflicted.

* 1. Pet. 4, 9.

* Gen. 18, 3.

and 19, 3.

2 Beso much tou-

ched, as if their mi-

serie were yours.

2 He commen-

deth chaste mari-

monie in all sorte

of men, and threate-

neeth viter destru-

ction from God,

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 10 Obey them that have the oversight of you, and submit your selves: for they watch for your soules, as they that must give accounts, that they may doe it with ioy, and not with griefe: for that is unprofitable for you.

18 11 Pray for us, for wee are assured that wee have a good conscience in all things, desiring to live honestly.

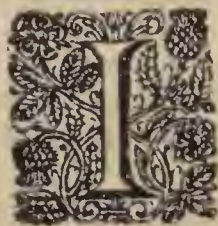
19 And I desire you somewhat the more earnestly, that ye so doe, that I may bee restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the ever-living, that he hath vsed but few words to comfort them, having spent the Epistle in disputing: and salueth certaine brethren familiarly and friendly.

THE GENERAL EPISTLE OF JAMES.

CHAP. I.

4 He entresteth of patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for our euill, 17 because he is the authour of all goodnesse. 21 In what maner the word of life must be received.



James a servant of God, and of the Lord Iesus Christ, to the twelve Tribes, which are scattered abroad, salutation,

2 1 My brethren, count it exceeding ioy, when yee fall into diuers tentations,

3 3 Knowing that the trying of your faith bringeth forth patience,

4 4 And let patience have her perfect worke, that ye may be perfect and entier, lacking nothing.

5 5 If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.

6 6 But let him aske in faith, and he waver not: for he that wavereth, is like a wave of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his wayes.

9 7 Let the brother of a lowe degree reioyce in that he is exalted:

10 8 Againe, he that is rich, in that hee is

b To all the beloeving Iewes, of what Tribe soever they be, and are dispersed thorow the whole world.

1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted: but rather reioyce and be glad.

c Seeing their condition was miserable in that scattering abroad, hee doeth well to begin as he doeth.

2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is becomable for vs.

3 The second; Because patience, as farre passing and most excellent vertue, is by this means ingendred in us. d That wherewith your faith is tryed, to wit, those manifold temptations.

6 The third argument propounded in manner of an exhortation, that true and continuall patience may be discerned from faipd and for a time. The crosse is as it were the instrument wherewith God doeth polish and fine us. Therefore the worke and effect of afflictions, is the perfecting of us in Christ. 5 An answer to a privy objection: It is easily sayd, but it is not so easily done. He answereth that we neede in this case a faire other manner of wisdome, then the wisdome of man, to iudge those things best for us, which are most contrary to the flesh: but yet we shall easily obtaine this gift of wisdome, if we aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall.

e By wisdome he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruit we have to reape of affliction. f Mat. 7. 7. mar. 11. 24. luk. 11. 9. iob 14. 13. and 16. 23. g Why then, what neede other Mediatour? 6 A digression or going aside from his manner, against prayers which are conceived with a doubting minde, whereas we have a certaine promise of God, and this is that second part of the Epistle. h In all his thoughts and his deeds. 7 He returneth to his purpose, repeating the proposition, which is, that we must reioyce in the crosse, for it doeth not presse us downe, but exalt us. i Who is afflicted with povertie, or contempt, or with any kind of calamitie. 8 Before he concludeth, he giveth a doctrine contrary to the former: to wit, how we ought to vse prosperitie, which is plentie of all things: to wit, so that no man therefore please himselfe, but be so much the more void of pride, i Who hath all things at his will.

lasting Covenant.

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for ever and ever, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I have written unto you in fewe words.

23 Know that our brother Timotheus is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saintes. They of Italie salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

h Make you fit or meete. i Hence commeth that saying of the Fathers, that God crowneth his workes in vs.

made low: 9 for as the floure of the grasse, shall hee vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: even so shall the rich man wither away in all his wayes.

12 10 Blessed is the man, that endureth tentation: for when he is tryed, hee shall receive the crowne of life, which the Lord hath promised to them that love him.

13 11 Let no man say when hee is tempted, I am tempted of God: 12 for God cannot he tempted with euill, neither tempteth he any man.

14 But everie man is tempted, when hee is drawn away by his owne concupiscence, and is entised.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 13 Erre not my deare brethren.

17 Every good giving, and every perfect gift is from above, and cometh downe from the Father of lights, with whome is no variablenesse, neither shadow of turning.

18 14 Of his owne will begate he us with the word of trueth, that we should be as the first fruits of his creatures.

19 Wherefore my deare brethren, let every

9 An argument taken of the verie nature of the things themselves, for that they are most vaine and uncertaine.

¶ Esa. 40. 6.

1. Per. 2. 24.

k Whatsoever he either purposeth in his mind, or doeth.

10 The conclusion: Therefore we must patiently beare the crosse:

and he addeth a fourth argument, which comprehendeth the summe of all the former,

to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.

¶ Iob 5. 17.

l Affliction where, by the Lord tryeth him.

11 The first part of this Epistle, wherein he defendeth from outward tentations,

that is, from afflictions, whereby God trieth us, to inwarde, that is, to those lusts whereby we are stirred up to doe euill. The summe in this: Every man is the author of these temptations to himselfe, and not God: for wee beare about in our bosomes that wicked corruption, which taketh occasions by what meanes soever, to stirre up euill motions in us, whence out at length proceed wicked doing, and in conclusion followeth death the iust reward of them. m When he is provoked to doe euill. 12 Here is a reason shewed, why God cannot be the authour of euill doing in us, because hee desireth not euill. n By sinne is meant in this place actuall sinne. 13 Another reason taken of contraries: God is the authour of all goodnes, and so, that hee is alwayes like himselfe: how then can he be thought to be authour of euill? o From him who is the fountaine and authour of all goodnesse. p Hee goeth on the metaphore: for the sunne by his manifold and sundrie kindes of turning, maketh houres, dayes, moneths, yeres, light & darkenesse. 14 The fourth part concerning the excellencie & fruite of the worde of God. The summe is this: we must heare the worde of God most carefully and diligently, seeing it is the seede, wherewith God of his free favour and love hath begotten us unto himselfe, picking us out of the number of his creatures. And the Apostle condemneth two fautes, which doe greatly trouble us in this matter, to wit, for that we so please ourselves, that wee had rather speake our selves then heare God speaking: yea, we snuffe and are angrie when we are reprehended: against which fautes, hee setteth a peaceable and quiet mind, and such an one as is desirous of puritie. q This is it which Paul calleth gracious favour, and good will, which is the fountaine of our salvation. r As it were an holy kind of offering, taken out of the residue of men.

man be swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the righteousness of God.

That which God appointeth.

By meeknesse, hee meeth modestie,

and whatsoever is contrary to an haughty and proud stomacke.

Matth. 7. 21. rom. 2. 13.

Another admonition. Therefore is Gods word heard, that wee may frame our lives according to the prescript thereof.

He addeth reasons, and those most weighty: first, because they that doe otherwise, doe very much hurt themselves.

Secondly, because they lose the chiefest use of Gods word,

which correct not by it the faults that they know.

He alludeth to that naturall spot, which is contrary to that puritie wherunto we are borne againe, the lively image wherof we behold in the Law.

Behaving himselfe so: for workes doe heere faith.

The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well.

The fountaine of all bragging, and cursed speaking, and lawlesse, is this, that men know not themselves.

The fourth: the true service of God standeth in charitie toward our neighbours (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life.

To have a care of them and to helpe them as much as we can.

The fifth: Charitie which proceedeth from a true faith cannot stand with the accepting of persons: which hee prooveth plainly by setting forth their example, who with the reproach or dishonour of the poore, honour the rich.

For if we know what Christs glory is, and esteeme it as we ought to doe, there would not be such respect of persons as there is.

Levit. 2. 15. deut. 1. 17. and 16. 29. prov. 24. 13.

In a worshipfull and honourable place.

Have ye not (which ye ought not to doe) by this meane with your selves judged one man to be preferred before another?

He sheweth that they are perverse and naughty Judges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich.

The needie and wretched, and (if we measure it after the opinion of the world) the veriest aliens of all men.

Secondly, he prooveth them to be made men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them have bene alwayes, against whom hee setteth the poore and abject.

Word for word, which is called upon of you.

21 Wherefore lay apart all filthinesse, and superfluitie of malicioussnesse, and receive with meeknesse the word that is grafted in you, which is able to save your soules.

22 And be ye doers of the word, and not hearers onely, lest deceiving your owne selves.

23 For if any heare the word, and doe it not, he is like unto a man, that beholdeth his naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly, what manner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 If any man among you seeme religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.

27 Pure religion and undefiled before God, even the Father, is this, to visit the fatherlesse, and widowes in their adversitie, and to keepe himselfe unspotted of the world.

He alludeth to that naturall spot, which is contrary to that puritie wherunto we are borne againe, the lively image wherof we behold in the Law.

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To have a care of them and to helpe them as much as we can.

MY brethren, have not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye have a respect to him that weareth the gay cloathing, and say unto him, Sit thou here in a goodly place, and say unto the poore, Stand thou there, or sit here under my footstool,

4 Are ye not partiall in your selves, and are become Judges of evill thoughts?

5 Hearken my beloved brethren, hath not God chosen the poore of this world that they should be rich in faith, and heires of the kingdome which he promised to them that love him?

6 But ye have despised the poore. 3 Doe not the rich oppress you by tyranny, and doe they not draw you before the iudgement seats?

7 Doe not they blaspheme the worthy Name after which ye be named?

He sheweth that they are perverse and naughty Judges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich.

The needie and wretched, and (if we measure it after the opinion of the world) the veriest aliens of all men.

Secondly, he prooveth them to be made men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them have bene alwayes, against whom hee setteth the poore and abject.

Word for word, which is called upon of you.

8 But if ye fulfill the royall Law according to the Scripture, which saith, Thou shalt love thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.

10 For whosoever shall keepe the whole Law, and yet faileth in one point, he is guiltie of all.

11 For he that said, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe, as they that shall be iudgeth by the Law of libertie.

13 For there shall be condemnation mercilesse to him that sheweth not a mercie, and mercie reioyceth against condemnation.

14 What availeth it my brethren, though a man faith, he hath faith, when he hath no workes? can that faith save him?

15 For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say unto them, Depart in peace: warme your selves, and fill your bellies, notwithstanding ye give them not those things, which are needfull to the bodie, what helpeth it?

17 Even so the faith, if it have no workes, is dead in it selfe.

18 But if some man might say, Thou hast the faith, and I have workes: shew we thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 Thou beleevest that there is one God: thou doest well: the devils also beleeve it, and tremble.

20 But wilt thou understand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, when he offered Isaac his sonne upon the altar?

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made perfect.

23 And the Scripture was fulfilled which saith, Abraham beleeveth God, and it was imputed unto him for righteousness: and hee was called the friend of God.

He sheweth that they are perverse and naughty Judges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich.

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Word for word, which is called upon of you.

The conclusi-

on: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that we must walke in the kings high way.

The Law is said to be royall and like the Kings high way, for that it is plaine and without turnings, and that the Law calleth every one our neighbour, without respect, whom we may helpe by any kind of duty.

A newe argument to proove the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour other: for he doeth not obey God, which cutteth off from the commandments of God that, that is not so commodious for him, nay he is rather guilde generally for the breach of the whole Lawe, although he observe the residue.

Not that all finnes are equal, but because he that breaketh one title of the Law, offendeth the maiestie of the Lawe giver.

A prooffe: because the Lawemaker is alwayes one and the selfe same, and the body of the Law cannot be divided.

The conclusion of the whole treatise: we are upon this condition delivered from the curse of the Law by the mercie of God, that in like sort we should maintaine and cherish charitie and good will one towards another, and who so doeth not so, shall not taste of the grace of God.

He that is hard and curriish against his neighbour, or else helpeth him not, he shall find God an hard and rough Iudge to himselfe ward.

The fifth place which bangerh verie well with the former treatise, touching a true and lively faith. And the proposition of this place is this: faith which bringeth not forth workes, is not that faith whereby wee are justified, but an image of faith: or else this, they are not justified by faith, which shewe not the effects of faith.

The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy bellie, and yet giveth him nothing, this shall not be true charitie: so if a man say he beleeve, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incurre reprehension, seeing that the cause is understood by the effects.

Nay, thus may every man beate downe the pride. Another reason taken of an absurditie: If such a faith were the true faith whereby we are justified, the devils should be justified: for they have that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.

The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to have that faith which was not void of workes, and therefore he received a true testimonie when it was said, that faith was imputed to him for righteousness.

Was he not by his workes known and found to be justified? for he speaketh not here of the causes of iustification, but by what effects we may know that a man is justified.

Genes. 22. 10. I was effectually and fruitfull with good workes. That the faith was declared to be a true faith, and that by workes.

Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham.

Gen. 22. 6. rom. 4. 3. galat. 3. 6.

24 Ye

12 The conclusion: he is onely iustified, that hath that faith which hath workes following it.
o Is proued to be iust.

p Of it dead and fruitles faith which you boast of.

13 A fourth reason: taken from a like example of Rahab the harlot, who also proued by her workes that she was iustified by a true faith. 14 The conclusion repeated againe: faith which bringeth not forth fruite and workes, is not faith, but a dead carcase.

C H A P. III.

3 The shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 6 hee declareth the commodities and mischiefs that insue thereof, 15 and how much mans wisdom 17 differeth from heavenly.

1 The first part or place: Let no man vsurpe (as most men ambitiously doe) authority to iudge and censure others righteously.

2 A reason: Because they prouoke Gods seueritie against themselves, which do so curiously and rigorously conuict others, being themselves guiltie and faultie. 3 Vnlesse we forsake from this masterlike and proud finding fault with others.

4 Or, humble.

3 The seventh place, touching the bridling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly be found fault withal, seeing it is a rare vertue to bridle the tongue.

4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great watters may be brought to passe by the good moderation of the tongue.

5 On the contrary part he sheweth how great commodities arise by the intemperancie of the tongue, throughout the whole world, to the ende that men may so much the more diligently give themselves to moderate it.

6 Amongst other faults of the tongue, the Apostle chiefly reproveth backbiting and speaking euill of our neighbours, euen in them especially which otherwise will seeme godly and religious.

7 Hee denieth by two reasons, that God can be praised by that man, that useth cursed speaking, or to backbite: first because man is the image of God, which whosoever reuerenceth not doth not honour God himselfe.

8 Secondly because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other.

9 The eighth part which bangerth with the former, touching meekenesse of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefs, to wit, a false perswasion of wisdom, whereas notwithstanding there is no true wisdom, but that is heavenly, and frameth our mindes to all kinde of true moderation and simplicitie.

24 Ye see then how that of workes a man is iustified, and not of faith onely.

25 Likewise also was not Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

13 A fourth reason: taken from a like example of Rahab the harlot, who also proued by her workes that she was iustified by a true faith.

14 The conclusion repeated againe: faith which

bringeth not forth fruite and workes, is not faith, but a dead carcase.

15 This wisdom descendeth not from above, but is earthly, sensuall, and deuillish.

16 For where enuying and strife is, there is sedition, and all manner of euill workes.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of a mercie and good frutes, without iudging, and without hypocrisie.

18 And the fruite of righteousness is sown in peace, of them that make peace.

19 Because the world perswadeth it selfe that they are miserable which liue peaceably and simply, on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousness.

C H A P. IV.

1 Hee reckoneth up the mischiefs that proceede of the workes of the flesh. 7 Hee exhorteth to humilitie, 8 and to purge the heart 3 from pride, 10 backbiting, 14 and the forgetfulness of our owne infirmities.

From whence are warres and contentions among you? ate they not hence, euen of your pleasures, that fight in your members?

2 Ye lust, and haue not: ye enue, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not, because ye aske amiss, that yee might lay the same on your pleasures.

4 Ye adulterers and adulteresses, know yee not that the amitie of the worlde is the enimitie of God? Whosoener therefore will be a friend of the worlde, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in us, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, God resisteth the proude, and giueth grace to the humble.

7 Submit your selves to God: resist the deuill, and he will flee from you.

8 Drawe neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 Suffer afflictions, and sorow ye, and weepe: let your laughter be turned into mourning, and your ioy into heavinesse.

10 Cast downe your selves before the Lord, and he will lift you up.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an observer of the Law, but a iudge.

breaketh the band of that holy and spirituall marriage. 4 The taking away of an obiection: Indeepe our mindes runne headlong in to these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giveth that grace to the modest and humble that surmounteth all those vices.

5 The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie: To be short, wee must employ our selves to come neere to God by puritie and sinceritie of life.

6 Hee goeth on in the same comparison of contraries, and setteth against these prophane ioyes an earnest sorowe of minde, and against pride and arrogancie, holy modestie.

7 Hee reprehended most sharply another double mischiefe of pride: the one is in that the proude and arrogant will haue other men to liue according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoeuer pleaseth them not: which thing cannot bee done without great iniurie to our onely Lawe maker, for by this meanes his Lawes are found fault withall, as not circumspectly ynough written, and men challenge that unto themselves which properly belongeth to God alone, in that they lay a Law upon mens consciences.

d He setteth mercie against the fierce and cruell nature of man, and sheweth that heavenly wisdom bringeth forth good frutes, for he that is heavenly wise, referreth all things to Gods glory, and the profit of his neighbour.

which liue peaceably and simply, on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousness.

He goeth on forward in the same argument, condemning certaine other causes of warres and contentions, to wit, unbridled pleasures, and immoderate luses, by their effects, for so much as the Lord doth worthily make them voyde, so that they bring nothing els to them, in whom they are, but incurable torments.

He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking things which ei her are of themselves unlawfull, or being lawfull, aske them to wicked purposes and uses.

3 An other reason why such unbridled lusts and pleasures are utterly to be condemned, to wit, because that be that giveth himselfe to the world, divorceth himselfe from God, and

4 The taking away of an obiection: Indeepe our mindes runne headlong in to these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giveth that grace to the modest and humble that surmounteth all those vices.

5 The conclusion: Wee must set the contrary vertues against those vices, and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie: To be short, wee must employ our selves to come neere to God by puritie and sinceritie of life.

6 Hee goeth on in the same comparison of contraries, and setteth against these prophane ioyes an earnest sorowe of minde, and against pride and arrogancie, holy modestie.

* Rom. 14. 4.
8 The other fault
is this: that men
doe so confident-
ly determine upon
these and those
matters and busi-
nesses, as though
that every moment
of their life did not
depend of God.
* 1 Cor. 4. 19.
9 The conclusion
of all the former
testifies: The know-
ledge of the will
of God doeth not
onely nothing at
all profite, unlesse
the life be answer-
able unto it, but
also maketh the
sinnes farre more
grievous.

x He denounceth
utter destruction
of the wicked and
prophane rich
men, and such as
are drowned in
their riotousnesse,
mocking at their
foolish confidence
when as there is
nothing indeed
more vaine then
such things.
a The Lord who is
more mightie then
ye are, hath heard
them.
b Ye have pampe-
red up your selves.
c The Hebrewes
call a day that is
appointed to so-
lemne banqueting,
a day of slaughter
or feasting.
x He applieth
that to the poore,
which he spake
against the rich,
warning them to
wait for the Lords
comming patient-
ly, who will re-
venge the injuries
which the rich men doe them.
3 The taking away of an objection: Although his
comming serve to linger, yet at the least we must follow the husbandmen, who doe
patiently waite for the times that are proper for the fruites of the earth. And againe,
God will not deferre the least iore of the time that he hath appointed. 4 Commem-
bereth Christian patience, so that whereas other through impatience use to accuse one
another, the faithfull on the contrary side complaine not although they receive injurie.
d By grudging, hee meaneth a certaine inward complaining which becometh impa-
tience. 5 The conclusion: The Lord is at the doore, who will defend his
owne, and revenge his enemies, and therefore we need not to trouble our selves.

12 There is one Lawgiver, which is able to save,
and to destroy, * Who art thou that judgest ano-
ther man?
13 8 Goe to now, ye that say, To day or to mo-
row wee will goe into such a citie, and continue
there a yeere, and buy and sell, and get gaine,
14 (And yet ye cannot tell what shall be to mo-
rowe. For what is your life? It is euen a vapour that
appeareth for a little time, and afterward vanisheth
away.)
15 For that ye ought to say, * If the Lord will,
and if we live, we will doe this or that.
16 But now ye reioyce in your boastings: all
such reioycing is evill.
17 * Therefore to him that knoweth how to do
well, and doeth it not, to him it is sinne.

C H A P. V.

x He threatneth the rich with Gods severe iudgement, for their
pride. 7 that the poore hearing the miserable end of the
rich, 8 may patiently beare afflictions, 11 as Iob did,
14 even in their distresses.
G Oe to now, yee rich men: weepe, and howle
for your miseries that shal come upon you.
2 Your riches are corrupt, and your garments
are moth eaten.
3 Your gold and silver is cankered, and the rust
of them shall be a witnesse against you, and shal eat
your flesh, as it were fire. Ye have heaped up trea-
sure for the last dayes.
4 Behold, the hire of the labourers, which have
reaped your fieldes (which is of you kept backe by
fraude) crieth, and the cries of them which have
reaped, are entred into the eares of the Lord of
hostes.
5 Yee have lived in pleasure on the earth, and
in wantonnesse. Ye have b nourished your hearts,
as in a day of slaughter.
6 Yee have condemned, and have killed the
iust, and he hath not resisted you.
7 2 Bee patient therefore, brethren, unto the
comming of the Lord. 3 Beholde, the husbandman
waiteth for the precious fruite of the earth, and
hath long patience for it, untill hee receive the for-
mer, and the latter raine.
8 Be ye also patient therefore, and settle your
hearts: for the comming of the Lord draweth neere.
9 4 d Grudge not one against another, bre-
thren, least yee be condemned: behold, the iudge

standeth before the doore.

10 6 Take, my brethren, the Prophets for an
ensample of suffering adversitie, and of long pa-
tience, which have spoken in the name of the
Lord.
11 Beholde, we count them blessed which en-
dure. Yee have heard of the patience of Iob, and
have knowen what the end the Lord made. For the
Lord is very pitifull and mercifull.
12 7 But before all things, my brethren, 4 sweare
not, neither by heaven, nor by earth, nor by any
other oathe: but let your yea, be yea, and your nay,
nay, least ye fall into condemnation.
13 8 Is any among you afflicted? Let him pray.
Is any merry? Let him sing.
14 9 Is any sicke among you? Let him call for
the Elders of the Church, and let them pray for
him, and anoint him with oyle in the Name of
the Lord.

15 And the prayer of faith shall save the sicke,
and the Lord shall raise him up: and if he have
committed sinnes, they shall be forgiven him.
16 10 Acknowledge your faultes one to ano-
ther, and pray one for another, that ye may be hea-
led: 11 for the prayer of a righteous man availeth
much, if it be fervent.
17 * Helias was a man subject to like passions
as we are, and he prayed earnestly that it might not
raine, and it rained not on the earth for three yeeres
and sixe moneths.
18 And he prayed againe: and the heaven gave
rayne, and the earth brought forth her fruit.
19 12 Brethren, * If any of you hath erred
from the trueth, and some man hath converted
him.
20 Let him know that hee which hath conver-
ted the sinner from going astray out of his way,
shall save a soule from death, and shal hide a mul-
titude of sinnes

9 Hee sheweth peculiarly, to what physicians especially wee must goe, when wee
are diseased, to wit, to the prayers of the Elders, which then also coulde cure the
bodie. (for so much as the gift of healing was then in force and take away the
chiefest cause of sicknesse and diseases, by obteining for the sicke through their
prayers and exhortations, remission of sinnes. * Marke 6. 13. g This
was a signe of the gift of healing: and now seeing wee have the gift no more, the
signe is no longer necessary. h By calling on the Name of the Lord. i Hee
hath reason in making mentions of sinnes, for diseases are for the most part sent because
of sinnes. 10 Because God pardoneth their sinnes which confesse and acknow-
ledge them, and not theirs which iustifie themselves, therefore the Apostle adde-
th, that wee ought freely to confesse one with another touching those inward diseases,
that wee may helpe one another with our prayers. 11 Hee commendeth
prayers by the effectes that come of them, that all men may understand that there is
nothing more effectuell then they are, so that they proceede from a pure minde.
* 1. Kings 17. 1. and 18. 45. luke 4. 25. 12 The taking away of an
objection: All reprehensions are not condemned, seeing that on the contrary part
there is nothing more acceptable to God, then to call into the way a brother that
was wandring out of the way. * Matth. 3. 15. k Hath called him
backe from his way.

6 Because most
men are wont to
object, that it
is good to repell
injuries by what
meanes soever,
he setteth against
that, the examples
of the Fathers,
whose patience
had a most happy
end, because God
as a most bounti-
full Father, never
forsaketh his.
e What end the
Lord gave.
7 Because even
the best men
sometimes
through impati-
ence breake
out into oathes,
sometime lesser,
sometimes greater,
the Apostle
warneth us to
detest such wic-
kednesse, and to
accustome our
tongues to simple
and true talke.
* Matth. 5. 34.
f That that you
have to say or af-
firme, speake or af-
firme it simply, and
without an oathe:
and, that that you
will denie, denie it
simply and flatly.
8 He sheweth
the best remedie
against all afflic-
tions, to wit, prayers
which have their
place both in so-
row and ioy.

THE FIRST EPISTLE GENERAL OF PETER.

3 Hee extollet Gods mercie shewed in Christ, which wee
lay holde on by faith, and possesse through hope, 10 whereof
the Prophets foretolde. 13 Hee exhorteth, 15 to
renunciate the world, 23 and their former life, and so
wholly yeeld themselves to God.



PETER an Apostle of IESVS
CHRIST, to the strangers that
dwelle here and there throughout
Pontus, Galatia, Cappadocia, Asia
and Bithynia,

2 1 Elect according to the foreknowledge of God the Father unto
sanctification of the Spirit, to speake of the
duties of a Chri-
stian life: reasoneth first of the principles and beginning of all Christian actions, rising
farre higher then nature, and carying us also farre above the same. For he sheweth that
wee which are otherwise of nature sinners, were through the free mercie of God the
Father first chosen from everlasting: then according to that everlasting decree, were by a
certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit
we are inwardly changed, and by whose blood we also are reconciled, to the end, that as
Christ himselfe rose againe from the dead, we also might be received into that same hea-
venly and everlasting glory. a Or according to the purpose of God, who never altereth
nor changeth the same. b That being set apart from the rest of the wicked world,
through the working of the holy Ghost, they should be consecrate to God, Ephes. 1. 5.
through

through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied unto you:

3 Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten us againe unto a lively hope by the resurrection of Iesus Christ from the dead.

To an inheritance immortall and undefiled, and that withereth not, reserved in heaven for us.

5 Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heaviness, through manifold tentations.

7 That the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found unto your praise, and honour and glory at the appearing of Iesus Christ:

8 Whome yee have not seene, and yet love him, in whome nowe, though yee see him not, yet doe you beleve, and reioyce with ioy unspeakable and glorious.

9 Receiving the end of your faith, even the salvation of your soules.

10 Of the which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you.

11 Searching when or what time the Spirit which testified before of Christ which was in them, shoulde declare the sufferings that should come unto Christ, and the glory that should followe.

12 Unto whome it was revealed, that not unto themselves, but unto us they shoulde minister the things which are shewed unto you by them which have preached unto you the Gospell by the holy Ghost sent downe from heaven, the which things the Angels desire to behold.

13 Wherefore gird up the loynes of your minde: be sober, and trust perfectly on that grace that is brought unto you, in the revelation of Iesus Christ.

He speaketh of the second coming of Christ. *Or, reward.* 3. He putteth a difference betwene true faith, that is to say, that faith which onely hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward he maketh two degrees of one and the selfe same faith, according to the manner of the divers revelations, when as indeede it is but one onely faith: Thirdly, he sayth, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. f. He alludeth to the prophecie of Joel, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the first fruits of the holy Ghost, which this same our Peter declareth *Act. 2. 6.* 4. Hee goeth from faith to hope, which is indeede a companion that can not be sundred from faith: and he useth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very Angels waite for with great desire. g. This is a borrowed speech, taken of a common usage amongst them: for by reason that they woare long garments, they could not travaile unless they girded up themselves: and hence it is that Christ sayde, Let your loynes be girded up. 5. He setteth forth very briefly, what manner of hope ours ought to be, to wit, continual, untill we enjoy the thing we hope for: then, what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the Gospell, and not that, that men doe rashly and fondly promise to themselves. h. Soundly and sincerely. 6. An argument to stirre up our mindes, seeing that God doeth not wait till wee seeke him, but causeth so great a benefit to be brought even unto us. 7. He setteth out the end of faith, least any man should promise himselfe, either sooner or later that full salvation, to wit, the latter coming of Christ: and therefore withall warneth us, not to measure the dignitie of the Gospell according to the present state, seeing that that which we are now in is not yet revealed.

14 As obedient children, not fashioned your selves unto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conversation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if yee call him Father, which without respect of person iudgeth according to every mans worke, passe the time of your dwelling here in feare.

18 Knowing that yee were not redeemed with corruptible things, as silver and golde, from your vaine conversation, received by the traditions of the fathes,

19 But with the precious blood of Christ, as of a Lambe undefiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleve in God that raysed him from the dead, and gave him glorie, that your faith and hope might be in God.

22 Having purified your soules in obeying the trueth through the Spirit, to love brotherly without faining, love one another with a pure heart fervently:

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liveth and endureth for ever.

24 For all flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 But the worde of the Lord endureth for ever: and this is the worde which is preached among you.

and earnest reverence against vaine severitie. i. If you will be called the sonnes of that Father. * Deut. 10. 17. rom. 2. 11. gal. 3. 6. 11. An exhortation, wherein he setteth forth the excellencie and greatnesse of the benefite of God the Father, in sanctifying us by the death of his owne Sonne. And he partly setteth the purifying of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions which hee condemneth as utterly vaine & superstitious, hee they never so olde and ancient. † 1. Cor. 6. 10. and 7. 23. hebr. 9. 14. 1. iohn 1. 7. revel. 1. 5. 12. The taking away of an objection: what was done to the world before that Christ was sent into the worlde? was there no holinesse before; and was there no Church? The Apostle answereth, that Christ was ordeined and appointed to redeeme and deliver mankind, before that mankind was: much lesse was there any Church without him before his coming into the flesh: yet we are happiest above the rest, to whome Christ was exhibited indeede, in this that hee having suffered and overcome death for us, doeth nowe most effectually worke in us by the vertue of his Spirit, to create in us faith, hope, and charitie. * Rom. 16. 25. ephes. 3. 9. coloss. 1. 26. 2. timoth. 1. 10. titus 1. 2. k. From everlasting. 13. He commendeth the practise of obedience, that is, charitie: earnestly beating into their heads againe, that he speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the worde layed holde on by faith, and ingendreth also in us a spirituall and everlasting life; as God is most pure and truly living. * Chap. 2. 17. roman. 2. 10. ephes. 4. 1. 14. A reason why wee have neede of this heavenly generation, to wit, because that men, bee their glorie never so great, are of nature voyde of all true and sound goodnesse. * Esai. 40. 6. iames 1. 10. 1. The worde (flesh) sheweth the weaknesse of our nature; which is chiefly to be considered in the flesh it selfe. 15. Again; least any man should seeke that spirituall force and verue in fained imaginations, the Apostle calleth us backe to the worde of God: teaching us furthermore, that there is no other worde of the Lord to be looked for, then this which is preached, in which onely we must trust.

C H A P. II.

1 He exhorteth the new borne in faith, to leade their lives answerable to the same: 6 and least their faith shoulde stagger, he bringeth in that which was foretolde touching Christ. 11 Then hee willet them to be obedient to Magistrates, 21 and that they patiently beare adversitie after Christes example.

Wherefore, * laying aside all maliciousnesse, and all guile, and dissimulation, and envie, and all evill speaking,

2 As a new borne babes desire that sincere milke of the worde, that yee may growe thereby.

3 Because yee have tasted that the Lord is bountifull.

4 To whome comming as unto a living stone, disallowed of men, but chosen of God and precious.

5 Yee also as lively stones be made a spirituall house, an holy * Priesthood to offer up spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore also it is conteyned in the Scripture, * Beholde, I put in Sion a chiefe corner stone, elect and precious, and hee that beleeveth therein, shall not be ashamed.

7 Unto you therefore which beleve, it is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a * stone to stumble at, and a rocke of offence, even to them which stumble at the worde, being disobedient, unto the which thing they were even ordained.

9 But yee are a chosen generation, a royall

And he calleth it, Sincere, not onely because it is a most pure thing, but also that we should take heed of them which corrupt it.

3 He commendeth that spirituall nourishment for the sweetnesse and profite of it

4 He goeth on forward in the same exhortation, and vseth another kinde of borrowed speech alluding to the Temple. Therefore he sayeth, that the compaignie of the faithfull is as it were a certaine holy and spirituall building, built of lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are ioyned unto him with his living vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, hee compareth us now to Priestes placed to his ende in that spirituall temple, that wee should serve him with spirituall worship, that is, with holinesse and righteousness: but as the temple, so is the Priesthood built upon Christ, in whom onely all our spirituall offerings are accepted.

6 He prooveth it by the testimonie of the Prophet Esai.

7 By setting the most blessed condition of the belevers, and the most miserable of the rebellious one against another, hee pricketh forward the belevers, and triumpheth over the other: and also preventeth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospell, then they which are chieftest amongst the people of God, as were at that time that Peter wrote these things, the Priestes and Elders, and Scribes. Therefore he answereth first of all that there is no cause why any man should be astonished at this their stubbornnesse, as though it were a strange matter, seeing we have bene forewarned so long before, that it should so come to passe: and moreover, that it pleased God to create and make certaine to this selfe same purpose, that the Spoule of God might be glorified in their last condemnation. Thirdly, for that the glory of Christ is hereby set forth greatly whereas notwithstanding Christ remayneth the sure head of his Church, and they that stumble at him, cast downe and overthrow themselves, and not Christ. Forthly, although they be created to this ende and purpose, yet their fall and decay is not to be attributeth to God, but to their owne obstinate stubbornnesse which commeth betwene Gods decree and the execution thereof or their condemnation, and is the true and proper cause of their destruction.

8 The contrary member, to wit, he describeth the singular excellencie of the elect: and also lest any man should doubt whether hee be chosen or not, the Apostle calleth us backe to the effectuall calling, that is, to the voyce of the Gospell sounding both in our eares and minde by the outward preaching and Sacraments, whereby yee may certeinly vnderstand that everlasting decree of our saluation, (which brotherwise is most secret and hidden) and that through the ovely mercy of God, who freely chuseth and calleth vs. Therefore this onely remaineth, sayth he, that by all meanes possible wee set forth so great goodnesse of the most gracious God.

* Priesthood, an holy nation, a people set at liberty, that ye should shew forth the vertues of him that hath called you out of darkenesse into his marvelous light.

10 Which in time past were not a people, yet are now the people of God: which in time past were not under mercy, but now have obtained mercie.

11 Dearely beloved, I beseech you, as strangers and pilgrims, * 11 abstaine from fleshly lusts which fight against the soule,

12 And have your conversation honest among the Gentiles, that they which speake evill of you as of evill doers, may by your good * workes which they shall see, glorifie God in the day of his vilation.

13 Therefore submit your selves unto all manner ordinance of man for the Lords sake, 17 whether it be unto the King, as unto the superiour,

14 Or unto governours, as unto them that are sent of him, 18 for the punishment of evill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as having the libertie for a cloake of maliciousnesse, but as the servants of God.

17 Honour all men: * love brotherly fellowship, feare God, honour the King.

18 Servants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 For this is thanke worthie, if a man

yet they cease not to fight against our salvation. 13 The fourth argument, taken of the profit of so doing: for by this meanes also wee provide for our good name and estimation, whilst wee compell them at length to change their mindes, which speake euill of us.

14 The first argument, which also is of great force: Because the glory of God is greatly set forth by that meanes, whilst by example of our honest life, even the most prophane men are brought unto God, and submit themselves unto him.

15 That which he spake generally, he now expoundeth by partes, describing severally every mans duey. And first of all he speaketh of obedience which is due both to the Lawes and also to the Magistrates both higher and lower.

16 The first argument, because the Lord is the authour and renewer of this policie of men, that is, which is set amongst men: and therefore the true servants of the Lord must aboue all others be diligent observers of this order.

17 He preiendeth a cauill which is made by some, that say they will obey Kings and the higher Magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnesse and happinesse of this life consisteth.

19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vnskilfull in the kingdom of God reported) but rather in this, that liping holily according to the will of God, wee should make manifest to all men, that the Gospell is not a cloake for sinne and wickednesse, seeing we are in such sort free, that yet we are still the servants of God, and not of sinne.

20 He divideth the civill life of man, by occasion of those things which he spake into two generall partes: to wit, into those dueies which private men owe to private men, and especially the faithfull to be faithfull, and into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equall to God, seeing that feare is due to God, and honour to Kings.

21 He goeth to the dueie of servants towards their masters, which he describeth with these boundes, that servants submit themselves willingly and not by constraint, nor onely to the good and courteous, but also to the froward and sharpe masters.

22 The taking away of an objection: Indeed the condition of servants is hard, especially if they have froward masters, but this their subiection shall be so much the more acceptable to God, if his will please more with servants, then he the masters injuries.

f Because he maketh a conscience of it to offered by whose good will and appointment, he knoweth this burden is layd upon him.

23 He mitigateth the righteousness of servitude, while he sheweth plainly that Christ died also for servants, that they should beare so much the more patiently this inequality betwixt men which are of one selfe-samenature more-over seeing before them Christ that Lord of Lords for an example, he signifieth that they cannot but seeme too delicate, which shew themselves

more grieved in bearing of iniuries, then Christ himselfe who was most iust, and most sharpe of all afflicted and yet was most patient. *g* A borrowed kinde of speech taken of painters and of holymasters. * *Esaï 53.9. 1. Ioh 3. 5.* *24* He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the example of Christ. *25* Hee seemeth now to turne his speeche to masters, which have also themselves a master and iudge in heaven: who will iustly revenge the iniuries that are done to servants without any respect of persons. * *Esaï 53. 5. mat. 8. 17.* *16* He calleth the servants backe from the consideration of the iniuries which they are constrained to beare, to thinke upon the greatnesse, and the end of the benefites received of Christ.

C H A P. I I I.

1 That Christian women should not contemne their husbands, though they be infidels. *5* Hee bringeth in examples of godly Women. *8* General exhortations, *14* patiently to beare persecution, *15* and boldly to yeeld a reason of their faith. *18* Christes example.

Likewise * *1* let the wives be subiect to their husbands, *2* that even they with obey not the word, may without the word be won by the conversation of the wives.

2 While they behold your pure conversation which is with feare:

3 * *3* Whose apparelling let it not bee that outward, with brodered haire, and gold put about, or in putting on of apparell:

4 But let it bee the a hidden man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is before God a thing much set by.

5 *4* For even after this manner in time past did the holy women, which trusted in God, tire themselves, and were subiect to their husbands.

6 As Sara obeyed Abraham, and * called him Sir: whose daughters ye are, while ye doe well, *5* not being afraid of any terrour.

7 * *6* Likewise ye husbands, *c* dwell with them as men of *d* knowledge, *7* giving *e* honour unto

* *Coloss. 3. 18.*
ephes. 4. 22.

1 In the third place he setteth forth the wives due to their husbands commanding them to be obedient.

2 He speaketh namely of them which had husbands: that were not Christians, which ought so much the more to be subiect to their husbands, that by their honest and chaste conversation they may give them to the Lord

* *1 Tim. 2. 9.*

3 He condemneth the riot and excess of women and setteth forth their true apparelling such as is precious before God: to wit, the inward and incorruptible which consisteth in a meeke and quiet spirit.

a Whom hath his feare fastened in the heart: so that the hid man is set against the outward decking of the body. *b* Precious indeed, and so taken of God. *4* An argument taken of the example of women, and especially of Sara, who was the mother of all beleivers. * *Gen. 18. 12*

5 Because women are of nature fearefull, hee giveth them to vnderstand, that he requirerh of them that subiection, which is not wrong out of them either by force or feare.

* *1 Cor. 7. 3.* *6* He teacheth husbands also their duties, to wit, that the more vnderstanding and wisdom they have, the more wisely and circumspectly they behave themselves. *c* Doe all the duties of wedlocke. *d* The more wisdom the husband hath, the more circumspectly hee must have himselfe in bearing those commodities, which through the womans weakenesse oftentimes cause trouble both to the husband and the wife.

7 The second argument, because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man made to faire most excellent vses: whereupon it followeth that she is not therefore to be neglected because she is weak, but on the contrary part she ought to be so much the more cherished for. *e* Having an honest care of her.

the woman, as unto the weakes vessel, *3* even as *f* the woman, is called a vessel after the manner of the Hebrewes, because the husband is her as his fellow and helper to life faithfully before God.

8 *10* Finally, be ye all of one mind: one suffer with another: love as brethren: be pitifull, be courteous.

9 * *11* Not rendring evill for evill, neither rebuke for rebuke: but contrariwise blesse, *12* knowing that ye are thereunto called, that ye should be heires of blessing.

10 * *13* For if any man long after life, and to see good dayes, let him refraine his tongue from evill, and his lips that they speake to guile.

11 * Let him eschew evill and doe good: let him seeke peace and follow after it.

12 For the eyes of the Lord are over the righteous, and his eares are open unto the prayers: and the face of the Lord is against them that do evill.

13 *14* And who is it that will harme you, if ye follow that which is good?

14 * Notwithstanding blessed are ye, if ye suffer for righteousness sake. *15* Yea, * feare not their feare, neither be troubled.

15 But I sanctifie the Lord God in your hearts: and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and reverence.

16 Having a good conscience, that when they speake evill of you as of evill doers, they may be ashamed which slander your good conversation in Christ.

17 *17* For it is better (if the will of God be so) that ye suffer for well doing, then for evill doing.

18 * *18* For Christ also hath once suffered for sinnes, *19* the iust for the vniust, *20* that he might

the maintenance of peace and mutuall love. * *Proverb. 17. 13. and 20. 31. mat. 5. 34. rom 12. 17. 1. thess. 5. 15.* *11* We must not onely nor recompence iniurie for iniurie, but we must also recompence them with benefites. *12* An argument taken of comparison: Seeing that wee our selves are called of God whom we offend so often, to so great a benefite (so farre in thee from revenging the iniuries which we doe unto him) shall we rather make our selves unworthy of so great bountifullnesse, then forgive one anothers faults? And from this verie to the end of the chapter, there is a digression or going from the matter he is in hand with to exhort vs valiantly to beare afflictions.

* *Psal. 34. 13.* *13* Aforecited objection, But this our patience shall be nothing els but a fleshing and hardening of the wicked to their wickednesse, to make them to set upon vs more boldly, and to destroy us. (Nay saith the Apostle by the words of David) shall we rather make our selves unworthy of so great bountifullnesse, then forgive one anothers faults? And from this verie to the end of the chapter, there is a digression or going from the matter he is in hand with to exhort vs valiantly to beare afflictions. * *Psal. 34. 13.* *13* Aforecited objection, But this our patience shall be nothing els but a fleshing and hardening of the wicked to their wickednesse, to make them to set upon vs more boldly, and to destroy us. (Nay saith the Apostle by the words of David) shall we rather make our selves unworthy of so great bountifullnesse, then forgive one anothers faults? And from this verie to the end of the chapter, there is a digression or going from the matter he is in hand with to exhort vs valiantly to beare afflictions.

14 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather be overcome with good turnes: And if they cannot be gotten by that meanes also, yet notwithstanding wee shall be blessed if we suffer for righteousness sake. * *Matth. 6. 10.* *15* A most certaine counsell in afflictions, be they never so terrible, to be of a constant minde, and to stand fast. But how shall we attaine unto it? If we sanctifie God in our minds and hearts, that it to say, if we rest upon him as one that is Almighty, that loveth mankind, that is good and true indeede. * *Esaï. 8. 12. 13.* *k* Be not dismayed as they are. *l* Give him all praise and glory, and hang only on him. *16* Hee will have us when we are afflicted for righteousness sake, to be carefull not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any such meanes: but rather to give an account of our faith boldly, and yet with a meeke spirit, and full of godly reverence, that the enemies may nor have any thing iustly to object, but may rather be ashamed of themselves. *17* A reason which standeth upon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this because we are so afflicted, not by happe, but by the will of our God. * *Rom. 5. 6. heb. 9. 15.* *18* A proofe of either of the rules, by the example of Christ himselfe our chiefe patrone who was afflicted, not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. *19* An argument taken of comparison: Christ be iust suffered for vs that are vniust, and shall it grieve vs that are vniust to suffer for the iusts causes?

20 Another argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before us for an example to follow, but also hee holdeth us up by vertue in all the difficulties of this life, vntill he bring us to his Father.

Another argument taken of the happy end of these afflictions, wherein also Christ goeth before us both in example and vertues, as one who suffered most grievous torments even unto death, although but in one part onely of him, to wit, in the flesh of mans nature, but yet became conquerour by the vertue of his divinity.

As touching his manhood, for his body was dead, and

his soule felt the sorowes of death: 22 A secret objection: Christ indeed might do this, but what is that to us? yet (saith the Apostle) for Christ hath shewed forth this vertue in all ages both to the preservation of the godly, were they never so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present not in corporall presence, but by his divine vertue, preaching repentance even by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved those few (that is, eight onely persons) in the water. By the vertue of which Spirit, that is, of the divinity: therefore this word, Spirit, cannot in this place be taken for the soule, unlesse we will say, that Christ was raised up againe, and quickened by the vertue of his soule. He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. Gen. 6. 14. mat. 24. 33. luke 17. 26.

Men. 23 A proportionall applying of the former example to the times which followed the coming of Christ: for that preservation of Noe in the waters was a figure of our Baptisme, not as though that materiall water of Baptisme saveth us, as those waters which bate up the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preserveth us being washed, so that wee may call upon God with a good conscience. The conscience being sanctified may freely call upon God. 24 That selfe same vertue, whereby Christ rose againe, and now being carried into heaven, hath received all power, doeth at this day defend and preserve us.

CHAP. IV.

He bringeth in Christ's example, and applieth it, 6. to the mortifying of the flesh, especially commending Charity: 12 And joyneth thereto of patience. 17 That it is necessary that correction begin at the Church.

Forasmuch as then as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3 For it is sufficient for us that we have spent the time past of the life, after the lusts of the Gentiles walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye run not with them unto the same excess of riot: therefore speake they evill of you.

5 Which shall give account to him, that is ready to iudge quicke and dead.

6 For unto this purpose was the Gospell

preached also unto the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.

7 Now the end of all things is at hand. Bee yee therefore sober, and watching in prayer.

8 But above all things have fervent love among you: for love shall cover the multitude of sinnes.

9 Be ye halberous one to another, without grudging.

10 Let every man as he hath received the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him speake as the words of God. If any man minister, let him doe it as of the ability which God ministrerth, that God in all things may bee glorified through Iesus Christ, to whom is praise and dominion for ever, and ever, Amen.

12 Dearly beloved, thinke it not a strange concerning the fiery triall, which is among you to prove you as though some strange thing were come unto you.

13 But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce.

14 If ye be railed upon for the Name of Christ, blessed are ye: for the spirit of glorie and of God resteth upon you: which on their part is evill spoken of, but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thiefe, or an evill doer, or as a busiebody in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time is come that iudgement must begin at the house of God. If it first begin at us, what shall the end be of them which obey not the Gospel of God?

18 And if the righteous scarcely bee saved,

profite of his neighbour. Rom 12. 6. phil. 2. 14.

9 A reason, because that what gift soever wee have, we have received it of God upon this condition, to be his disposers and stewards. 10 He reckoneth up two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be observed, to wit, that the pure word of God bee taught, and whatsoever is done, be referred to the glorie of God the Father, in Christ, as to the proper marke. 11 Because the crosse is ioyned with the sincere profession of Religion, the Apostle fitly repeateth that which hee touched before, warning us not to be troubled at persecutions and afflictions, as a newe and stranger thing. As though some new thing had befallen you, which you never thought of before. 12 The first reason: because the Lord meaneth not to consume us with this fire (as it were) but to purge us of our dross, and make us perfit. 13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. Matth. 5. 10. 14 Secondly, because that although the ingels thinke farre otherwise, who in assisting the godly, blasphemie God, yet the godly in that they are so railed upon are honoured of God with the true spirituall glory, and their adoption sealed in them by the Spirit of God.

15 The third difference: for the godly are not afflicted for their evill doings, but for righteousness sake as Christians: whereby it cometh to passe that the crosse, seeing it is a testimonie unto them of faith and righteousness, ministrerth unto them not an occasion of sorrow, but of unspeakable joy: now the Apostle poundeth the third difference, under the forme of an exhortation. 16 The third reason because the Lord of all the world being especially carefull for them of his household, doeth therefore chastise them first of all, yet so that hee keepeth a measure in his greatest severity: And as he hath alwayes used to doe heretofore, so doth he now specially when as he exhibited himselfe in person to his Church. 17 Least the godly should be offended and stumble at that vaine shadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good case, and the godly in evill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but murthereth them under the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vnder destruction. Ro. 2. 3. 18

By Spirit hee meaneth the gifts of the Spirit. 15 The third difference: for the godly are not afflicted for their evill doings, but for righteousness sake as Christians: whereby it cometh to passe that the crosse, seeing it is a testimonie unto them of faith and righteousness, ministrerth unto them not an occasion of sorrow, but of unspeakable joy: now the Apostle poundeth the third difference, under the forme of an exhortation. 16 The third reason because the Lord of all the world being especially carefull for them of his household, doeth therefore chastise them first of all, yet so that hee keepeth a measure in his greatest severity: And as he hath alwayes used to doe heretofore, so doth he now specially when as he exhibited himselfe in person to his Church. 17 Least the godly should be offended and stumble at that vaine shadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good case, and the godly in evill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but murthereth them under the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vnder destruction. Ro. 2. 3. 18

where

where shall the ungodly and the sinner appeare?
 19 ¹⁸ Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as unto a faithfull Creator.

CHAP. V.

¹ Hee warneth the Elders not to usurpe authoritie over the Church, ⁵ willing the younger sort to be willing to be taught and to be modest, ⁸ to be sober and watchfull to resist the cruel adversary.

¹ He describeth peculiarly the office of the Elders, that is to say, of them that have the care of the Church.

² He useth a preface touching the circumstance of his owne person: to wit, that he as their companion, communeth with them not of matters which hee knoweth not, but wherein he is as well experienced as any, and pounderh unto them no other

condition, but that which he himselfe hath sustained before them, and doth still take the same paines, and also hath one selfe same hope together with them. ⁹ The first rule: Hee that is a shepherd, let him feed the flocke. ¹² He saith not, Offer for the quicke and dead, and sing patched shreds in a strange tongue, but (Feed.) ⁴ The second: Let the shepherd consider, that the flocke is not his, but Gods. ⁵ The third: Let not the shepherds invade other mens flocks, but let them feed that which God hath committed unto them. ⁶ Let the shepherds governe the Church with the word and example of godly and unblameable life, not by constraint but willingly, not for filthy lucre, but of a ready minde, not as Lords over Gods portion and heritage, but as his ministers. ⁷ Which is the Christian people. ⁷ That the shepherds minde be not overcome either with the wickednesse of men, of their crueltie, he warneth them to cast their eyes continually upon that chiefe Shepherd, & the crowne which is layd up for them in heaven. ⁸ Hee commendeth many peculiar Christian vertues, and especially modestie: which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardnesse and pride of that age.

THE SECOND EPISTLE GENERAL
OF PETER.

CHAP. I.

³ Having spoken of the bountifullnesse of God, ⁵ and of the vertues of faith, ⁶ He exhorteth them to holinesse of life. ¹² And that his counsell may be the more effectfull. ¹⁴ He sheweth that his death is at hand, ¹⁶ and that himselfe did see the power of Christ, which he opened unto them.



A salutation wherein he giueth them to understand that he dealeth with them as Christs ambassadour, and otherwise agreeth with them in one selfe same faith which is grounded upon the righteousness of Iesus Christ our Lord and Saviour.

In that that God standing to his promises, shewed himselfe faithfull, and therefore iust unto us. ¹ Faith is the acknowledging of God and Christ, from whence all our leifednesse issueth and floweth. ³ Christ setteth forth himselfe to us plainly in the eternall life, wherein hee hath appointed to glorifie us, and also to godlinesse, in that he doeth furnish us with true vertue. ⁴ He speaketh of Christ, whom hee maketh ed, and the onely Saviour. ⁵ Unto salvation. ⁶ This is the summe of true religion, to be led by Christ to the Father, as it were by the hand.

Simon Peter a servant & an Apostle of Iesus Christ, to you which have obtained like precious faith with us by the righteousnesse of our God and Saviour Iesus Christ.

² Grace and peace be multiplied to you, through the acknowledging of God, and of Iesus Christ our Lord,

³ According as his divine power hath giuen unto us all things that pertaine unto life and godlinesse, through the acknowledging of him

one to another: * decke your selves inwardly in lowlinesse of minde: ⁹ for * God resisteth the proud, and giveth grace to the humble.

⁶ Humble * your selves therefore ¹⁰ under the mighty hand of God, that hee may exalt you in due time.

⁷ * Cast all your care on him: for hee careth for you.

⁸ ¹¹ Be sober, and watch: for * your adversary the devill as a roaring lyon walketh about, seeking whom he may deuoure:

⁹ Whom resist stedfast in the faith, ¹² knowing that the same afflictions are accomplished in your brethren which are in the world.

¹⁰ ¹³ And the God of all grace, which hath called us unto his eternall glory by Christ Iesus, after that ye have suffered a little, make your persite, confirme, strengthen, and stablish you.

¹¹ To him be glory and dominion for ever and ever, Amen.

¹² ¹⁴ By Silvanus a faithfull brother unto you as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

¹³ ¹⁵ The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

¹⁴ Greete yee one another with the * kisse of love. Peace be with you all which are in Christ Iesus, Amen.

* Luke 22.31. ¹⁵ The persecutions which Satan stirreth up are neither new nor proper to any one man, but from old and ancient time common to the whole Church, and therefore we must suffer that patiently wherein we have such & so many fellowers of our conflicts and combates. ¹⁶ Amongst your brethren which are dispersed throughout the world. ¹⁷ He sealeth up as it were with a seale, the former exhortation with a solemn prayer, againe willing them to aske increase of strength at his hands of whom they had the beginning, and hope to have the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life. ¹⁸ Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is salvation freely given of God. ¹⁹ Familiar salutations. ²⁰ In that famous citie of Assyria where Peter the Apostle of the circumcision then was. * Rom. 16.16. 2. Cor. 13.11.

* Rom. 12.10.
⁹ Because pride seemeth to many, to be the way unto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.

* James 4.6.
 * James 4.10.

¹⁰ Because those proud and loftie spirits threaten the modest and humble, the Apostle warneth us to set the power of God against the vanitie of proud men, and to hang wholly upon his providence.

* Psal. 55.18.
 matth. 6.25.

¹¹ The crueltie of Satan, who seeketh by all meanes to deuoure us, is overcome by watchfulness and faith.

that hath called us unto glory and vertue.

⁴ * Whereby most great and precious promises are giuen unto us, that by them yee should be partakers of the divine nature, in that ye flee the corruption, which is in the world through lust.

⁵ ⁵ Therefore give even all diligence thereunto: ⁶ ioine moreover vertue with your faith, and with vertue, knowledge:

⁶ ⁶ And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

the world, (that is, from the wicked lusts which we carie about us) and are made after a sort like unto God himselfe. ⁷ By the divine nature, he meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in us. ⁸ In men. ⁹ For lust is the seate of corruption, and hath his seate even in our very bowels and inmost parts.

¹⁰ Having layd the foundation (that is, beginning to exhort us to give our mindes wholly to the true use of this grace) now he be beginneth with faith without which nothing can please God, and hee warneth us to have it full fraught with vertue (that is to say) with good and godly meanes, being ioined with the knowledge of Gods will, without which there is neither faith neither any true vertue.

¹¹ Supply also, and support or ayde. ¹² He reckoneth up certaine other principall vertues, whereof some pertaine to the first Table of the Law, others to the last.

7 At those fruits doe spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered, and groweth by bringing forth such fruits, inso-
much that he that is unfruitfull did either never know the true light, or hath forgotten the gift of sanctification which hee hath received.
8 He that hath not an effectually knowledge of God in him, is blinde as touching the kingdome of God, for hee cannot see things that are asurre off, that is to say, heavenly things.
9 The conclusion: Therefore seeing our calling and election is approved by those fruits and is confirmed in us, and moreover seeing this is the onely way to the everlasting Kingdome of Christ, it remaineth that we cast our minds wholly that way.
10 An amplifying of the conclusion ioyned with a modest excuse, wherein he declar-eth his love to-wards them, and foretelleth them of his death, which is at hand.
11 In this body.
12 Iohn 11, 18.
13 1. Cor. 1, 17.
14 and 2, 1.
15 Another amplification taken both of the great certaintie and also excellencie of this doctrine, as whereof our Lord Iesus Christ the Sonne of God is authour, whose glory the Apostle himselfe both saw and heard.
16 Math. 17, 5.
17 The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets.
18 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gave light unto the blinde, untill the brightnesse of the Gospell beganne to shine.
19 A more full and open knowledge then was under the shadowes of the law.
20 That clearer doctrine of the Gospell.
21 2. Tim. 3, 16.
22 The Prophets are to be read, but so, that we aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is also the interpreter of them.
23 He ioyneth the Scripture and prophetic together, to distinguish true prophecies from false.
24 For all interpretation commeth from God.
25 The godly interpreters and messengers.
26 Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, love.

8 7 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitfull in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things is blinde, and cannot see farre off, and hath forgotten that he was purged from his old finnes.

10 8 Wherefore, brethren, give rather diligence to make your calling and election sure: for if yee doe these things, ye shall never fall.

11 For by this meanes an entring shall be ministered unto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye have knowledge, and be stablished in the present trueth.

13 For I thinke it meet as long as I am in this tabernacle, to stirre you up by putting you in remembrance.

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, even as our Lord Iesus Christ hath shewed me.

15 * I will endeavour therefore alwayes, that ye also may be able to have remembrance of these things after my departing.

16 * 10 For wee followed not deceiveable fables, when we opened unto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he received of God the Father honour and glory, when there came such a voyce to him, from that excellent Glory, * This is my beloved Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heaven, being with him in the holy mount.

19 11 We have also a most sure word of the Prophets, 12 to the which ye doe well that yee take heed, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.

20 * 13 So that ye first know this, that no prophetic of the Scripture is of any private interpretation:

21 For the prophetic came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

22 Hee foretelleth them of false teachers, whose wicked sleights and destruction hee declareth.
23 Hee compareth them to brute beasts, 17 and to welles without water,
20 because they seeke to withdraw men from God to their old filthinesse.

But there were false prophets also among the people, even as there shall be false teachers among you: which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

2 And many shall follow their destructions, by whom the way of trueth shall be evill spoken of.

3 And through covetousnes shall they with fained words make merchandise of you, whose condemnation long since resteth not, and their destruction slumbereth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into hell, and delivered them into chaines of darkenesse, to be kept unto damnation:

5 Neither hath spared the old world, but saved * Noe the eight person a preacher of righteousness, and brought in the Flood upon the world of the ungodly,

6 And * turned the cities of Sodom and Gomorreh into ashes, condemned them and overthrew them, and made them an ensample unto them that after should live ungodly,

7 And delivered iust Lot vexed with the uncleanly conversation of the wicked:

8 (For hee being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawful deeds.)

9 The Lord knoweth to deliver the godly out of temptation, and to reserve the uniuert unto the day of iudgement under punishment:

10 And chiefly them that walke after the flesh, in the lust of uncleannesse, and despise government, which are bold, and stand in their owne conceit, and feare not to speake evill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, give not railing iudgement against them before the Lord.

12 But these as naturall brut beasts, led with sensualitie, and made to be taken, and destroyed, speake evill of those things which they know not, and shall perish through their owne corruption.

13 And shall receive the wages of unrighteousnesse, as they which count it pleasure dayly to live deliciously. Spots they are and blots, delighting themselves in their deceivings, in feasting with you.

14 Bound them with darkenesse as it were with chaines, and by darkenesse, he meaneth that most miserable state of life, that is full of horror.

15 Which was before the Flood: not that God made a new world, but because the world seemed new. Gen. 7, 1. For he ceased not for the space of an hundred and twenty yeeres to warne the wicked both by word and deed, what wrath of God hangd over their heads. Gen. 19, 13, 14.

16 Which way he ever hee looked and turned his eares. Hee had a troubled soule, and being vehemently grieved, lived a painfull life. Hath bene long practised in saving and delivering the righteous. Hee goe h to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly given, and doe seditionously speake evill of the authority of Magistrates, (which the Angels themselves that minister before God, doe not dispraise) A true and lively description of the Romish Clergie (as they call it.) Princes and great men, be they never so high in authori-ty.

17 A lively painting out of the same persons, wherein they are compared to beasts, which are made to snare themselves to destruction, while they give themselves to fill their bellies. For there is no greater ignorance then is in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall destroy themselves as beasts, with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly. Made to this end to be a pray to others: so doe these men willingly cast themselves into Satan snares. Their owne wicked manners shall bring them to destruction. Or, little rocks. When as by being amongst the Christians in the holy bankets which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church.

7 Hee condemne these men, as shewing even in their behaviour and countenance an unmeasurable lust as making merchandise of the soules of light persons: as men exercised in all the craftes of covetousnesse, to be there as men that sell themselves for money to curse the Sonnes of God after Balaam example, whom the dumbe beast reprooved.

* Num. 22, 23.
* Jude 12.
8 Another note whereby they may be well knowne what manner of men they are, because they have inwardly nothing but either utterly vaine or very butt-foll although they in kea shew of some great goodnesse, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into most miserable slavery of sinne.

9 The remedy against these wicked enemies both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.
* 1 Tim. 4. 1.
2 timoth. 3. 1.
Jude 18.
2 He voutheb the second coming of Christ against the Epistles by name.

2 Attributions men, who will seeme wise by their contempt of God, and wicked boldnesse.
3 The reason which these mockers pretend because the course of nature is all one as it was from the beginning: therefore the world is from everlasting, and shall be for ever. A Hee setteth against them the tradition of heaven and earth by the word of God, which these men are willingly ignorant of.

14 7 Having eyes full of adulterie, and that cannot cease to sinne, beguiling unstable soules, they have hearts excited with covetousnesse, they are the children of curle:

15 Which forsaking the right way, have gone astray following the way of * Balaam the sonne of Bolor, which loved the wages of unrighteousnes.

16 But he was rebuked for his iniquity: for the dumbe beast speaking with mans voyce forbade the foolishnesse of the Prophet.

17 * 8 These are o welles without water, and cloudes carried about with a tempest, to whom the blacke darkenesse is reserved for ever.

18 For in speaking of swelling words of vanity, they beguile with wantonnesse through the lusts of the flesh them that were cleane escaped from them which are wrapped in error,

19 Promising unto them liberty, and are themselves the * servants of corruption: for of whomsoever a man is overcome, even unto the same is he in bondage.

20 9 * For if they, after they have escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome the latter end is worse with them then the beginning

21 For it had bene better for them not to have acknowledged the way of righteousness, then after they have acknowledged it, to turne from the holy commandment given unto them.

22 But it is come unto them according to the true proverbe, * The dogge is returned to his owne vomit, and the sow that was walshed, to the wallowing in the mire,

o Which boast of knowledge and have nothing in them. p Most grosse darkenesse. q They deceive me with vaine and flattering words. r They take them as fishes are taken with the boke. s Unlawfully and indecently departed from doctrine. * John 8. 34. om 6. 20. 9 It were better never to have knowne the way of righteousness, then to turne backe from it to the olde filthinesse, and new that doe so are compared to dogs and swine. * Mat. 12. 45. hebr. 6. 4 * Prov. 16. 11.

CHAP. III.

1 He sheweth that he writeth the same things againe. 2 Because they must often be stirred up. 4 because dangers hang over their heads through certaine mockers. 8 Therefore hee warneth the giddy that they doe not as after the judgement of the flesh. 12 appoint the day of the Lord. 14 but that they thinke it alwayes at hand. 15 in which do. vaine hee sheweth that Paul agreeth with him.

His second Epistle I now write unto you, beloved, wherewith I stirre up, and warne your pure mindes,

2 To call to remembrance the words, which were tolke before, of the holy Prophets, and also the commandment of us the Apostles of our Lord and Saviour.

3 * 1 This first understand, that there shall come in the last dayes, a mockers, which will walke after their lusts,

4 3 And say, Where is the promise of his coming? for since the Fathers died, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heavens were of olde, and the earth that was

of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, overflowed with the water.

7 6 But the heavens and earth, which are now, are kept by the same word in store and reserved unto fire against the day of condemnation, and of the destruction of ungodly men.

8 7 Dearely beloved, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenesse) 9 but is patient toward us, and * would have no man to perish, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thiefe in the night, in the which the heavens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt up.

11 11 Seeing therefore that all these things must be dissolved, what manner persons ought ye to be in holy conversation and godlinesse,

12 Looking for, and hastning unto the coming of that day of God, by the which the heavens being on fire, shall be dissolved, and the elements shall melt with heate,

13 But wee looke for * new heavens, and a new earth, according to his promise, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that yee looke for such things, be diligent that yee may bee found of him in peace, without spot and blamelesse.

15 * And suppose that the long suffering of our Lord is salvation, 12 even as our beloved brother Paul according to the wisdom given unto him wrote unto you.

16 As one that in all his Epistles speaketh of these things: 13 among the which, some things are hard to be understood, which they that are unlearned and unstable, wrest, as they doe also other Scriptures unto their owne destruction.

17 Ye therefore beloved, seeing ye know these things before, beware, least, yee be also plucked away with the error of the wicked, and fall from your owne steadfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him be glorie both now and for evermore. Amen.

waite till the elect be brought to repentance, that none of them may perish. 8 32 and 33. 11. 1. tim. 2. 4. 10 A very thort description of the least distiction of the world, but in such sort as nothing could be spoken more gravely. Matth 24. 44. 1. Thess 5. 2. revel. 3. 3 and 16. 15 d With the violence as if were of a hissing borne. 11 An exhortation to purty of life, setting before us that horrible judgement of God both to bridle our wantonnesse, and also to comfort us, so that we be found waiting and ready to meet him at his coming. e Her requireth patience of us, yet such which heavens. f That you may trie to your profit, how gentle and peaceable he is. * Rom. 2. 4. 12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be certaine of these things obscure and darke, wherof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the Scripture that wee may dayly more and more grow up and increate in the knowledge of Christ. I hat is to say, among the which things: firste as pertaineth not more whether Pauls Epistles be plaine or darke, but faith, that amongst those things which Paul hath written, his Epistles, and Peter himselfe in the settyng of his owne, there are some things which cannot be easily understood, and therefore are of some darke to their owne destruction: and this be things, for to what end should they have written such speculations?

5 Secondly, hee setteth against them the universall flood which was the destruction, as it were of the whole world. c For the waters returning into their former place this world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth perished. 6 Thirdly, he pronounceth that it shall not be harder for God to burnt heaven and earth with fire in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in time past to make them with his only word, and afterward to overwhele them with water. 7 The taking away of an obiect on: in that he seemeth to deferre this judgement a long season, in respect of us it is true but not before God with whom there is no time either long or short. Palm 90. 4. 8 The Lord will surely come because he hath promised: and hath neither sooner nor later then he hath promised. 9 A reason why the latter day cometh not out of hand because God doeth patiently.

THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

1 Hee testifieth that he bringeth the eternall word, wherein is life, and light. 2 God will be mercifull unto the faithfull, if, groaning under the burden of their finnes, they learne to flee unto his mercy.



Hat which was from the beginning, which we have heard, which we have seene with these our eyes, which we have looked upon, and these hands of ours have handled of that word of life.

2 (For that life was made manifest, and wee have seene it, and beare witness, and shew unto you that eternall life, which was with the Father, and was made manifest unto us.)

3 That I say, which we have seene and heard declare we unto you, 2 that yee may also have fellowship with us, and that our fellowship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write I unto you, that your ioy may be full.

5 3 This then is the message, which we have heard of him, and declare unto you, that God is light, and in him is no darkenesse.

6 If wee say that wee have fellowship with him, and walke in darkenesse, we lie, and doe not truly.

7 But if we walke in the light as he is in the light, we have fellowship one with another, 4 and the blood of Iesus Christ his Sonne cleanseth us from all sinne.

8 5 * If we say that we have no sinne, we deceive our selves, and truth is not in us.

9 6 If we acknowledge our finnes, he is faithful and iust, to forgive us our finnes, and to cleanse us from all unrighteousnesse.

10 7 If wee say, wee have not sinned, wee make him a liar, and his word is not in us.

2 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from everlasting, for he was with the Father from the beginning, and is that eternall life) and also made true man, whom Iohn himselfe and his companions, both heard and behelde, and handled.

a I heard him speake, I saw him me selfe with mine eyes, I handled with mine hands him that is very God, being made very man, and not alone, but others also that were with mee.

b That same everlasting word, by whom all things are made, and in whom onely there is life.

c Being sent by him: and that doctrine is rightly said to be shewed, for no man could so much as have thought of it, if it had not bene thus shewed.

a The use of this doctrine is this, that all of us being coupled and ioyned together with Christ by faith, might become the Sonnes of God, in which thing onely consisteth all happinesse. 3 Now be entred into a question, whereby we may vnderstand that wee are ioyned together with Christ, to wit, if wee be governed by his light, which is perceived by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light, therefore hee agreeth with them, which are lightsome, but with them which are darkesome he hath no fellowship. * Iohn 8 12. d God is sayd to be light of his owne nature, and to be in light, that is to say, in that everlasting infinite blessednesse: and wee are sayd to walke in light, in that the beames of that light doe shine unto us in the world. 4 A digression or going from the matter hee is in hand with to the remission of finnes: for this our sanctification which walke in the light, is a testimony of our ioyning and knitting together, with Christ: but because this our light is very darke, wee must needs obtaine another benefit in Christ, to wit, that our finnes may be forgiven us being sprinkled with his blood: and this in conclusion is the proper and Ray of our salvation. * Heb. 9. 28. 1. peter 1. 19. revel. 1. 5

5 There is none but needeth this benefit, because there is none that is not a sinner. * 1. kings 3. 46. 2. chron. 6 36. prou 20. 9 e This place doeth fully refute that perfectnesse, and workes of supererogation which the Papists dreame of. f So then Iohn speaketh not thus for modesties sake, as some say, but because it is so indeede. 6 Therefore the beginning of salvation is to acknowledge our wickednes, and to require pardon of him who freely forgiveth all finnes, because he hath promised so to doe, and he is faithful and iust. g So then our salvation hangeth upon the free promise of God, who because he is faithful and iust, will performe that which he hath promised. h Where are then our merits? for this is our true felicity. 7 A rehearsing of the former sentence: wherein he condemned all of sinne without exception, in so much that if any man perswade himselfe otherwise, he doeth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea he maketh God a lyar, for to what end either in times past needed sacrifices or now Christ and the Gospel, if wee be not sinners?

i They doe not onely deceive themselves, but also are blasphemous against God. k His doctrine shall have no place in us, that is, in our hearts.

8 So then Iohn speaketh not thus for modesties sake, as some say, but because it is so indeede. 6 Therefore the beginning of salvation is to acknowledge our wickednes, and to require pardon of him who freely forgiveth all finnes, because he hath promised so to doe, and he is faithful and iust. g So then our salvation hangeth upon the free promise of God, who because he is faithful and iust, will performe that which he hath promised. h Where are then our merits? for this is our true felicity. 7 A rehearsing of the former sentence: wherein he condemned all of sinne without exception, in so much that if any man perswade himselfe otherwise, he doeth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea he maketh God a lyar, for to what end either in times past needed sacrifices or now Christ and the Gospel, if wee be not sinners?

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CHAP. II.

1 Hee declareth that Christ is our mediator and advocate, 3 and sheweth that the knowledge of God consisteth in holines of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then having exhorted them to contemne the world, 18 hee giveth warning that Antichrists be avoided, 24 and that the knowne truth be stood unto.

MY little children, these things write I unto you, that ye sinne not: and if any man sinne, wee have an Advocate with the Father, Iesus Christ, the Iust.

2 And he is the reconciliation for our finnes: and not for ours onely, but also for the finnes of the whole world.

3 2 And hereby we are sure that we knowe him, if we keepe his commandements.

4 3 Hee that faith, I knowe him, and keepeth not his commandements, is a liar, and the truth is not in him.

5 4 But he that keepeth his word, in him is the love of God perfect indeede: hereby wee know that we are in him.

6 5 He that faith he remaineth in him, ought even so to walke as he hath walked.

7 6 Brethren, I write no new commandment unto you, but an old commandment, which yee have had from the beginning: this old commandment is that word, which ye have heard from the beginning.

8 7 Againe, a new commandment I write unto you, that which is true in him: and also in you: for the darkenes is past, and that true light now shineth.

9 8 Hee that faith that he is in that light, and hateth his brother, is in darkenes, untill this time.

10 * He that loveth his brother, abideth in that light, and there is no occasion of evill in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blindeth his eyes.

12 9 Little children, I write unto you, because your finnes are forgiven you for his Names sake.

declaring what it is to walke in the light, to wit, to keepe Gods commandements. Whereby it followeth that holines doeth not consist in those things, which men have devised, neither in a vaine profession of the Gospel. d This must be vnderstood of such a knowledge, as hath faith with it, and not of a common knowledge. e For the tree is knowne by the fruit. 3 Holinesse, that is, a life ordered according to the prescript of Gods commandments: how weake soever they be, is of necessity ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 Hee that keepeth Gods commandments, loveth God indeed. He that loveth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commandments, is in him.

f Where with we love God. g Hee meaneth our coniunction with Christ. 5 Hee that is one with Christ, must needs live his life, that is, must walke in his steps. 6 The Apostle going about to expound the commandment of charity one toward another, telleth first, that when he vrgeth holinesse bringeth no new trade of life (as they vse to doe which devise traditions, one after another) but putteth them in minde of the same Law which God gave in the beginning, to wit, by Moses, at that time that God began to give Laws to his people. 7 Hee addeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of us: in whom he through the Gospel, engraveth his Law effectually, not in tables of stone, but in our mindes.

h Which thing (to wit, that the doctrine is new of which I write unto you) is true in him and in you. 8 Now he cometh to the second Table, that is, to charity one towards another, and denieth that that man hath true light in him, or is indeed regenerate and the sonne of God, which hateth his brother: and such an one wandreth miserably in darkenesse, brag he of never so great knowledge of God, for that willingly and willingly he casteth himselfe headlong into hell. * Chap. 3. 14. 9 Hee returneth againe from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation. i Therefore I write unto you, because you are of their number whom God hath reconciled to himselfe. k For his ovne sake: And in that he nameth Christ, he shutteth out all others, whether they be in heaven or earth,

13. 10 I write

13. 10 I write

13. 10 I write

13. 10 I write

13. 10 I write

13. 10 I write

13. 10 I write

13. 10 I write

13. 10 I write

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore they be delighted with old things, nothing ought to be more acceptable unto them.

11 He advertiseth yong men, if they be desirous to shew their strength that they have a most glorious combat set beere before them, to wit, Satan the worst enemies, who must be overcome: willing them to be as sure of the victory as if they had already gotten it.

12 Finally, he sheweth to children, that that true Father, from whom they have to looke for all good things, is set forth unto them in the Gospel.

13 He addeth afterward in like order, as many exhortations, as if he should say. Remember your fathers as I wrote even now, that the everlasting Sonne of God is revealed to us. Remember ye yong men, that

that strength whereby I sayd that you put Satan to flight, is given you by the word of God, which dwelleth in you. 14 The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together, and this admonition is very necessary for Greene and flourishing youth.

15 He speaketh of the world, as it agreeeth not with the will of God, for otherwise God is said to love the world with an infinite love, John 3, 16. that is to say, those whom he hath out of the world. m Where with the Father is loved.

16 Now he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and wil let them by diverse reasons to shake off slouthfulnesse, which is too too familiar with that age.

17 First, because the last time is at hande, so that the manner suffereth no delay. 18 Secondly because Antichrists, that is, such as fall from God, are already come, even as they heard that they should come. As it was very requisite to warne that unheedy and warilese age of that danger. 19 A digression against certaine offences and stumbling blocks, whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine unto them, that although such as fall from God and his religion, had place in the Church, yet they were never of the Church, because the Church is the Company of the elect which cannot perish, and therefore cannot fall from Christ. o So then the elect can never fall from grace.

20 Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainly knowne. 21 Thirdly, he comforteth them to make them stand fast, in so much as they are anointed of the holy Ghost with the true knowledge of salvation.

22 The taking away of an objection. He wrote not these things as to men which are ignorant in religion, but rather as to them which doe well know the truth, yet so farre forth that they are able to discern truth from falsehood.

23 He sheweth now plainly the false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office or both together, and at once. And they that doe so do in vaine boast and brag of God, for that in denying the Son, the Father also is denied. r Is the true Messiah. s They then are deceived themselves, and also doe deceive others, which say that the Turkes and other infidels worship the same God that we doe.

24 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is utterly to be cast away and this wholly to beholden and kept, which leadeth us to seeke eternall life in the free promise, that is to say, in Christ alone, who is given us of the Father.

13 10 I write unto you fathers, because ye have knowen him that is from the beginning. 11 I write unto you, yong men, because ye have overcome that wicked one. 12 I write unto you, little children, because ye have knowen the Father.

14 13 I have written unto you fathers, because ye have knowen him that is from the beginning. I have written unto you, young men, because yee are strong, and the word of God abideth in you, and ye have overcome that wicked one.

15 14 Love not this world, neither the things that are in this world. If any man love this world, the love of the Father is not in him.

16 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 15 And this world passeth away, and the lust thereof: but he that fulfilleth the will of God abideth ever.

18 16 Little children, 17 it is the last time, and as ye have heard that Antichrist shall come, even now there are many Antichrists: whereby we know that it is the last time.

19 19 They went out from us, but they were not of us: for if they had bene of us, they should have continued with us. 20 But this cometh to passe, that it might appeare, that they are not all of us.

20 21 But yee have an oymntment from that Holy one, and know all things.

21 22 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 23 Who is a liar, but he that denieth that Iesus is that Christ: the same is that Antichrist that denieth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 24 Let therefore abide in you that same

which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised us, even that eternall life.

26 25 These things have I written unto you, concerning them that deceive you.

27 But that anointing which ye received of him, dwelleth in you: and ye neede not that any man teach you: but as the same anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide in him.

28 26 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him, at his coming.

29 27 If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you doe know.

x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.

26 The conclusion both of the whole exhortation, and also of the former treatise.

27 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order: for before hee taught us to goe up from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this in the summe of this argument: God is the fountaine of all righteousness: and therefore they that give themselves to righteousness, are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

z Setting downe the ineffimable glory of this that we are Gods sonnes. 7 he sheweth that newnesse of life must be testified by good workes, whereof charitie is a manifest token. 19 Of faith, 22 and praying unto God.

Behold, 12 what love the Father hath given to us, that we should be called the sonnes of God: 2 For this cause this world knoweth you not, because it knoweth not him.

2 3 Dearely beloved, now are we the sonnes of God, but yet it is not made manifest what wee shall be: and we know that when hee shall be made manifest, we shall be like him: for wee shall see him as he is.

3 4 And every man that hath this hope in him, purgeth himselfe, even as he is pure.

4 5 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 6 And ye know that he was made manifest, that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath knowen him.

7 7 Little children, let no man deceive you, hee that doeth righteousness, is righteous, as hee is righteous.

known to the world, for the world knoweth not God the Father himselfe.

3 The other: This dignity is not fully made manifest to our selves, much lesse to strangers, but we are sure of the accomplishment of it, in so much that wee shall be like to the Sonne of God himselfe, and shall enjoy his sight indeed, such as hee is now: but yet notwithstanding this is deferred untill his next coming.

c Like, but not equall. d For now we see as in a glasse, 1. Cor. 13, 12. 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Sonne of God, endeavoureth to resemble the Father in puritie.

e This word signifie h a likeness, but not in equality. 5 The rule of this puritie can from no whence els be taken but from the Law of God, the transgression whereof is that which is called sinne.

f Giveth not himselfe to purenesse. g A short definition of sinne. 6 An argument taken from the materiall cause of our salvation: Christ in himselfe is most pure, & he came to take away our sinnes, by sanctifying us with the holy Ghost. Therefore, whosoever is truly partaker of Christ, doeth not give himselfe to sinne: and so contrariwise he that giveth himselfe to sinne knoweth not Christ.

* Iai. 53, 6, 9, 21. 1. pet. 2, 22, 24. b Hee is said to sinne, that giveth not himselfe to purenesse, and in him sinne reigneth, but sinne is said to dwell in the faithfull, and not to reigne in them.

7 An other argument of things coupled together: Hee that liveth iustly, is iust and resembleth Christ that is iust, and by that is knowen to be the sonne of God.

25 The same Spirit which endueth the elect with the knowledge of the truth, and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end.

t The Spirit which you have received of Christ, and which hath led you into all truth.

u You are not ignorant of these things,

x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.

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7 An other argument of things coupled together: Hee that liveth iustly, is iust and resembleth Christ that is iust, and by that is knowen to be the sonne of God.

8 An argument taken of contraries: the devill is the author of sinne, and therefore he is of the devill, or is ruled by the inspiration of the devill that serve sinne: and if he be the devill, then is hee not Gods sonne: for the devill and God are so contrary the one to the other, that even the Sonne of God was sent to destroy the works of the devill. Therefore on the contrary side, who-soever resisteth sinne, is the Sonne of God, being borne againe of his Spirit as of new seed, inasmuch as that of necessity hee is now delivered from the bondage of sinne.

* Iohn 3.14.
3 Resembleth the devill, as the child doeth the father, and is governed by his spirit.
4 He saith not, sinned, but sinneth, for he did nothing els but sinne.
5 From the very beginning of the world.
6 The holy Ghost is so called of the effect he worketh, because by his verue and might working, as it were by seed, we are made new men.

8 The conclusion, by a wicked life they are known which are governed by the spirit of the Devill, and by a pure life, which are Gods children.
10 Hee beginneth to commend charity towards the brethren, as another marke of the Sonnes of God.
11 The first reason, taken of the authority of God, which giveth the commandement. * Iohn 13.34. and 15.12.
12 An amplification, taken of the contrary example of Cain, which slew his brother. * Gen 4.8.
13 Hee bringeth forth a very fit and very old example, wherein we may behold both the nature of the sonnes of God, and of the sonnes of the devill, and what state and condition remaineth for us in this world: and what shall be the end of both at length.

13 A short digression: Let us not marvelle that we are hated of the world for doing our duty, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain?

14 The second reason: Because charity is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death, and who-soever nourished it, doeth as it were foster death in himselfe.
15 A confirmation: Who-soever is a murderer, is in eternall death, who so hateth his brother, is a murderer, therefore he is in death. And thereupon followeth the contrary. He that loveth his brother, hath passed to life, for indeed we are borne dead. Iohn 15.13. ephes. 5.2.
16 Now hee sheweth how farre Christian charity extendeth, even so farre, that according to the example of Christ, every man forget himselfe, to provide for and helpe his brethren.

* Luke 3.11.
17 Hee reasoneth by comparison: For if we are bound even to give our life for our neighbours, how much more are wee bound to helpe our brothers necessity with our goods and substance? p Where with this life is sustained. q Openeth not his heart to him, nor helpeth him willingly and cheerfully.

18 Christian charitie standeth not in wordes, but in deede, and proceedeth from a sincere affection.
19 Hee commendeth charitie by a triple effect: for first of all, by it wee know that wee are indeed the sonnes of God, as he sheweth before.
20 Thereof it commeth that wee have a quiet conscience, as on the contrary side he that thinketh that he hath God for a iudge, because he is guiltie to himselfe, either hee is never or els very rare quiet: for God hath a saine quicker sight then wee, and iudgeth more severely. x If any evil conscience convinceth us, much more ought to the judgements of God condemne us, who knoweth our hearts better then we our selves doe.
21 A third effect also riseth out of the former, that in these miseries we are sure to be heard, because wee are the sonnes of God, as we understand by the grace of sanctification which is proper to the elect.

8 He that * committeth sinne, is of the devill: for the devill k sinneth from the beginning: for this purpose was made manifest that Sonne of God, that hee might loose the workes of the devill.

9 Who-soever is borne of God sinneth not: for his sinne feede remaineth in him, neither can hee sinne, because he is borne of God.

10 9 In this are the children of God known, and the children of the devill: who-soever doeth not righteousness, is not of God, neither hee that loveth not his brother.

11 11 For this is the message that yee heard from the beginning, that * we should love one another.

12 12 Not as * Cain which was of that wicked one, and slew his brother: 13 and wherefore slew he him? because his owne workes were evil, and his brothers good.

13 Marveile not my brethren, though this world hate you.

14 14 Wee know that we are translated from death unto life, because we love the brethren: * he that loveth not his brother, abideth in death.

15 15 Who-soever hateth his brother, is a manslayer: and ye know that no manlayer hath eternall life abiding in him.

16 * 16 Hereby have we perceived love, that he laide downe his life for us: therefore we ought also to lay downe our lives for the brethren.

17 * 17 And who-soever hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

18 18 My little children, let us not love in word, neither in tongue onely, but indeed and in truth.

19 19 For thereby we know that we are of the truth, 20 and shall before him assure our hearts.

20 For if our hearts condemne us, God is greater then our heart, and knoweth all things.

21 21 Beloved, if our heart condemne us not,

then have we boldnesse toward God.

22 * 22 And whatsoever we aske, wee receive of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 * This is then his commandement, that we beleve in the Name of his sonne Iesus Christ, and love one another, as hee gave commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by that Spirit which hee hath given us.

* Iohn 6.13. and 17.3.

* Iohn 13.34. and 15.10.

the Spirit of sanctification whereby we are borne anew, and live unto God.

C H A P. I V.

1 Having spoken somewhat touching the trying of Spirits: 4 For some speake after the world, 5 and some after God. 7 He returneth to charitie, 11, 19 and by the example of God he exhorteth to brotherly love.

Dearly beloved, beleve not every spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 Hereby shall yee know the Spirit of God, Every spirit that confesseth that Iesus Christ is come into the flesh is of God.

3 And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the Spirit of Antichrist, of whom yee have heard, how that he should come, and now already he is in this world.

4 Little children ye are of God, and have overcome them: for greater is hee that is in you, then he that is in this world.

5 They are of this world, therefore spake they of this world, and this worlde heareth them.

6 We are of God, * hee that knoweth God, heareth us: hee that is not of God heareth us not. Hereby know we the Spirit of truth, and the spirit of error.

7 Beloved, let us love one another: 7 for love commeth of God, and every one that loveth is borne of God, and knoweth God.

8 Hee that loveth not, knoweth not God, 8 for God is love.

able to discern the Spirit of God, which are altogether to be followed from impure spirits which are to be eschewed.

a This is spoken by the figure Metonymie, and it is as if hee had said, Beleve not every one that sayeth that hee hath a gift of the holy Ghost to doe the office of a Prophet.

b Hee giveth a certaine and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the divine or humane nature of Christ, or the true uniting of them together be denied: or if he least iore that may be, be derogate from this office who is our onely King, Prophet, and ever-lasting high Priest.

c Hee speaketh simply of the doctrine, and not of the person. d I the true Messias. e Hee comforteth the elect with a most sure hope of victory: but yet so, that hee teacheth them that they fight not with their owne vertue, but with the vertue and power of God.

f Hee bringeth a reason: why the world receiveth the false teacher more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by. g He testifieth unto them that his doctrine and the doctrine of his felk wes, is the assured word of God: which of necessity we have boldly to set against all the mouths of the whole world, and thereby discern the truth from falsehood. * Iohn 8.47.

h True Prophets against whom we set false Prophets, that is, such as erre themselves, and lead other into error.

i Hee returneth to the commanding of brotherly love and charitie.

j The first reason: Because it is a very divine thing: and therefore very meet for the sonnes of God: so that who-soever is voyde of it, cannot be sayd to know God aright.

k A confirmation: For it is the nature of God to love men, whereof wee have a most manifest proove above all other: in that that of his onely free and infinite good will towards us his enemies, hee delivered unto death not a common man: but that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partakers of his everlasting glory.

l n that hee calleth Gods Love hee sayth more then if hee had sayd that hee loveth us infinitely.

9 * Herein

* Matth. 21.22.
Iohn 15.7 and 16.25. chap. 5.14.
22 The conclusion: That faith in Christ, and love one towards another, are things ioyned together, and therefore the outward testimonies of sanctification must and do answer that inward testimony of the Spirit given unto us.

f Hee meaneth

1 Taking occasion by the name of the Spirit, least love and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists. And he will have us heere to take heed of two things: the one is, that seeing there be many false Prophets, we doe not lightly give credit to every man: the other is, that because many men teach false things, we should not therefore beleve any. We must then observe a meane, that we may be

* John 3. 16.

9 Another reason by comparison: if God so loved us, shall not we his children love one another.

* John 1. 18.

1. tim. 6. 16.

10 A third reason: Because God is invisible therefore by this effect of his Spirit, to wit, by charitie he is understood, yea, end to be not out of us, but ioyned with us, and in us, in whom he is so effectually working.

8 Is surely in us, in deed and in truth.

11 He underlayeth this charitie with another

foundation, to wit, faith in Iesus,

which ioyneth us indeede with him,

even as charitie witnesseth that we are ioyned with him. For he more

he testifieth of Christ, as who had seene him with his eyes.

12 With such a confession as cometh from true faith and is accompanied with love, so that there be

an agreement of all things.

13 A fourth reason: God is the fountaine and wellspring of charitie, yea, charitie it selfe; therefore whosoever abideth in it, hath God with him.

14 Lest any man should thinke that that peace of conscience proceedeth from our love as from the cause, he goeth backe to the fountaine, to wit, to the free love,

wherewith God loveth us although we deserve and doe deserve his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that

first, to wit, that, wherewith we love God who loved us first, and then for his sake our neighbours also.

15 As he sheweth that the love of our neighbour cannot be separate from the love wherewith God love him, because this last engendreth the other: so he denieth that the other kinde of love wherewith we love God, can be separate from the love of our neighbour: whereof it followeth that they lye impudently

which say they worship God, and yet regard not their neighbour.

16 The first reason taken of comparison, why we cannot hate our neighbour and love God, to wit, because that hee that cannot love his brother, whom he seeth, how can hee love God whom he seeth not?

* John 23. 34. and 15. 12. 17 A second reason, why God cannot be heard and our neighbour loved, because the selfe same

Laymaker commanded both to love him and our neighbour.

18 He sheweth that brotherly love and faith are things inseparable: 10 and that there is no faith towards God, but by beleeving in Christ: 14 Hence proceedeth calling upon God with assurance: 16 and also that our prayers be available for our brethren.

19 He goeth on forward in the same argument, shewing how both those loves come into us from the love wherewith God

loveth us, to wit by Iesus our Mediatour laid hold on by faith, in whom we are made the children of God and doe love the Father of whom we are so begotten and also our brethren which are begotten with us.

a Is the true Messias. b By one he meaneth all the faithful.

20 The love of our neighbour doeth so hang upon the love wherewith we love God, that this last must needs goe before the first, whereof it followeth, that that is not to be called love when men agree together to doe evill, nei-

ther that, when as in loving our neighbours, we respect not Gods commandements,

9 * Herein was that love of God made manifest amongst us, because God sent that his onely begotten Sonne into this world, that wee might live through him.

10 Herein is that love, not that we loved God, but that he loved us, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloved, if God so loved us, we ought also to love one another.

12 * 10 No man hath seene God at any time. If we love one another, God dwelleth in us, and his love is perfect in us.

13 Hereby know we, that we dwell in him, and he in us: because he hath given us of his Spirit.

14 11 And we have seene, and do tell thee, that the Father sent the Son to be the Saviour of the world.

15 Whosoever confesseth that Iesus is the Son of God, in him dwelleth God, and he in God.

16 And we have known, and beleeveth the love that God hath in us, 12 God is love, and hee that dwelleth in love, dwelleth in God, and God in him.

17 13 Herein is that love perfect in us, that we should have boldnesse in the day of iudgement: for as he is, even so are we in this world.

18 There is no feare in love, but perfect love casteth out feare: for feare hath painefulnesse: and he that feareth is not perfect in love.

19 14 We love him, because he first loved us.

20 15 If any man say, I love God, and hate his brother, he is a liar: 16 for how can hee that loveth not his brother whom he hath seene, love God whom he hath not seene?

21 * 17 And this commandement have we of him, that hee that loveth God, should love his brother also.

22 A fourth reason: God is the fountaine and wellspring of charitie, yea, charitie it selfe; therefore whosoever abideth in it, hath God with him.

23 Again (as a little before) he commendeth love, for that seeing that by our agreement with God in this thing, we have a certaine testimonie of our adoption, it cometh thereby to passe, that without feare we looke for that latter day of iudgement, so that trembling and that torment of conscience is cast out by this love.

i This signifieth all likenesse, not equality.

k If we understand by love, that we are in God, and God in us, that we are sonnes, and that we know God, and that everlasting life is in us: he concludeth a right that we may well gather peace and quietnesse hereby.

24 Lest any man should thinke that that peace of conscience proceedeth from our love as from the cause, he goeth backe to the fountaine, to wit, to the free love,

wherewith God loveth us although we deserve and doe deserve his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that

first, to wit, that, wherewith we love God who loved us first, and then for his sake our neighbours also.

25 As he sheweth that the love of our neighbour cannot be separate from the love wherewith God love him, because this last engendreth the other: so he denieth that the other kinde of love wherewith we love God, can be separate from the love of our neighbour: whereof it followeth that they lye impudently

which say they worship God, and yet regard not their neighbour.

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Laymaker commanded both to love him and our neighbour.

CHAP. V.

1 Hee sheweth that brotherly love and faith are things inseparable: 10 and that there is no faith towards God, but by beleeving in Christ: 14 Hence proceedeth calling upon God with assurance: 16 and also that our prayers be available for our brethren.

W Hosoever beleeveeth that Iesus is that Christ, is borne of God: and every one that loveth him, which begate, loveth him also which is begotten of him.

2 In this we know that we love the children of God, to wit by Iesus our Mediatour laid hold on by faith, in whom we are made the children of God and doe love the Father of whom we are so begotten and also our brethren which are begotten with us.

a Is the true Messias. b By one he meaneth all the faithful.

20 The love of our neighbour doeth so hang upon the love wherewith we love God, that this last must needs goe before the first, whereof it followeth, that that is not to be called love when men agree together to doe evill, nei-

ther that, when as in loving our neighbours, we respect not Gods commandements,

of God, when we love God, and keepe his commandements.

3 3 For this is the love of God, that we keepe his commandements: 4 and his commandements are not burdenous.

4 5 For all that is borne of God, overcome this world: 6 and this is that victory that he hath overcome this world even our faith.

5 * 7 Who is it that overcometh this world, but hee which beleeveth that Iesus is that Sonne of God?

6 8 This is that Iesus Christ that came by water and blood: 9 not by water onely, but by water and blood: and it is that Spirit that beareth witness: for that Spirit is truth.

7 For there are three, which beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and these three agree in one.

9 10 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Sonne.

10 * 11 Hee that beleeveth in that Sonne of God, hath the witness in himselfe: he that beleeveeth not God, hath made him a liar, because hee beleeveth not the record, that God witnessed of that his Sonne.

11 12 And this is that record, to wit, that God hath given unto us eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 13 These things have I written unto you,

burden of them.

* Math. 11. 30. d To them that are regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace delivered from the curse of the Law.

5 A reason: Because by regeneration we have gotten strength to overcome the worlde, that is to say, whatsoever striveth against the commandements of God.

6 He declareth what that strength is, to wit, faith.

e Hee useth the time that is past to give us to understanding, that although we be in the battell, yet undoubtly we shall be conquerours, and are most certaine of the victorie.

f Which is the instrumentall cause, and as a meane and hand whereby we lay hold on him who indeed doeth performe this, that is, hath and doeth overcome the world, Even Christ Iesus.

* 1 Cor. 15. 57. 7 Moreover hee declareth two things, the one what true faith is, to wit, that which resteth upon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Iesus Christ the Sonne of God.

8 He prooveth the excellencie of Christ, in whom onely all things are given us by sixe witnesses, three heavenly, and three earthly, which wholly and fully agree together.

The heavenly witnesses are: the Father who sent the Sonne, the worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our sanctification) blood, (that is our iustification) the Spirit, (that is, acknowledge of God the Father in Christ by faith through the testimonie of the holy Ghost.)

9 Hee warneth us not to separate water from blood, (that is, sanctification from iustification, or righteousness becommen, from righteousness imputed) for we stand not upon sanctification, but so farre forth as it is a witness of Christs righteousness imputed unto us: and although this imputation of Christs righteousness be never separated from sanctification, yet it is onely the matter of our salvation.

g Our Spirit, which is the third witness, testifieth that the holy Ghost is truth: that is to say, that that is true which he telleth us, to wit, that we are the sonnes of God.

h Loe 1. John 3. 14. i Agree in one.

10 Hee sheweth by an Argument of comparison, of what great weight the heavenly testimonie is, that the Father hath given of the Sonne, unto whom agreeth both the Sonne himselfe and the holy Ghost.

k I conclude this right for a testimonie which I said is given in heaven, cometh from God, who setteth forth his Sonne.

* John 3. 16. 11 Hee prooveth the surenesse of the earthly witnesses by every mans conscience, having that testimonie in it selfe, which conscience hee saith cannot be deceived, because it confirmeth the heavenly testimonie, which the Father giveth of the Sonne: For otherwise the Father must needs be a liar, if the conscience, which accordeth and assenteth to the Father should lye.

12 Now at length hee sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life of everlasting felicitie, is the meere, and onely gif of God, which is in the Sonne, and proceedeth from him into us, which by faith are ioyned with him, so that without him life is nowhere to be found.

13 The conclusion of the Epistle wherein hee sheweth by first of all, that even they which already beleeve, doe stand in deepe of this doctrine, to the end that they may growe more and more in faith, that is to say, to the end that they may be dayly more and more crucified of their salvation in Christ through faith,

that

c There is no love where there is no true doctrine.

3 The reason: for to love God is to keepe his com-

mandements, which being so, and seeing that both the loves are

commanded of one and the selfe same lawmaker

(as he taught before) follow-

eth also that we doe not love our neighbour, when

we breake Gods commandements.

4 Because experience teacheth us that there is no ability in our flesh,

neither yet will to performe Gods

commandements, therefore least the

Apostle should seeke, by so often

putting them in minde of the keeping of the com-

mandements of God, to requite things that are im-

possible, or pronounce that the

commandements of God are not in such sort grievous

or burdenome, that we can be oppressed with the

burden of them.

* Math. 11. 30. d To them that are regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace delivered from the curse of the Law.

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that beleve in the name of that Sonne of God, that ye may know that ye have eternall life, and that yee may beleve in the Name of that Sonne of God.

14 Because we do not yet in effect obtain that which we hope for, the Apostle icyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. Chap 3.22. 15 We have to make prayers not only for our selves, but also for our brethren which doe sinne, that their sinnes be not unto them, to death: and yet hee excepteth that sinner, which is never forgiven: or the sinne against the holy Ghost, that is to say, an universall and wilfull falling away from the known truth of the Gospel: 1 This is as much as if he said, Let him desire the Lord to forgive him, and hee will forgive him being so desired. * Matth. 12.31. marke 3.29.

14 14 And this is that assurance that we have in him, * that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatsoever we aske, we know that wee have the petitions, that we have desired of him.

16 15 If any man see his brother sinne a sinne that is not unto death, let him aske, and he shall give him life for them that sinne not unto death.

* There is a sinne unto death, I say not that thou shouldest pray for it.

17 16 All unrighteousnelle is sinne, but there is a sinne not unto death.

18 17 We know that whosoever is born of God, sinneth not: but he that is begotten of God keepeth himselfe, and that wicketh one toucheth him not.

19 18 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that the Sonne of God is * come, and hath given us a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very God, and that eternall life.

21 19 Little children, keepe your selves from idoles, Amen.

is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serve sin, neither are deadly wounded of Satan.

18 Every man must particularly apply to himselfe the generall promises, that we may certainly perswade our selves, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlasting life. * Luke 24.45. m The divinitie of Christ is most plainly proved by this place.

19 He expresseth a plaine precept of taking heed of idoles: which hee setteth against the onely true God, that with this seale as it were he might seale up all the former doctrine.

16 The taking away of an objection: indeed all iniquitie is comprehended under the name of sin, but yet we must not despair therefore, because every sin is not deadly, and without hope of remedie.

17 A reason why not all, may rather why no sin is mortal to some: to wit, because they be borne of God, that

THE SECOND EPISTLE OF IOHN.

This Epistle is written to a woman of great renowne, 4 who brought up her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that shee accompanie not with Antichrists, 10 but avoid them.

a This is no proper name, but to be taken as the word soundeth, that is to say, to the worthy and noble Lady.

b Excellent and honourable Dame.

1 The bond of Christian conjunction or linking together, is the true and constant profession of the trueth.

c With true knowledge, which hath alwayes loveioyned with it, and following it.

2 This true profession consisteth both in love one toward another which the Lord had commanded, and also especially in wholesome and sound doctrine, which also is delivered unto us: for the commandment of God is a sound and sure foundation both of the rule of manners, and of doctrine, and these cannot be separated the one from the other. d According as the trueth directeth them. * Iohn 15.12.

THE ELDER to the a elect b Ladie, and her children, 1 whom I love in the trueth: and not I onely, but also all that have knowen the trueth,

2 For the trueths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c trueth and love.

4 2 I reioyced greatly, that I found of thy children walking in d trueth, as we have received a commandment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandment unto thee, but the same which we had from the beginning) that we * love one another.

6 And this is that love that we should walke after his commandments. This commandment is, that as ye have heard from the beginning, yee should walke in it.

7 3 For many deceivers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 4e Looke to your selves, that we lose not the things, which we have done, but that we may receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 5 If there come any unto you, and bring not this doctrine, * receive him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evill deeds. Although I had many things to write unto you, yet would I not write with paper and ynke: but I trust to come unto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

3 Antichrists fighting against the person and office of Christ, were already crept into the Church in the time of the Apostles.

4 He that maketh shipwracke of doctrine, loseth all. e Beware and take good heed.

5 We ought to have nothing to doe with them that defend perverse doctrine. * Rom. 16.17.

THE THIRD EPISTLE OF IOHN.

Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 13 and in the end commendeth Demetrius.

a An example of a Christian gratulation.

b Thou these ioyes. c As becommeth a beleever and a Christian.

c He commendeth to Gaius either those selfe same men whom he had entertained before, returning now againe to him about the affaires of the Church, or els some other which had like businesse.

THE ELDER unto the beloved Gaius whom I love in the trueth.

2 Beloved, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth.

3 For I reioyceth greatly when the brethren came and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I have no greater ioy then a these, that is, to heare that my sonnes walke in veritie.

5 Beloved, thou doest b faithfully, whatsoever thou doest to the brethren, and to strangers,

6 Which bare witnesse of thy love before the Churches: Whom if thou c bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receive such, that we might be d helpers to the trueth.

9 2 I wrote unto the Church, but Diotrephes which loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against us with malicious words, and not therewith content, neither hee himselfe receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloved, follow not that which is evill, but that which is good: he that doth well is of God: but he that doeth evill, hath not e seene God.

d That we ourselves may helpe somewhat to the preaching of the trueth.

2 Ambition and covetousnesse, two pestilent plagues (especially in them which have any Ecclesiasticall function) are condemned in Diotrephes person. e Hath not knowne God.

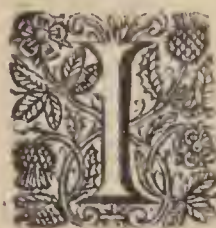
12 Demetrius

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and wee our selves beare record, and ye know that our record is true.

13 I have many things to write: but I will

THE GENERAL EPISTLE OF IUDE.

3 Hee warneth the godly to take heede of such men, 4 that make the grace of God a cloake for their wantonnesse: 5 and that they shall not escape unpunished, for the contempt of that grace. 6, 7 hee prooveth by three examples: 14 and allegeth the prophesie of Enoch: 20 Finally hee sheweth the godly a meane to overthrow all the snares of those deceivers.



Iude a servant of Iesus Christ, and a brother of Iames, to them which are called and sanctified ^b of God the Father, and ^c reserved to Iesus Christ:

2 Mercy unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the ^d common salvation, it was needfull for me to write unto you, to exhort you, that ye should earnestly ^e contend for the maintenance of the faith, which was once given unto the Saints.

4 For there are certaine men crept in, which were before of olde ordeined to this condemnation: 3 ungodly men *they are*, which turne the grace of our God into wantonnesse, and ^{*} denie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had delivered the people out of Egypt, ^{*} destroyed them afterward which beleeved not.

6 The ^{*} Angels also which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines under darkenesse unto the iudgement of the great day.

7 As ^{*} Sodome and Gomorrhe, and the cities about them, which in like maner as they did, ^g committed fornication, and followed ^h strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these ⁱ sleepers also defile the flesh, ⁶ and despise ^k government, and speake evill of them that are in authoritie.

9 Yet Michael the Archangel, when hee strove against the devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake evill of those things, which ^l they know not: and whatsoever things they know naturally as beasts, which are without

reason, in those things they corrupt themselves.

11 Woe be unto them: for they have followed the way ^{*} of Cain, and are cast away by the deceit ^{*} of Balaams wages, and perish in the gaine-saying ^{*} of Core.

12 These are rockes in your I feastes of charity, when they feast with you, without ^m all feare, feeding themselves: ^{*} cloudes *they are* without water, caried about of windes, corrupt trees and without fruit, twise dead, and plucked up by the rootes.

13 They are the raging waves of the sea, forming out their owne thames: *they are* wandring starres, to whom is reserved the ⁿ blackenesse of darkenesse for ever.

14 And Enoch also the seventh from Adam, prophesied of such, saying, ^{*} Beholde, the Lord ^o commeth with thousands of his Saints,

15 To give iudgement against all men, and to rebuke all the ungodly among them of all their wicked deedes, which they have ungodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: ^{*} whose mouthes speake proud things, having mens persons in admiration, because of advantage.

17 But, yee beloved, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:

18 How that they tolde you that there should be mockers ^{*} in the last time, which should walke after their owne ungodly lusts.

19 These are they that separate themselves from other, naturall, having not the Spirit.

20 But, yee beloved, edifie your selves in your most holy faith, praying in the holy Ghost.

21 And keepe your selves in the love of God, looking for the mercy of our Lord Iesus Christ, unto eternall life.

22 And have compassion of some, in putting difference:

23 And other save with ^p feare, pulling them out of the fire, and hate even that ^q garment which is spotted by the flesh.

24 Now unto him that is able to keepe you that yee fall not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our Saviour be glory, and maiestie, and dominion, and power, both now and for ever, Amen,

not with ynke and pen write unto thee:

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Greete thy friends by name.

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25 That is, to God onely wise, our Saviour be glory, and maiestie, and dominion, and power, both now and for ever, Amen,

matter. ^{*} 1. Tim. 4. 2. 2. tim. 3. 1. 2. pet. 3. 3.

12 It is the property of Antichristians to separate themselves from the godly, because they are not governed by the Spirit of God: and contrariwise it is the propertie of Christians to edifie one another through godly prayers both in faith and also in love untill the mercy of Christ appeare to their full salvation.

13 Among them which wander and goe astray, the godly have to use this choice, that they handle some of them gently, and that other some being even in the very flame, they endeavour to save with severe and sharpe instruction of the present danger: yet so that they doe in such sort abhorre the wicked and dishonest, that they eschew even the least contagion that may be.

^p By fearing them, and holding them backe with godly severitie. ^q An amplification taken from the forbidden things of the Law which he did defile.

14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can give us that constancie which he requireth of us.

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9 He foretelleth their destruction, because they resemble or shew forth Cains shamelesse malice. Balaams filthy covetousnesse, and to be short, Cores seditious and ambitious head.

^{*} Gen. 4. 8.

^{*} Num. 22. 21.

2. pet. 2. 15.

^{*} Numb. 16. 1.

10 He rebuketh most sharply with many other notes and markes, both their dishonestie or filthinesse,

and their sawciness, but especially their vaine bravery of words,

and most vaine pride, ioyning herewithall a

most grave and hevie threatening out of a most ancient prophesie of Enoch touching the iudgement to come.

1 The feasts of charity were certaine bankers, which the brethren that were members of the Church, kept all together, as Tertullian setteth them forth in his Apolog. Chap. 3. 9.

m Impudently, without all reverence either to God or man.

^{*} 2. Pet. 2. 27.

n Most grosse darkenesse.

^{*} Revel. 1. 7.

o The present time for the time to come.

^{*} Psal 17. 10.

11 The rising up of such monsters was spoken of before that yee should not be troubled at the newnesse of the

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THE ORDER OF TIME, whereunto the Contents of this booke are to be referred.

The yeere
of Christ.

1. Sc.

34

67.

70.



HE dragon watched the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her telfe, whiles Christ was yet upon the earth.

The dragon persecuted Christ ascending into heaven, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is received into the wildernesse, for three yeeres and an halfe.

When the Church of the Iewes was overthrowen, the dragon invaded the Catholike Church, and all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth up the beatt with seven heads, and the beast with two heads, which make havocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the persecution to come under Traiane for ten yeeres chap. 2. and 3.

God by word and signes provoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth foorth examples of his wrath upon all creatures, mankinde excepted; chap. 8.

1073.

The dragon is set loose after 1000 yeeres, and Gregory the viij. being Pope rageth against Henrie the third then Emperour, chap. 20.

1217.

The Dragon vexeth the world 150 yeeres, unto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederiek the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260 yeeres, when Boniface the viij. was Pope, who was the authour of the sixt booke of the Decretals: hee excommunicated Philip the French King.

1300.

Boniface celebrated the Iubile.

1301.

About this time was a great earthquake, which overthrew many houses in Rome.

1305.

Prophecie ceaseth for three yeeres and an halfe, untill Benedict the second succeeded after Boniface the viij. Prophecie is revived, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with singular iudgements chap. 16.

Christ giveth his Church victorie over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, Chap. 20.

The Church is fully glorified in heaven with eternall glory, in Christ Iesus, chap. 21. and 22.

THE

THE REVELATION OF SAINT

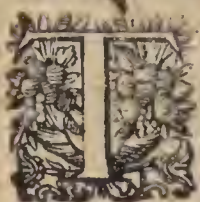
JOHN THE APOSTLE AND

Euangelist with the Annotations of

Francis Junius.

CHAP. I.

2 He declareth what kind of doctrine is here handled, 18 even his that is the beginning and ending. 12 Then the mystery of the seven Candlestickes and starres 20 is expounded.



Here a Revelation of Iesus Christ, which God gave vnto him, to shewe vnto his servants things which must shortly be done: which hee sent, and shewed by his Angel vnto his servant Iohn,

1 Who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.

4 Iohn to the seven Churches which are in Asia, Grace be with you, and peace from him, which * is, and Which was, and Which is to come, and from the 4 seven Spirits which are before his Throne.

5 And from Iesus Christ, which is that * faithfull witnesse, and * that first begotten of the dead, and that Prince of the Kings of the earth: vnto him that loved vs, and washed vs from our sinnes in his * blood,

6 And made vs * Kings and Priests vnto God even his Father, to him, I say, be glory, and dominion for evermore, Amen.

7 Behold, he commeth with * clouds, and every eye shall see him: yea, even they which

perced him thorow: and all kindreds of the earth shall waile before him, Even so, Amen.

8 I am Alpha and Omega, the beginning and ending, saith the Lord, which is, & which was, and which is to come, even the Almighty.

9 I Iohn, even your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was ravished in h spirit on the Lords day, and heard behind me a great voyce, as it had bene of a trumpeter;

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest write in a booke, and send it vnto the seven Churches which are in Asia, vnto Ephesus and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce that spake with me: 9 and when I was turned, I sawe seven golden candlestickes.

13 And in the mids of the seven candlestickes, one like vnto the sonne of man, cloathed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and heires were white as white wool, & as snow, & his eyes were as a flame of fire,

15 And his feet like unto fine brasse burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sword, and his face shone as the sonne shineth in his strength.

17 And when I sawe him, I fell at his feete as dead: 11 then he laide his right hand vpon me, saying vnto me, Feare not: 12 I am that * first

6 A confirmation of the salvation aforesaid, taken from the words of God himselfe: in which he avoucheth his operation in every singular creature, the immutable eternitie that is in himselfe, and his omnipotencie in all things: and concludeth in the partie of his owne essence, that Trinitie of persons, which was before spoken of.

* Chap. 21, 6. and 22, 13.

f I am he before whom there is nothing, yea, by whom every thing that is made, was made and shall remaine though all they should perish.

7 The narration opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangelist in this singular Revelation, and to procure faith, and credit vnto this prophecie. This is the second part of this Chapter consisting of a proposition and an exposition. The proposition sheweth, first who was called

vnto this Revelation, in what place, & how occupied, verse 9 Then at what time and by what means, namely, by the spirit and the word, and that on the Lords day, which day ever since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the sum of his calling.

8 Patmos is one of the yles of Sporas whither Iohn was banished as some write. h This is that holy raiment expressed, wherewith the Prophets were raiused, and being as it were carried out of the world were conversant with God, and so Ezekiel saith of eo that hee was carried from place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him. i Hee calleth it the Lords day, which Paul calleth the first day of the weeke. 1 Cor 16, 2.

8 The exposition, declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken first of the author of his calling vnto the 17. verse. Secondly of the calling it selfe vnto the end of the Chap. And first of all the occasion is noted in this verse in that S. Iohn turned himselfe towards the vision: after is set downe the description of the author in the verse following 13, 14, 15, 16, k To see him whose voyce I had heard. 9 The description of the Author, which is Christ: by the candlestickes that standeth about him, that is the Churches that stand before him, and depend vpon his direction, in this verse: by his properties that hee is one, furnished with wisdom and dexterite to the atchieving of great things verse 13. and ancient grauitie and most excellent light of the eyes, verse 14 with strength invincible and with a mightie word verse 15. By his operations, that he ruleth the ministry of his servants in the Church, giveth the effect therevnto by the sword of his word and enlightening all things, with his countenance, doeth most mightily provide for every one by his diuine providence, verse 16.

10 A religious feare that goeth before the calling of the Saints, and their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation in his calling partly by signe and partly by word of power. 12 A most elegant description of his calling contained in three things, which are necessary vnto a iust vocation: first the authoritie of him that calleth, for that hee is the beginning and the end of all things, in this verse, for that hee is eternall and omnipotent, verse 13. Secondly, the sum of this propheticall calling, and revelation, verse 19. Lastly a declaration of those persons vnto whom this prophecie is by the commandment of God directed in the description thereof, verse 20.

* Esai. 41, 4.

1 This Chapter hath two principall parts, the title or inscription, which standeth instead of an exordium, and a narratioo going before the whole prophecie of this booke:

The inscription is double, generall and particular.

The generall containeth the kind of prophecie, the author, and matter, instruments, and

maner of communicating the same, in the first verse:

the most religious faithfullnesse of the Apostle as a publicke witnesse, verse

2. And the use of communicating the same taken from the promise of God, and from the circumstance of the time, verse the third.

2 An opening of a secret and bidding.

b Which the Sonne opened to vs out of his Fathers bosome by Angels. 1 This is the particular or singular inscription where in saluation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainty and the truth of the same is declared, from the Author thereof vnto the eight verse.

3 That is, from God the Father, eternall, immortall, immutable: whose vnchangeablenesse S. Iohn declarerth by a forme of speech which is vndeclined. For there is no incongruities in this place, where of necessitie the words must be attempted vnto the mysteries, and not the

mysteries corrupted or impaired by the word. c By these three times, Is, Was and shall be, is signified this word Iehovah, which is the proper name of God. * Exod 3, 14.

4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his subsistence: but in communication of his

vertue, and in demonstration of his diuine workes in those seven Churches, doeth so perfectly manifest himselfe, as if there were so many Spirits, every one perfectly working in his owne Church, wherefore after Chap 3, 6. they are called the seven hornes

and seven eyes of the Lambe, as much to say, as his most absolute power and wisdom, and Chap 3, 1. Christ is said to have here seven Spirits of God, and Chap 4, 5. it is said, that seven lampes do burne before his throne, which also are those seven

Spirits of God. That this place ought to be so vnderstood it is thus proued: For first grace and peace is asked by prayer of this Spirit, which is a diuine worke, and ioaction incommunicable, in respect of the most high Deitie. Secondly he is placed before the Father and the Sonne, as set in the same degree of dignity and operation with them.

Besides he is before the throne, as of the same substance with the Father and the Sonne: as the seven eyes and seven hornes of the Lambe. Moreover these spirits are never sayde to adore God, as all other things are. Finally, that is the power, whereby the Lambe opened the booke, and loosed the seven scales thereof, when none could be found amongst

all creatures by whom the booke might be opened, Chap. 5. Of these things long agoe, Master Iohn Luid of Oxford wrote learnedly vnto mee. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long

processe of speech to be vied concerning Christ. d These are the seven spirits, which are afterward, Chap. 5 verse 6 called the hornes and eyes of the Lambe, and

are now made as a garde writing vpon God. 5 A most ample and graue commendation of Christ, first from his offices, the Priesthood and kingdome, secondly from

his benefis, as his love toward vs, and washing vs with his blood, in this verse, and his communication of his kingdome and Priesthood with vs: thirdly from his eternall

glory and power, which alwayes is to be celebrated of vs, verse 6. Finally from the accomplishment of all things once to be effected by him, at his second coming, what

time hee shall openly destroy the wicked, and shall comfort the goodly in the true: b. verse 7. * Psal. 89, 28. * 1. Cor. 15, 21. coloff. 1, 18. * Heb. 9, 14. 1. pet. 1, 29.

1. Iohn 1, 9. * 1. Pet. 2, 5. * Esai. 3, 14. matth. 24, 30. iude 14. c All

men,

and

73 The summe of this prophesie, that the Apostle must write whatsoever hee should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts, one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters, the other

and that last.

18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 13 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 14 The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlestickes is this, The seven starres are the 7 Angels of the seven Churches: and the seven candlestickes which thou sawest, are the seven Churches.

part is of those things which were to come, contained in the rest of this booke.

14 That is, the things which was mytticall, signified by the particulars of the vision before going. 1 By the Angels he meaneth the Ministers of the Church.

CHAP. II.

John is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus. 8 Of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they received of the Apostles.

1 The former part of this booke is comprised in a narration of those things which then were as St. Iohn taught us, chap. 1. 19. it beinge wholly in instruction: and in the 2. next Chapters, containeth seven places according to the number & condition of those Churches which were named before Chap. 1. 11. figured verse 12. and distributed most aptly into their Pastours and flockes verse 10. which verse of that Chap. is as it were a passage unto the first part. Every one of the seven places hath three principall members, an Exordium taken from the person of the Author: a Proposition, in which is praise and commendation of that which is good, reprehension of that which is evil: and instruction containing either an exhortation alone, or withall a dissuasion opposite unto it, and a conclusion stirring unto attention by divine promises. And this first place is unto the Pastours of the Church of Ephesus.

1 Vnto the Angel of the Church of Ephesus write, 2 These things saith he that holdeth the seven starres in his right hand, and walketh in the mids of the seven golden candlesticks.

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are evill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent and doe the first workes: or else I will come against thee shortly, and will remove thy candlesticke out of his place, except thou amend.

6 But this thou hast that thou hatest the workes of the Nicolaitanes, which I also hate.

7 4 Let him that hath an eare heare what the Spirit saith unto the Churches: To him that overcommeth, will I give to eate of the tree of life which is in the middles of the Paradise of God.

8 5 And unto the Angel of the Church of the Smyrnians write, These things saith hee that is first and last, which was dead and is alive.

9 7 I know thy workes and tribulation, and povertie (but thou art rich) and I know the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the devill shall cast some of you into prison, that yee

by divine promises. And this first place is unto the Pastours of the Church of Ephesus. 2 The exordium wherein are contained the speciall praises of Christ Iesus the Author of this prophesie out of the 16. and 13. verse of the first Chapter.

3 The proposition, first condemning the Pastour of this Church verse 2. 3. then reprooving him, verse 4. after informing him and withall threatening that hee will translate the Church to another place, verse 5. This commination or threat Christ mitigateth by a kind of correction, calling to minde the particular vertue and pietie of the Church, which God never leaveth without recompense verse 6. Concerning the Nicolaitanes see after upon the 11. verse. a To deale with thee for.

4 The conclusion, containing a commaundement of attention and a promise of everlasting life, shadowed out in a figure of which Genes. 2. 9. 5 That is, in Paradise after the manner of the Hebrew phrase. b Thus Christ speaketh as the Mediator.

6 The second place is unto the Pastours of the Church of the Smyrnians. The exordium is taken out of the 17 and 18 verses of the first Chap. c Smyrna

was one of the cities of Ionia in Asia. 7 The proposition of praise is in this verse, and of exhortation ioyned with promise, is in the next verse.

may be tried, and ye shall have 8 tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crowne of life.

11 9 Let him that hath an eare heare what the Spirit saith unto the Churches. He that overcometh shall not be hurt of the second death.

12 11 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 12 I know thy workes, and where thou dwellest, even where Satans throne is, and thou keepest my Name, and hast not denied my faith, even in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I have a fewe things against thee, because thou hast there them that maintaine the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should feate of things sacrificed unto idoles, and commit fornication.

15 Even so hast thou them that maintaine the doctrine of the Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come unto thee shortly, and will fight against thee with the sword of my mouth.

17 14 Let him that hath an eare, heare what the Spirit saith unto the Churches. To him that overcommeth, will I give to eate of the 8 Manna that is hid, and will give him a 16 white stone, and in the stone a new 17 name written, which no man knoweth, saving he that receiveth it.

18 15 And unto 18 the Angel of the Church which is at Thyatira write, These things saith the sonne of God, which hath his eyes like unto a flame of fire, and his feete like fine brasse.

19 I know 19 thy workes and thy love, and service & faith, and thy patience, and thy workes, and that they are moe at the last, then at the first.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman Jezabel which calleth her selfe a prophetesse, to teach and to deceive my servants, to make them commit fornication and to eate meate sacrificed unto idoles.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I come quickly, and my reward is with me, to give unto every man according to his work.

12 The proposition of praise in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. e The faith of them of Pergamus is so much the more highly commended, because they remained constant even in the very heat of persecution. f Rom. 24. 14. and 25. 1. f That which is here spoken of things offered to idoles, is meant of the same kinde, which Paul speaketh of 1. Cor. 10. 13. 13 Which follow the footsteps of Balaam, and such as are abandoned unto all filthinesse, as he shewed in the verse foregoing, and is here signified by a note of similitude. And thus also must the last verse bee understood. For this matter especially Irenaeus must be consulted withall.

14 The conclusion, standing of exhortation as before, and of promise. g Hee addeth to that sermon which wee read of Iohn 6. and to the place we finde Psalms 105. 40. h Aretas writeth, that such a stone was wont to be given to wrestlers at games, or else that such stones did in olde time witness the quiting of a man. 15 The bread of life, invisible, spirituall, and heavenly, which is kept secretly with God, from before all eternitie.

16 which is a signe and witness of forgiveness and remission of finnes, of righteousness and true holinesse, and of puritie uncorrupted, after that the old man is killed.

17 A signe and testimonie of newnesse of life in righteousness and true holinesse, by putting on the new man, whom none doeth inwardly know, save the spirit of man which is in himselfe, the praise whereof is not of man, but of God Rom. 2. 28.

18 The fourth place is unto the Pastours of Thyatira. The exordium is taken out of the 14. and 25. verses of the first Chapter. 19 The proposition of prayse is in this verse: of reprehension, for that they tolerated with them, the doctrine of ungodlinesse and unrighteousnesse, is verse 20. the aubours whereof though they were called backe of God, yet repented not verse 21. whereunto is added a most heavey threatening, verse 22. and 23. of a conditionall promise, and of exhortation to hold fast the truth, is in the two verses following.

i So he calleth these offices of charity which are done to the Saints. k By Fornication, is oftimes in the Scripture idolatrie meant.

22 Behold, I come quickly, and my reward is with me, to give unto every man according to his work.

23 And he that overcometh, he will be clothed in white, and his name shall be written in the booke of life, and he shall not be hurt of the second death.

8 That is, often yeeres. For so commonly both in this booke and in Daniel, yeeres are signified by the name of Dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because S. Iohn wrote this booke in the end of Domitians the Emperours reign, as Iustine and Irenaeus doe witness, it is altogether necessarie that this should be referred unto that persecution which was done by the authoritie of the Emperour Traian, who began to make havocke of the Christian Church in the tenth yeere of his reign, as the Historiographers doe write: and his bloody persecution continued untill Adrian the Emperour had succeeded in his place: the space of which time is precisely tenne yeeres, which are here mentioned. 9 The conclusions as verse 7. 10. See Chap. 20. 6. 11 The third place is unto the Pastours of Pergamus. The exordium is taken out of the 16. verse of the first Chapter. d Pergamus was the name of a famous citie in old time in Asia, where the Kings of the Attalians were always resident.

1. Sam. 16. 7. **22** Behold, I will cast her into a bed, and them
psal. 7. 10. iere. 11. that commit fornication with her, into great af-
20. and 17. 10. fliction, except they repent them of their workes.
1. He pointeth out **23** And I will kill her children with death, and
the bragging of cer- all the Churches shall know that I am he which
taine men, which * search the reines and hearts: and I will give un-
loasted of their to every one of you according unto your works.
deepe, that is, plenti- **24** And unto you I say, the rest of them of Thy-
full and common atira, As many as have not this leatning, neither
knowledge, which have knowen the I deepenesse of Satan (as they
met withstanding is speake) I will put upon you none other burden,
deuillish. **25** But that which ye have already, holde fast
m I will speake no till I come.
worfe thing against **26** For he that overcommeth and keepeth
you, being content my words unto the end, to him will I give **21** power
to have shewed you over-nations.
what I require to **27** * And he shall rule them with a rod of yron:
be in you. and as the vessels of a potter, shall they be broken:
20 The conclusi- **28** Even as I received of my Father, so will I
on, wherein Christ give him **22** the morning Starre.
shureth unto his **29** Let him that hath an eare, heare what the
servants the com- Spirit saith to the Churches.
munion of his
Kingdome and
glory, in this verse
and the next fol-
lowing, and com-
mandeth a holy
arrention in the last verse. **31** That is, I will make him a King by communion
with me, and my fellow beire, as it is promised, Mat. 19. 28. and 25. 34. Rom. 8. 17.
and 1 Cor. 6. 3. Ephe. 2. 6. and 1. Tim. 2. 12. Apoc. 3. 21. and 4. 4. * Psal. 2. 9.
22 The brightnesse of greatest glory and honour neereft approaching unto the light of
Christ, who is the Sonne of rightcousnesse, and our head, Matth. 4.

CHAP. III.

1. The first place is **1.** The first place is
unto the Pastors of unto the Pastors of
Sardis. The exor- Sardis. The exor-
dium is taken out dium is taken out
of the 4. and 16. ver- of the 4. and 16. ver-
ses of the 1. Chap. ses of the 1. Chap.
2. Sardis is the name **2.** Sardis is the name
of a most flourishing of a most flourishing
and famous Citie, and famous Citie,
where the Kings of where the Kings of
Lydia kept their Lydis kept their
courts. courts.
3. The proposition **3.** The proposition
of reproofe is in of reproofe is in
this verse: of ex- this verse: of ex-
hortation ioyned hortation ioyned
with a threatening with a threatening
in the two verses in the two verses
that follow, and of that follow, and of
qualifications by qualifications by
way of correction way of correction
unto the comfort unto the comfort
of the good, which of the good, which
yet remained yet remained
there, verse 4. there, verse 4.
4. They are said to **4.** They are said to
live, but are dead in live, but are dead in
deede. deede.
5. Other things, **5.** Other things,
whose state is in h, whose state is in h,
that they are now going, and vnesse
they be confirmed, they be confirmed,
will perish forth- will perish forth-
with. with.
* Chap. 16. 15. * Chap. 16. 15.
2. the 5. 1. 2. per. 3. to **2.** the 5. 1. 2. per. 3. to
3 That is, who **3** That is, who
have with all reli- have with all reli-
gion guarded them- gion guarded them-
selves from sinne selves from sinne
and contagion, even from the very shew of evil, as S Jude exhorteth, verse 23. **4** Pure
from all spot and shining with glory. So it is to be vnderstood alwayes hereafter as in
the next verse. **5** The conclusion standing upon a promise and a commandment as
before. **4** They are meet and fit, so not, because they are iustified in Christ, as they have
truly shewed it for he is righteous that worketh righteousness: but so, as the tree
bringeth forth the fruit. Looke Rom. 8. 18. * Chap. 20. 12. and 20. 27. phil. 4. 8.
6 The first place is unto the Pastors of Philadelphia. The exordium is taken out of the
13 verse of the 1. chapter. **7** All power of rule in commanding and forbidding,
delivering and punishing. And the house of David is the Church, and the continuall
promise of Davids Kingdome belongeth to Christ. **7** The proportion of praise is
to this verse, of promises, to bring home againe them that wander, verse 9, and to
preserve the godly, verse 10, and of exhortation, verse 11.

word, and hast not denied my Name.
9 Behold, I will make them **1** of the Synagogue
of Satan, which call themselves Iewes, and are not, **8** That is, fall
but doe lie: behold, I say, I will make them that down and worship
they shall come **8** and worship before thy feet, and either thee civilly,
shall know that I have loved thee. or Christ religi-
ously at thy feet
(and thus I had ra-
ther take it) whe-
ther beire in the
Church (which free-
meth more proper
to the argument of
this place) or there
in the world is
come. For Christ
verely shall fulfill
his word.
8 Because thou hast
bene patient & con-
stant, as I would my
servants should be.
9 The conclusion,
which containeth
a promise and a
commandment.
10 That is, the new
man shall be termed
after his Father,
Mother, and head
Christ.
11 The seventh
place is unto the pas-
tors of the Church
of Laodicea. The
exordium is taken
out of the 15 verse
of the 1. chapter.
12 Amen foundeth as
much in the Hebrew
tongue, as Truly, or
Trueth it selfe.
13 Of whom all things
that are made, have
their beginning.
14 The proposi-
on of reproofe is
in this verse, where-
unto is adioyned a
threatning, verse 16,
with a confirmati-
on declaring the
same, verse 17. and
of exhortation un-
to faith and repen-
tance, verse 18, 19.
whereunto is ad-
ded a conditionall
promise verse 20.
13 The spirituall
miserie of men is
metaphorically
expressed in three
points: unto which are matched as correspondents those remedies which are offered, verse
18. * 17. 3. 12. heb. 12. 5. **14** Zeale usset against them which are neither hot nor
cold. **14** This must be taken after the maner of an allegory, as Iohn 14. 23. **15** The
conclusion, consisting of a promise, as chap. 1. verse 26. and of an exhortation. Heretofore
hath bin the first part of the booke of the Apocalypse.

CHAP. IIII.

1 Another vision containing the glory of Gods Majesty;
8 which is magnified of the foure beasts, **10** and the
foure and twenty Elders.
After **1** this I looked, and behold, a doore was
open in heaven, and the first voyce which I **1** Hereafter fol-
loweth the second
part of this booke, &
altogether prophetically foretelling those things which were to come, as was said
before, Chap. 1. 19. This is divided into two histories: one common unto the whole
world, unto the 9. Chapter: and another singular of the Church of God, thence unto
the 22. chapter. And these histories are said to be described in severall bookes, chap.
5. 1. and 10. 2. Now this verse is as it were a passage from the former part unto this
second: where it is said, that the heaven was opened, that is, that heavenly things were
vnlocked, and that a voice as of a trumpet sounded in heaven to linc up the Apothe,
and call him to the vnderstanding of things to come. The first history hath two parts,
one of the causes of things done, and of this whole Revelation, in that and the next
chapter. Another of the actes done, in the next 4. chapters. The principall causes
according to the distinction of persons in the vnitie of the divine essence, and according
to the economie or dispensation thereof, are two. One the beginning, which none can
approach unto, that is, God the Father, of whom is spoken in this chapter. The other,
the Sonne, who is the meane cause, easie to be approached unto, in respect that he is
God and man in one person: of whom Chap. 5.

heard,

1 The maner of revelation, as before, 1. 10.

a *Looke Chap. 1. 12.*

3 A description of God the Father, and of his glory in the heavens, framed unto the maner of men, by his office, nature, company, attending, effect, instruments and events that follow afterwards.

In this verse, hee is presented in office a Iudge, as Abraham sayd. Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon.

4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory overshadowing all other things.

5 By the company attending about him in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and King. Chap. 1. 6. and 5. 10.

6 By effects, in that most mightily he speaketh all things by his voice and word, as Psal.

29. 3. and with the light of his spirit and providence peruseth and passeth through all. 7 By instruments used, in that he both hath a most readie treasure, and as it were a workehouse excellently furnished with all things, unto the executing of his will, which things flow from his commandment, as is repeated, chap. 1. 5. 2 And hath also the Angels most ready administrators of his counsels and pleasure unto all parts of the world, continually watching (in this verse) working by reason otherwise than the instruments, without life last mentioned, courageous as lions, mighty as buls, wise as men, swift as eagles, vers. 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally pure and perfect Spirits, alwayes in continuall motion, vers. 8.

8 By events, in that for all the causes before mentioned, God is glorified both of Angels, as holy Iudge, omnipotent, eternall and immortall, vers. 8. and also after their example hee is glorified of holy men, (vers. 9. 10. 11.) in signe and in speech, vers. 10. 11. 12. *God is sayd to have glory, honour, kingdom, and such like given unto him, when we gladly and reverently set forth that which is properly and onely his.* 9 Three signes of divine honour given unto God, prostration or falling downe, adoration and casting their crownes before God, in which the godly, though made kings by Christ, doe willingly empye themselves of all glory, moved with a religious respect of the maiesty of God.

10 The summe of their speech: that all glory must be given unto God: the reason, because hee is the eternall beginning of all things, from whose onely will they have their being and are governed: and finally in all respects are that which they are. * Chap. 5. 12. 11 That is, that thou shouldest challenge the same to thy self alone. But as for vs. we are unworthy, that even by thy goodness we should be made partakers of this glory. And hitherto hath bin handled the principall cause vnapproachable, which is God.

CHAP. V.

1 The booke sealed with seven seales, 3 which none could open.

6 That Lambe of God, 9 is thought worthy to open,

12 even by the consent of all the company of heaven.

1 A passing unto the second principall cause, which is

the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father manifested in the flesh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearfall of the occasion that did occurre in the first foure verses. Another, the history of the Revelation of Christ, thence unto the end of the chapter.

1 And I saw in the 2 right hand of him that sate heard, was as it were of a trumpeter talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.

2 And 2 immediately I was ravished a in the spirit, 3 and beholde, a throne was set in heaven, and one sate upon the throne.

3 4 And he that sate, was to looke upon, like unto a Iasper stone, and a sardine, and there *was* a rainebow round about the throne, in sight like to an emetaul.

4 5 And round about the throne *were* foure and twentie seats, and upon the seats I saw foure and twentie Elders sitting, cloathed in white rayment, and had on their heads crownes of gold.

5 6 And out of the throne proceeded lightnings, and thundrings and voices, and there were seven lampes of fire burning before the throne, which are the seven spirits of God.

6 7 And before the throne there *was* a Sea of glasse like unto chrystall: and in the midst of the throne, and round about the throne *were* foure beastes, full of eyes before and behinde.

7 And the first beast *was* like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast *was* like a flying Eagle.

8 And the 5 foure beastes had each one of them fixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 And when those beastes gave glory, and honour, and thanks to him that sate on the throne, which liveth for ever and ever,

10 9 The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liveth for evermore, and cast their crownes before the throne, saying,

11 10 Thou art * worthy, O Lord, 11 to receive glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and have beene created.

upon the throne, 3 a booke written within, and on the backside sealed with seven seales.

2 And I saw a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 4 And no man in heaven nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 5 And one of the Elders said unto me, Weepe not: behold, that * 6 Lion which is of the tribe of Iuda, that roote of David, hath obtained to open the booke, and to open the seven seales thereof.

6 Then I beheld, and loe, 7 in the midst of the throne, and of the foure beastes, and in the midst of the Elders stood a Lambe, as though he had beene killed, which had seven hornes, and seves eyes which are the seven spirits of God, sent into all the world.

7 8 And he came, and tooke the booke out of the right hand of him that sate upon the throne.

8 9 And when hee had taken the booke, the foure beastes, and the foure and twenty Elders fell done before the Lambe, having every one 10 harpes and golden vials full of odours, which are the 4 prayers of the Saints,

9 And they sung a b new 11 song, saying, 12 Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

10 And hast made us unto our God * Kings, and Priests, and we shall reigne on the earth.

11 13 Then I beheld, & I heard the voice of many Angels round about the throne, and about the beastes and the Elders, 14 and there *was* * c ten thousand times ten thousand, and thousand thousands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to d receive power, and ri-

is in heaven above the earth: another in the earth: and another vnder the earth in the sea, as is after declared, verse 13.

5 The second part of this chapter, in which is set downe the Revelation of the Sonne, as before was said. This part containeth first an history of the maner how God prepared S. Iohn to vnderstand this Revelation in this verse. Secondly, the Revelation of the Sonne himselfe unto the 7 verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The maner how, is here described in two sorts, one from without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following.

* Gen. 49. 6. 6 That is, the most mighty and most approved Prince according to the vse of the Hebrew speech. 7 The summe of this Revelation: Christ the mediator taketh and openeth the booke, verse 6. 7. Therefore in his Revelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediator betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as laine, and making intercession for us by the vertue and merit of his everlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power and wisdom of God essentially unto the government of this whole world.

8 The fact of Christ the Mediator, that he cometh unto the throne of the Father, of which chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap. 6. 1. &c. 9 Now follow in the end the accidents of the Revelation last spoken of, that all the holy Angels, and men did sing unto him: both the chiefe, vers. 9. 10. and common order of Angels, vers. 11. 12. and of all things created, vers. 13. the princes of both sorts agreeing therunto, verse 14. 10 The symbols or signes of praise, sweet in favour, and acceptable unto God. See chap. 8. 3.

a *Looke chap 9. 3.* b *No common song.* 11 That is composed according to the present matter: the Lambe having received the book, as it were with his feete, and opened it with his hornes, as is said in the 4. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefis, both which we have received of himselfe (as are the suffering of his death, our redemption upon the crosse by his blood in this verse: and our communion with him in Kingdome and Priesthood, which long ago he hath granted unto us with himselfe) and which we hereafter hope to obtaine, as our Kingdome to come in Christ, in the verse following.

* Chap. 1. 6. 1. Pet. 2. 9. 13 The consent of the common order of Angels answering in melody unto their Princes that stood by the throne. 14 A number finite, but almost infinite for one infinite indeede, as Dan. 7. 10. c *Daniel 7. 10.* d *By this is meant a great number.* e *To have all praise given to him, as to the mightiest and wisest, &c.*

3 Here are shew- ed the occasions for which this

principall cause, and this Revelation was also necessary: the same are three, the first

a present vision of the booke of the counsels of God, concerning the go-

vernment of this whole worlde, which booke is sayd to be layd up with the Father as it were in his

hand: but shut and unknown unto all creatures, in this verse. The second is a religious de-

sire of the Angels of God to vnder- stand the myste-

ries of this booke, vers. 2. whereof see 1. Pet. 1. 12. The third is a lamenta-

tion of Saint Iohn and all the godly, moved by the same desire, verse 4. when they sawe

that it was a thing vnpossible for any creature to effect: which is declared in the third verse.

4 Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enume-

ration of partes is sufficient to the denying of the whole. For of the creatures one sort

vnder the earth in the sea, as is after declared, verse 13.

5 The second part of this chapter, in which is set downe the Revelation of the Sonne, as before was said. This part containeth

first an history of the maner how God prepared S. Iohn to vnderstand this Revelation in this verse. Secondly, the Revelation of the Sonne himselfe unto the 7 verse. Thirdly,

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* Gen. 49. 6. 6 That is, the most mighty and most approved Prince according to the vse of the Hebrew speech.

7 The summe of this Revelation: Christ the mediator taketh and openeth the booke, verse 6. 7. Therefore in his Revelation is described the person of Christ, in this verse. His fact, in the

next verse. The person is thus described, Christ, the mediator betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as laine, and making intercession for us by the vertue and merit of his everlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power and wisdom of God essentially unto the government of this whole world.

ches, and wisdom, and strength, and honour, and glory and praise.

13 And all the creatures which are in heaven, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be unto him, that sitteth vpon the throne, and vnto the Lambe for evermore.

14 And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that liueth for evermore.

C H A P. VI.

1 The Lambe openeth the first seale of the booke. 3 The second, 5 the third, 7 the fourth, 9 the fifth, 11 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heaven.

After I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the noise of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that sat on him, had a bow, and a crowne was given vnto him, and he went forth conquering that he might overcome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A measure of wheate for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was given vnto

15 The consent of all the common multitude of the creatures.
16 A confirmation of the praise beforegoing, from the contellation of the Nobles, expressed in word and signes, as once or twice before this.
17 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the government of all things. Of this part there are generally 3. members, the foresignifying, the caution, and the execution of all the evils which God powreth out vpon this world, which hath most ha dly deserved of him. The foresignifying is set downe in this chap. the caution for reseruing the Church, is in the next chap. and the execution is described chap. 8. 9. In every part of the foresignifying, there are three branches: the revealing and expresse calling of S. Iohn, to prepare himselfe to take knowledge of the things that were to be shewed vnto him in the opening of the seales: the figure and the word expounding the signe: and albeit the expresse calling of S. Iohn, be vsed only in foure of the signes, yet the same is also to be vnderstood in the rest that follow. The author of the foresignifying is the Lambe, as that word of the Father made the Mediatour, opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. Iohn, to marke the opinion of the first seale. 2 The first signe ioyned with declaration, is that God for the sins, and horrible rebellion of the world, will invade the same: and first of all will as a fire off, with his darts of pestilence, most suddenly, mightily, and gloriously, beate downe the same, is iudge and triumph over it as conquerour. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is that God being provoked vnto wrath by the obstinacy and hard hartednes of the world nor repenting for the former plague, as setting vpon the same hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, not by the sword of another. 4 The third signe with declaration, is that God will destroy the world with famine, withdrawing all provision: which is by the figure Synecdoche comprehended in wheate, barley, wine and oyle. *a Hereby is signified what great scarcity of corn there was, for the word here used is a kind of measure of dry things, which is in quantity but the eight part of a bushel, which was an ordinary portion to be given to servants for their stint of meat for one day.* 5 I had rather distinguish and reade the wordes thus, and the wine and the oyle thou shalt not deale vnjustly. In this sense likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale vnjustly, namely, when thou shalt measure out a very little for a great price: so is the place evident: otherwise that is most true, which the wise man saith, that who so withholdeth the corne shall be cursed of the people, Prov. 11. 26. 6 The fourth signe ioyned with wordes of declaration, is, that God will add the fourth part of the world indifferently, vnto death and hell, or the grave by all those meanes at once, by which before severally and in order hee had recalled their mindes vnto amendment. Vnto these are also added the wilde and cruell beasts of the earth, out of Leviticus 26. 22. Thus doeth God according to his wisdom difference the treasures of his power, iustly toward all, mercifully toward the good, and with patience or long sufferance towards his enemies.

them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth.

9 And when hee had opened the fifth seale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cried with a loud voyce, saying, How long, Lord, which art holy and true! doest thou iudge and avenge our blood on them, that dwell on the earth?

11 And long white robes were given vnto every one, and it was said vnto them, that they should rest for a little season vntill their fellow servants, and their brethren that should be killed even as they were, were fulfilled.

12 And I beheld when hee had opened the sixth seale, and loe, there was a great earthquake, and the Sunne was as blacke as sackcloth of haire, and the Moone was like blood.

13 And the starres of heaven fell vnto the earth, as a figge-tree casteth her greene figges, when it is shaken of a mighty winde.

14 And heaven departed away, as a scroule, when it is rolled, and every mountaine and yle were mooved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid themselves in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes, Fall on vs, and hid vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

their light in this verse: falling from on high, verse 13. withdrawing themselves and flying away for the greatnesse of the trouble, verse 14. So holily doe all creatures depend vpon the will of God, and content themselves in his glory. *c So they called in old time those women workes that were of hire.* 10 The euent of the signe aforesaid going: that there is no man that shall not be astonished at that generall commotion, flee away for feare and hide himselfe in this verse, and wish vnto himselfe most bitter death for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal 17. 14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereas a man shall neuer repent him, but that worldly sorrow that bringeth death. 2 Corin. 7. 9. as their wishings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4. 1. 11 These are words of such as despair of their escape: of which despair there are two arguments, the presence of God and of the Lambe, prouoked to wrath against the world in this verse, and the conscience of their owne weaknesse, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17. as it is said, Esai. 14. 27. * Esa 2. 19. Ios. 10. 8. Luke 23. 30.

C H A P. VII.

1 The Angels coming to hurt the earth, 3 are stayed vntill the least of the Lord, 5 of all tribes were sealed. 13 Such as suffered persecution for Christs sake, 16 haue great felicitie, 17 and ioy.

And after that, I saw foure Angels stand on the four corners of the earth, holding the four windes of the earth, that the windes should

before, Chap. 6. r. that is of the caution whereby God took care before hand and provided for his that after the example of the Israelites of old, Exod. 8. 13. the faithful might be exempted from the plagues of this wicked world. This whole place is a certaine interloquution and bringing in for this whole Chap. by occasion of the prediction and argument of the sixth seale. For first that euil is prevented in the least vnto the 9. vers. Then thanks are given by the least for that cause, vers 10. 11. 12 Lastly, the accomplishment of the thing is set forth vnto the end of the chap. The first vers is a transition speaking of the Angels which keepe these inferiour parts from all euil, vntill God do command. For (as is excellently figured by Ezech. 11. 12.) their faces and their wings are reached upwards, continually waiting vpon and beholding the countenance of God for their direction: and euery of them goeth into that part that is right before his face, whither soeuer the Spirit shall goe, they goe, they step not out of the way, that is, they depart not so much as a foot breadth from the path commanded them of God. *d On the four quarters or coasts of the earth.*

7 The fifth signe is that the holy martyrs which are vnder the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to advance his kingdom and not of any private perturbation of the mind, in this and the next verse, and that God will indeed, signe and word comfort them, vers. 11. 8 As before 3. 4. 9 The sixth signe, the narration whereof hath two parts, the figure, and the event. The figure is, that the earth, heaven, and the thing that are in them for horror of the signes of the world vpon those most heauie foretellings of God, and complaints of the Saints, shall be shaken most vehemently, trembling in horrible manner, and looking

2 That is, neither into the ayre, into which the tops of trees are aduanced.

3 Now God prouideth against the danger of his elect by commaundement, verse 2. and 3. and by figure or figure, both for those of the nation of the Iewes, thence vnto the 8 verse, and also of the Gentiles, verse 9.

4 Not onely another, or differing in number from the common Angels of God, but also in essence, office, and operation excellling all Angels: that is, Christ Iesus the eternall Angel or word of God, and mediator of the couenant. So hereafter chapter 2, 3 and 10, 1, 5.

5 That is, of the Iewes a number certaine in it selfe before God, and such as may be numbred of vs: for which cause also the same is here set downe as certaine.

But of the elect which are of the Gentiles, the number indeed is in it selfe certaine with God, but of vs not possibly to bee numbred, as God, Gen. 1, 5, 5. and often elsewhere, and Esay figured most excellently, Chap. 19, and 60. This therefore is spoken with respect, when a certaine number is put for one vncertaine. Conf. tre this with verse 6.

b He skipped Dan, and reckoneth Levi. c Of Ephraim, who was Iosephs other sonne, and had the birthright giuen him, whereof he is called Ioseph.

6 Here the tribe of Leui is reckoned vp in common with the rest, because all the Israelites were equally made Priests with them in Christ by his Priesthood, chap. 1, 6 and 5, 10. and Rom. 12, 1. and 1. Pet. 2, 9. The name of Dan is not mentioned because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people vnto the part of the Gentiles, which euill many ages before Iacob foresaw, Gen. 49, 13. for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 See before vpon the 4. verse. 8 As Priests, Kings, and glorious conquerers by martyrdom: which things are noted by their proper signes in this verse. 9 The praise of God celebrated first by the holy men, in this verse, then by the heavenly Angels in the two verses following. 10 A passage ouer vnto the expounding of the vision, of which the Angell enquireth of S. Iohn to stir him vp withall, in this verse and Iohn in the forme of speech, both acknowledged his owne ignorance, attributing knowledge vnto the Angel, and also in most modest manners requesteth the expounding of the vision. 11 The expolition of the vision, wherein the Angel telleth first the actes of the Saints, that is, their sufferings and worke of faith in Christ Iesus, in this verse. Secondly their glory, both present, which consisteth in two things, that they minister vnto God, and that God protecteth them verse 15. and to come in their perfect deliuerance from all annoyances verse 16. and in participation of all good things which euen the memory of former euils shall neuer be able to diminish verse 17. The cause efficient, and which containeth all these things is onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauour Christ Iesus.

not blow on the earth, neither on the sea, neither on any tree.

2 3 And I saw 4 another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruans of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed 5 an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Out of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. 6 Of the tribe of b Leui were sealed twelue thousand. Of the tribe of Issacher were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of c Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9. After these things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kinreds, & people, and tongues: stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 9 And they cried with a loud voice, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen, Praise and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 10 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the

throne of God, and serue him a day and night in his Temple, and he that sitteth on the throne will dwell among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the Lambe, which is in the mids of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and * God shall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels come forth with trumpets. 7 The seuer first blow, and fire falleth on the earth. 8 the sea is turned into blood, 10, 11 the waters waxe bitter, 12 and the starres are darkened.

1 And when hee had opened the seuenth seale, there was silence in heauen about halfe an houre.

2 2 And I saw the seuen Angels, which a flood before God, and to them were giuen seuen trumpets.

3 3 Then another Angel came and stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smooke of the odours with the prayers of the Saints, b went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 4 Then the seuen Angels, which had the seuen trumpets, prepared themselves to blow the trumpets.

7 5 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

8 6 And the second Angell blew the trumpet,

the execution of those euils wherewith God most iudicially determined to afflict the world. 2 Now followeth the third branch of the common history, as euen now I said: which is the execution of the iudgements of God vpon the world. This is first generally prepared vnto the 6. verse, then by seuerall parts expounded according to the order of those that administred the same vnto the end of the Chap. following. Vnto the preparation of this execution are declared these things first, who were the administrators and instruments thereof in this verse. Secondly, what is the work both of the Prince of Angels giuing order for this execution, thence vnto the 3. verse, and of his administrators in the 6. verse. The administrators of the execution are said to be seuen Angels: their instruments, trumpets, whereby they should as it were sound the alarme at the commaundement of God. They are propounded seuen in number because it pleased God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in slow order, and as with an unwilling minde to exercise his iudgements vpon his creatures, so long called vpon both by word and signes if happily they had learned to repent. a Which appeare before him as his ministers. 3 This is that great Emperour, the Lord Iesus Christ our King and Sauour: who both maketh intercession to God the Father for the Saints, filling the heavenly Sanctuary with most sweete odour, and offering vp their prayers, as the Calues and burnt sacrifices of their lips, in this verse: in such sort as euery one of them (so powerfull is that sweet fauour of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made most acceptable vnto him, verse 4. And then also out of his treasury, and from the same sanctuary powreth forth vpon the world the fire of his wrath, adding also diuine tokens thereto: and by that meanes (as of old the Heraulds of Rome were wont to doe) he proclaimeth warre against the rebellious world. b Our prayers are nothing worth, vntlesse that true and sweete fauour of that onely oblation especially and before all things with them, that is to say, vntlesse wee being first of all iustified through faith in his Sonne, be acceptable vnto him. 4 This is the worke of the administrators. The Angels the administrators of Christ, onely by sounding trumpet and voyce (for they are onely as Heraulds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto haue bene things generall. Now followeth the narration of things particular, which the Angels six in number wrought in their order set out in the 19. verse of the next chap. and is concluded with the declaration of the euent which followed vpon these things done in the world, and in the 10. and 11. chap. 5 The first execution at the sound of the first Angel vpon the earth: that is, the inhabitants of the earth (by Metonymie) and vpon all the fruits thereof: at the comparing of this verse with the second member of the 9. verse doth not obscurely declare. 6 The second execution, vpon the sea in this verse, and all things that are therein in the next ver.

d He alludeth to the Leuites, which served day and night, for else there is no night in heauen.

e Or, vpon them, whereby is meant Gods defence and protection, as it were towards them, who are as safe, as men in the Lords tent:

* Esai. 49, 10.

* Esai. 25, 8.

chap. 11, 4.

1 He returneth to the history of the seales of the book, which the Lambe openeth. The seuenth seale is the next foresignification, and a precise commaundement of the execution of the most heauy iudgements of God vpon this wicked world: which foresignification being vnderstood by the seale, all things in heauen are silent, and in horror thorow admiration untill commaundement of execution be seuerally giuen of God vnto the ministers of his wrath. So he passeth vnto the third member of which I spake before in Chap. 6. ver. 1, which is of

and as it *uvere* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the star is called *s worme-wood*: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day *uvas smitten*, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, *Woe, woe, woe* to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

9 The fourth execution vpon these lightsome bodies of heauen, which minister vnto this inferiour world. 10 A lamentable prediction or foretelling of those part of the diuine execution which are yet behinde: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expressly foretold in the 12. Chapter of S. Luke, verse 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixt Angel bloweth, 26 and bringeth forth horsemen, 20 to destroy mankind.

And the first Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoake of the pit, as the smoake of a great fornace, and the sunne, and the ayre were darkened by the smoake of the pit.

3 5 And there came out of the smoake Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

The first execution vpon the wicked men inhabiting the earth (as a litle before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleuenth verse. And after the sixt execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former execution in the world, in the two last verses. 2 That is, the Angel of God glittering with glory, as a starre fell downe from heauen. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by Princely authority, Chap. 1. verse 18. or whether for some inferiour Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministry, here, and Chap. 21. for the word *falling*, is taken, Gen. 14. 10. and 24. 64. and Heb. 6. 6. 3 The key was giuen to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darkenesse: and are there kept vnto damnation, vnlesse God for a time doe let them loose, 2. Pet. 2. 4. Iude 6. and of this booke. Chap. 20. 20. the historie of which chapter hath agreement of time with this present chapter. 4 By the bottomlesse pit, hee meaneth the deepest darkenesse of hell. 5 Vnto this is added, the smoake of the hellish and infernall spirits, all darke, and darkening all things in heauen and in earth. The spirituall darkenesse are the causes of all disorder and confusion. For the deuill at a time certaine (whereof verse the first) sent these darkenesse into his Kingdome, that he might at once and with one impression ouerthrow all things, and peruert if it were possible the elect themselves. By this darkenesse all spirituall light, both actiue as of the Sunne, and passiue, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselves. 6 A description of the malignant spirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locusts, in quicknesse, subtiltie, hurtfulnesse, number, and such like in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with powers, &c. Ephes. 6. 12 This place of the power of the Devils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kill them, but that they should be vexed five moneths, and that their paine should be as the paine that commeth of a scorpion when he hath stung man.

6 * Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

7 7 And the forme of the locusts *uvas* like vnto horses prepared vnto the battell, and on their heads *uvere* as it *uvere* crownes, like vnto gold, and their faces *uvere* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of Lyons.

9 And they had habbergions, like vnto habbergions of yron, and the sound of their wings *uvas* like the sound of charrets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

11 1 And they have a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is *Abaddon*, and in Greeke hee is named *Apollyon*, that is, *destroying*.

12 9 One woe is past, and behold, yet two woes come after this.

should not slay, but torment the wretched world. The time is for five moneths or for an hundred and fiftie dayes, that is, for so many yeeres in which the deuils haue indeed mightily peruerterd all things in the world: and yet without that publike and vnpu-nished licence of killing, which afterward they vsurped when the sixt Angel had blowen his trumpet, as shalbe said vpon the 13. verse. Now this space is to be accounted from the end of that thousand yeeres mentioned, Chap. 20. 3. and that is from the Popedome of that Gregory the seuenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickednesse, as a slave of the deuill, whom he serued, was the most wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all maner of trecherie to set vp and put downe empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Swedon ouer the Empire in stead of Henry before named, sending vnto him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho*: that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth renoune. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conueyed ouer vnto his successors the burning brand of the same: who enraged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the eare, amongst themselves by most expert cut-throats, came to ruine, whiles they miserably wounded one another. This tenne of an hundred and fiftie yeeres, taketh end in the tyme of Gregory the ninth, or *Hugolinus Anagninensis* (as he was before called) who caused to be compiled by one Raimond his chapleine and confessor, the body of Decretals, and by sufferance of the Kings and Princes to be published in the Christian world, and established for a law. For by this sleight at length the Popes arrogated vnto themselves licence to kill whom they would, whiles other were vnwares: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the sixt Angel had expressly forbidden, and had hindered vntill this time. The effects of the bloody actions are declared vpon the sixt verse: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grievousnesse of the miseries that oppressed them. * Chap. 6. 16. Esai. 2. 19. Hose. 10. 8. 7 The forme of these hellish spirits and administrators, is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that wheresoeuer they are in the world, the kingdome of theirs: that they manage all their affaires with cunning and skill, in this verse, that making shew of mildnesse and tender affection to draw on men withall, they most impudently rage in all mischief: that they are most mighty to doe hurt, Vers. 8. that they are freed from being hurt of any man, as armed with the colour of religion, and sacred authoritie of priuiledge, that they fill all things with horror, Vers. 9. that they are fraudulent: that they are venomous and extremely noisome, though their power be limited, Verse 10. All which things are properly in the infernall powers, and communicated by them vnto their ministers and vassals. 8 The order of the powers of maliciousnes: that they are subiect to one infernall King, whom thou mayest call in English, The Destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure often vsed in the holy Scripture: which albeit it may otherwise be turned of the Germanes (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call him the firebrand, that is, he that setteth on fire those that be faithfull vnto him. 9 A passage vnto the next point, and the historie of the time following.

6 Here that power of the devils is particularly described according to their actions and effects of the same. Their actions are said to be bounded by the counsel of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God guardeth by his decree) whom Christ shall not have sealed, in this verse: and also because they neither had all power not at all times, no nor ouer those that are their owne, but limited in manner and time, by the precript of God, verse 5. So their power to afflict the godly, is none: & for the wicked is limited in act and in effect by the will of God: for the maner was prescribed vnto them that they

10 The sixt execution done vpon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is in most cruell manner executing their tyrannous domination through the whole world and killing the miserable people without punishment, which before was not lawfull for them to doe in that for as I shewed vpon the fourth vers. This narration hath two parts: a commandement from God in the 14. vers. and execution of the commandement in the verse following.

11 The commandement given by Christ himselfe, who is gouernour over all. *Hee aludeth to the altar of incense, which stood in the court which the high priest was in, offering against the Ark of the Covenant, having a baile betweene them.*

12 As if he should haue said, These hitherto haue bene so bound by the power of God, that they could not freely run vpon all men as themselves lust, but were stayed and restrained at that great flood of Euphrates, that is, in their spirituall Babylon (for this is a Periphrasis of the spirituall Babylon by the limits of the spirituall Babylon long since overthrown) that they might not commit those horrible slaughters which they long breathed after. Now goe to: let loose those foure Angels, that is, administers of the wrath of God, in that number that is convenient to the slaughtering of the foure quarters of the world: strike them vp and give them the bridle, that rushing of that Babylon of theirs, which is the seare of the wicked ones, they may stie vpon all the world, therein to rage, and most licentious to exercise their tyrannie, as God hath ordeined. This was done when Gregorie the ninth by publike authoritie established for law his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that seeth not that the lawes Decretall most of them are as snares to catch soules withall? Since that time (O good God!) how great slaughters haue there bene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandement is in two points: one, that those butchers are let loose, that out of their tower of the spirituall Babylon they might with furie runne abroad through all the world, as well the thiefe of thier crew which are most prompt vnto all assayes, in this verse: as their multitudes, both most copious, of which a number certaine is named for a number infinite, Verse 16. and in themselves by all meanes fully furnished to hide and to hurt, Verse 17. as being armed with fire, smoake and brimstone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the strength of Lyons to hurt withall, from which (as out of their mouth) the fierie, smoakie, and stinking darts of the Pope are shot out, Verse 18. The other point is, that these butchers haue effected the commandement of God by fraud and violence, in the two verses following. 14 That is, they are harmefull every way: on what part soever thou put thine hand vnto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verse 3. 15 Now remaineth the event (as I said vpon the first verse) which followed of so many and so grievous iudgements in the most wicked world: namely an impenitent obfirmation of the vngodly in their impietie and vngodlinesse, though they feele themselves most vehemently pressed with the hand of God: for their obfirmate vngodlinesse is shewed in this verse: and their vngodly counsell in the verse following. Hitherto hath bene the generall historie of things to bee done vniuersall in the whole world: which because it doeth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certainty of time and other circumstances, but is woven, as they say with a slight hand. Also there is none other cause why the historie of the seventh Angel is passed over in this place, then for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the time thereof, Chap. 11. and 16. as shall appeare vpon those places.

* *Rj al 125. 4. and 135. 25.*

CHAP. X.

2 Another Angel appeareth clothed with a cloude, 2 holding a booke open, 3 and crieth out. 8 A voyce from heauen commandeth I. hn to take the booke. 10 He eateth it.

And I sawe: another mightie Angel come downe from heaven, cloathed with a cloud, and the rainebow vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right feet vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was about to write: but I heard a voyce from heaven, saying vnto mee, a Seale vpon those things which the seven thunders have spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, b lift vp his hand to heaven,

6 And sware by him that liueth for euermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that time should be no more.

7 But in the dayes of the 5 voyce of the seventh Angel, when he shall begin to blow the trumpet, even the mysterie of God shall be finished, as he hath declared to his servants the Prophets.

8 And the voyce which I heard from heaven, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and sayd to him, Give mee the little booke. And he said vnto me, Take it, and eat it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

ly, that he brought not by chance, but out of a booke, this open Revelation, set forth vnto the eye, to signifie the same vnto the sea, and land, as Lord ouer all, Verse the second. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets doe) but crying out with a loud voyce vnto them which sleepe, and with a lyonish and terrible noyse roused vp the secure: the very thunders themselves giuing testimony therunto, Verse the third. Lastly, for that hee confirmed all by an oath, Verse 5. 6. 7. 2 Christ Iesus, see the seventh Chapter, and the second verse. 3 Namely, a specially booke of the affaires of Gods Church. For the booke that containeth things belonging to the whole world, is said to bee kept with the Creatour, the fifth Chapter and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of this Apocalypse. 4 A godly care is laudable, but must bee ioynd with knowledge. Therefore nothing is to bee taken in hand, but by calling: which must bee expected and waiting for of the godly. 5 *Keep them close.* 6 *This was a gesture used of one that sweareth, which men doe now a dayes vj.* 7 Neither time it false, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times. 8 *There shall never bee any more time.* 9 Whereof Chap. 11. 15. and 16. 17.

7 The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiving of the prophetic following which is intoynd him, first by signe in three verses, then in plaine words in the last verse. Vnto the setting forth of the signe belong these things: That Saint Iohn is taught from heaven to demand the booke of the Prophetic in this verse: for these motions and desires God doeth inspire: that demanding the booke, hee is charged to take it in a figuratiue manner, the vse whereof also is expounded, verse the ninth, (as in the second Chapter of Ezekiel and the ninth verse) whence this similitude is borrowed: lastly, for that Saint Iohn at the commandement of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most sweet, but in that it foretelleth the afflictions of the Church it was most bitter vnto his spirit. 8 A simple and plaine declaration of the signe before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessity thereof.

CHAP.

1 Now Saint Iohn passeth vnto the other Propheticall historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1. This storie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a transition from the common historie of the world vnto that which is particular of the Church. There are in this transition or passage two preparatives as it were, vnto this Church storie comprised in this whole Chapter. One is the authoritie of Christ revealing his mysteries, and calling his seruants, vnto the seventh verse. The other is Saint Iohn his calling, proper vnto this place, and prepared from before vnto the end of this chapter. Authoritie is given vnto this Revelation by these things. First, by the appearing from heaven in this habite and countenance, strong, ready, glorious, surveying all things by his providence and governing them by his omniscience, verse the first. Second-

18 The third place as I noted before, is of the rising againe of the Pro- phets from the dead, and their carrying vp into hea- ven. For their re- surrection is shew- ed in this verse: their calling and lifting vp into hea- ven, in the verse following.

19 That is, what time God shall destroy y wicked Boniface.

20 That is, the Prophet of God shall in a short time againe, nor the same in person (as they say) but in spirit, that is in the power and effica- cie of their mini- stery, which S Iohn expressed before

vers. 5 & 6. And so the prophetic that is spoken of Elias, is interpreted by the Angel to be understood of Iohn the Baptist, Luke 1. 17. For the same Boniface himselfe, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministry sheweth & exhibi- teth) deuoured and died miserably in prison, by the en- deauour of Sarra Colamentis, and

Nogaretus a french knight, whom Philip the faire King of France sent into Italy

but with a small power.

21 That is, the most greenous heat of afflictions and persecution shall stay for a while, for the great amaze that shall arise upon that sudden and vnlooked for iudgement of God.

22 They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which also lieth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was vnworthy, Heb. 11. 38. For the Church of the godly heauen, so in ancient times amongst the godly Israelites: so amongst the Iewes in the dayes of Menasses and other Kings, when the earth refused the bestes of heauen, we read that they lay hidden as heauen in the earth.

23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal. 83. 4.) but they that went on forward in his worke.

24 Bergomensis saith, in the yeere of our Lord 1301. this yeere a blasing sturre foretelling great calamity to come, appeared in heauen, in which yeere upon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing, by times, for many dayes, ouerthrew many stately houses. This

saith he of the yeere next following the Iubile: which S. Iohn so many ages before, expressed word for word.

25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to haue done.

26 Hee passeth vnto the second historie: e Glorified God by confessing his name.

27 Of whose sounding the trumpet Christ ex- vooe, hauing respect vnto Chap. 9. 12., 27 Of whose sounding the trumpet Christ ex- vooe, hauing respect vnto Chap. 9. 12., 27 Of whose sounding the trumpet Christ ex-

actly foretold, Chap. 10. 7. and this the second part of this Chapter, containing a

general historie of the Christian Church, from the time of Boniface 8. vnto the con-

summation of the victorie declared by voyce from heauen. In this history there are

three branches: a preparation by the sound of the Angels trumpet: a narration by the

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11 18 But after 19 three dayes & an halfe, 20 the spirit of life comming from God, shall enter into them, and they 21 shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, 22 Come vp higher: And they shall ascend vp to heauen in a cloude, 23 and their enemies shall see them.

13 24 And the same houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shall be slaine in num- ber seven thousand: & the remnant were fore fea- red, 25 and e gave glory to God of heauen.

14 26 The second woe is past, and behold, the third woe will come anon.

15 27 And the seventh Angel blew the trum- pet, and there were great voyces in heauen, saying,

28 The kingdomes of the world are our Lords, and his Christs, and he shall reigne for evermore.

16 29 Then the foure and twenty Elders, which sate before God on their seates, fell vpon their faces and worshipped God,

17 Saying, We give thee thanks, Lord God Al- mighty, Which art, and which wast, and which art to come: for thou hast received thy great might, and hast obtained thy kingdom.

18 30 And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest give reward vn- to thy seruants the Prophets, & to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was 31 opened in heauen, and there was seene in the Temple the Arke of his covenant: and there was lightnings, and voyces, and thundrings, and earthquake, and much haile.

Philip the faire King of France sent into Italy but with a small power.

21 That is, the most greenous heat of afflictions and persecution shall stay for a while, for the great amaze that shall arise upon that sudden and vnlooked for iudgement of God.

22 They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which also lieth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was vnworthy, Heb. 11. 38. For the Church of the godly heauen, so in ancient times amongst the godly Israelites: so amongst the Iewes in the dayes of Menasses and other Kings, when the earth refused the bestes of heauen, we read that they lay hidden as heauen in the earth.

23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal. 83. 4.) but they that went on forward in his worke.

24 Bergomensis saith, in the yeere of our Lord 1301. this yeere a blasing sturre foretelling great calamity to come, appeared in heauen, in which yeere upon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing, by times, for many dayes, ouerthrew many stately houses. This

saith he of the yeere next following the Iubile: which S. Iohn so many ages before, expressed word for word.

25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to haue done.

26 Hee passeth vnto the second historie: e Glorified God by confessing his name.

27 Of whose sounding the trumpet Christ ex- vooe, hauing respect vnto Chap. 9. 12., 27 Of whose sounding the trumpet Christ ex-

actly foretold, Chap. 10. 7. and this the second part of this Chapter, containing a

general historie of the Christian Church, from the time of Boniface 8. vnto the con-

summation of the victorie declared by voyce from heauen. In this history there are

three branches: a preparation by the sound of the Angels trumpet: a narration by the

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1 A woman 2 appeareth travelling with child, 4 whose childe the dragon would deuoure, 7 but Michael over- commeth him, 9 and casteth him out. 13 and the more he is cast downe and vanquished, the more fiercely he exercised his subtilties.

A Nd there appeared a great wonder in heauen: 2 A woman clothed with the Sun, and the Moone was under her feet, and upon her head a crowne of twelve Starres.

2 And she was with childe, and cried travel- ling in birth, and was pained ready to be delivered.

3 And there appeared another wonder in hea- ven: 4 for behold, a great red dragon having 5 se- ven heads, and ten 6 hornes, and seven crowns upon his heads:

4 7 And his taile drew the third part of the starres of heauen, and cast them to the earth. And the dragon 8 stood before the woman, which was ready to be delivered, 9 to deuoure her child, when she had brought it forth.

5 10 So she brought forth a man 11 child, which should rule all nations with a rod of yron: and that her child was taken up unto God and to his throne.

6 12 And the woman fled into the wildernes, where she hath a place prepared of God, that 13 they should feed her there a thousand, two

beginning of the Christian Church, we define to be from the first moment of her conception of Christ, vntill that time wherein this Church was as it were weined and taken away from the breast or milke of her Mother: which is the time when the Church of the Iewes with their citie and Temple was ouerthrowne by the iudgement of God. So we haue in this chapter the story of 60 yeeres and upwards. The parts of this chap. are three. The first is, the historie of the conception and bearing in womb, in 4. verses. The second, an history of the birth from the 5. verse vnto the 12. The third is, of the woman that had brought forth, vnto the end of the chap. And these seuerall parts haue euery one their conflicts. Therefore in that first part are two things contained, one, the conception and bearing in womb, in two verses: and another of the lying in wait of the Dragon against that should be brought forth, in the next 2. verses. In the first point are these things, the description of the mother, verse 1. and the dolors of child-birth, verse 2. all shewed vnto Iohn from heauen.

2 A type of the true and holy Church, which then was in the nation of the Iewes. This Church (as is the state of the holy Church Catholike) did in it selfe shine about with glory given of God, trod vnder feet mutability and changeablenesse, and possessed the kingdom of heauen as the heire thereof.

3 For this is that barren woman that brought forth, of which Esa 45. 1. and Gal. 4. 27. sheecried out for good cause, and was tormented at that time, when in the iudgement of all she seemed neere vnto death, and in meanes ready to give vp the ghost by reason of her weakenesse and poverty.

4 That is the deuill or Satan (as is declared verse 9.) mightily angry and full of wrath.

5 Thereby to withst and those seven Churches spoken of, that is the Catholike Church and that with Kingly furniture and tyranni- cal magnificence: signified by the crowne set vpon his heads, and if the same with- out controversie belonged vnto him by the proper right: as also hee boasted vnto

Carist, Matth. 4. 9. See after vpon chap. 13. 1.

6 More then are the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant brag himselfe to be, vnto all maner of mischief.

7 After the description of Satan followeth this action, that is, his battell offered vnto the Church partly to the which is visible wherein the wheat is mingled with the chaffe, and the good sith with that which is evil: a good part thereof, though in appearance it shinned as the Starres shine in

heaven, he is said to thrust down out of heaven, and to pervert: for if it were possible he would peruert even the elect, Matth. 24. 24. and partly to the elect members of the holy Catholike Church in the second part of this verse. Many therefore of the members of this visible Church (saith S. Iohn) he overthrew and triumphed vpon them.

8 Hee withstood that elect Church of the Iewes which was now ready to bring forth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought forth, as wee haue noted at large vpon

7. 6.

9 Christ mistakall (as they call him) that is the whole Church, con- g of the person of Christ as the head, and of the body vnted thereto by the Spirit, so is the name of Christ taken, 1. Cor. 12. 12.

10 The 2 history of the Church deliuered of child: in which first the consideration of the child borne, and of the Mother is described in 2 verses: secondly the battell of the Dragon against the

young child, and the victory obtained against him 3. verses following: last of all is sung a song of victory vnto the 12 verse.

Now S. Iohn in consideration of the child borne, noteth two things: for he describeth him, and his station or place in this verse.

11 That is, Christ the head of the Church (the beginning, root and foundation whereof is the same Christ) endowed with Kingly power, and taken up into heauen out of the lawes of Satan (who as a serpent did bite him vpon the crosse) that sitting vpon the celestial throne he might raigne over all.

12 The Church of Christ which was of the Iewes, after his assumption into heauen, hid it selfe in the world as in a wildernes, trusting in the only defence of God, as wit- nessed S. Luke in the Acts of the Apostles.

13 Namely the Apostles, and seruants of God ordained to led with the word of life, the Church collected both of the Iewes and Gentiles, vnles that any man will take the word alerent impersonally after the vse the Hebrewes, instead, of aleretur, but I like the first better. For hee hath respect vnto those two Prophets of whom chap. 11. 3. as for the meaning of the 1260 dayes, looke the same place,

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1 Hitherto hath bene the generall prophecy compre- hended in 2. parts, as I shewed vpon Cha. 11. Now shall be declared the first part of this prophecy, in this & the next cha. and the latter part in the 14. 15. and 16. chap. vnto the first part, which is of the con- sisting or militant Church belong 2. things, The begin- ning and the pro- gresse of the same in conflicts & Chri- stian combats. Of which two, the beginning or vp- spring of the Church is descri- bed in this Chap. and the progreffe thereof in the Chap. following. The

14 Chriſt is the Prince of Angels, and head of the Church who beareth that yron rod vnto the liſt. See the notes vpon Daniel chap. 12. 1. In this verſe a deſcription of the battell and of the victory in the two verſes following. The Pſalmiſt had

1. ſet vnto this battell. Pſal. 68. 9. and Pau. Epheſians 4. and Col. 2. 15. 15 The deſcription of the victory, by denying of the thing in his verſe, and by affirming the contrary in the next verſe. As that Satan gaine nothing in heaven but was by the power of God thrown downe into the world, whereof he is the prince, Chriſt himſelfe and his elected members ſtanding till by the throne of God. *a They were caſt out, ſo hat they were neuer ſene any more in heaue.*

16 The ſong of victory or triumph containing firſt, a propoſition of the glory of God and of Chriſt ſhewed in that victory: ſecondly, it containeth a reaſon of the ſame propoſition taken from the effects, as that the enimie is overcome in battell in this verſe, and that the godly are made conquerours (and more then conquerours, Rom. 8. 37.) verſe 11. Thirdly, a conſolation wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a propheſie of great miſerie, and of deſtruction procured by the devill againſt mankind, leaſt himſelfe ſhould ſhortly be miſerable alone, verſe 11. *b He is ſaid in the Hebrew tongue, to love his life that eſteemeth nothing more precious then his life: and on the other ſide, he is ſaid not to love his life, who doubteth not to hazard it, where ſoever neede requireth.*

17 The third part: an hiſtory of the woman delivered, conſiſting of two members, the ſecond battell of Satan againſt the Chriſtian Church of the Jewiſh nation in foure verſes: and the battell intended againſt the ſeed thereof, that is againſt the Church of the Gentiles, which is called holy, by reaſon of the Goſpel of Chriſt in the two laſt verſes. 18 That is being ſtrengthened with divine power: and taught by oracle, ſhe fled ſwiftly from the aſſault of the devill, and from the common deſtruction of Ieruſalem, and went into a ſolitary Citie beyond Iorden called Pel'a, as Eufebius telleth in the firſt Chapter of the third booke of his Eccleſiaſtical hiſtorie, which place God had commanded her by Revelation. *c Into that place where ſhe had appointed her.* 19 That is, for three yeeres and a halfe ſo the ſame ſpeech is taken, Dan. 7. 25

This ſpace of time is reckoned in maner from that laſt and moſt grievous rebellion of the Jewes, vnto the deſtruction of the citie and Temple, for their deſtruction of falling away began in the yearre of Nero, before the begining whereof, many foreſignes and predictions were ſhewed from heaven, as I ſephus writeth, lib. 7. chap. 12. and Hegeſippus lib. 5. cap. 44. amongſt which this is very memorable, that in the feaſt of Pentecoſt, not only a great found and noiſe was heard in the Temple, but alſo a great voyce was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this deſection was begun of the Jewes, and thoſe wonders happened the Citie was taken by force, the Temple overthrowen, and the place forſaken of God: and this compaſſe of time Saint Iohn noted in this place. 20 That is, he enſlaved the Romanes and nations, that they perſecuting the Jewiſh people with cruell armes might by the ſame occaſion invade the Church of Chriſt, now departed from Ieruſalem and out of Iudea. For it is an vſuall thing in Scripture, that the raging tumults of the nations, ſhould be compared vnto waters. 21 That is, there was offered in their place, other Jewes, vnto the Romanes and nations raging againſt that people: and it came to paſſe thereby that the Church of God was ſaved whole from that violence, that moſt raging flood of perſecution which the Dragon vomited out being altogether ſpent in the deſtruction of thoſe other Jewes.

hundreth and threſcore dayes.

7 And there was a battell in heaven, 14 Michael and his Angels, fought againſt the dragon, and the dragon fought and his angels.

8 15 But they prevailed not, neither was their place found any more in heaven.

9 And the great dragon that olde ſerpent, called the devill and Satan, was caſt out, which deceiveth all the world: hee was even caſt into the earth, and his angels were caſt out with him.

10. Then I heard a loude voyce in heaven, ſaying, 16 Now is ſalvation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their teſtimonie, and they loved not their lives vnto the death.

12 Therefore reioyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the devill is come downe vnto you, which hath great wrath, knowing that he hath but a ſhort time.

13 And when 17 the dragon ſaw that he was caſt vnto the earth, hee perſecuted the woman which had brought forth the man child.

14 18 But to the woman were given two wings of a great Eagle, that ſhee might flie into the wildernes, into her place where ſhe is nourished for a 19 time, and times, and halfe a time, from the preſence of the ſerpent.

15 20 And the ſerpent caſt out of his mouth water after the woman, like a flood, that hee might cauſe her to bee caried away of the flood.

16 21 But the earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 22 Then the dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which keepe the commandments of God, and have the teſtimonie of Ieſus Chriſt.

18 23 And I ſtood on the ſea ſand.

Church of the Jewiſh remnant was come to nought, hee reſolved to fall vpon her ſeed, that is, the Church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid vpon the 13 verſe in which the purpoſe of Satan is ſhewed, verſe 17. and his attempt verſe 18. 23 That is, a moſt mighty tempeſt, that he ruſhed vpon the whole world (whoſe prince hee is) to raiſe the floods and provoke the nations, that they might with their furious bellowes roſe up and downe, drive here and there, and finally deſtroy the Church of Chriſt with the holy members of the ſame. But the providence of God reſisted his attempt, that he might favour the Church of the Gentiles, yet tender and as it were Greene. The reſt of the ſtory of the Dragon is excellently profecuted by the Apoſtle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeavouring to doe miſchiefe, was by God caſt into priſon.

CHAP. XIII.

1 The beaſt with many heads is deſcribed, 12 which draweth the moſt part of the world to idolatrie. 13 The other beaſt riſing out of the earth, 15 giveth power vnto him.

And I ſaw a beaſt riſe out of the ſea, having ſeven heads, and ſeven hornes, and vpon his hornes were ten crownes, and 4 vpon his head the name of blaſphemie.

2 And the beaſt which I ſaw was

1 The Apoſtle having declared the ſpringing vp of the Chriſtian Church and the ſtate of the Church from which ours

taketh her beginning, doeth now paſſe vnto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former Chapter. And this hiſtorie of the progreſſe of the Church and the beaſts thereof, is ſet downe in this Chapter, but diſtinctly in two parts, one is of the civill Roman Empire, vnto the tenth verſe. Another of the bodily Eccleſiaſtical or propheticall, thence vnto the ende of the chapter. In the former part are ſhewed theſe things: Firſt the ſtate of that Empire, in foure verſes: then the aſtes thereof in three verſes: after the effect, which is exceeding great glory, verſe 3. And laſt of all is commended the uſe: and the inſtruction of the godly againſt the evils that ſhall come from the ſame, verſe 9. 10. The hiſtorie of the ſtate containeth a moſt ample deſcription of the beaſt, firſt entire, verſe 1. 2. and then reſtored after hurt, verſe 3. 4. 3 On the ſand whereof flood the devill practiſing new tempeſts againſt the Church, in the verſe next before going: what time the Empire of Rome was endangered by domeſticall diſſentions, and was mightily ſolled, having eve and an one new heads, and new Emperours. See in the ſeventeenth chapter and the eight verſe 3 Having the ſame inſtruments of power, providence, and moſt expert government which the Dragon is ſaid to have had in the 12 chapter and in the verſe 3. 4. We read in the twelfth chapter & third verſe, that the Dragon had ſeven crowns ſet vpon ſeven heads: becauſe the beaſt avoucheth himſelfe to be proper Lord and Prince of the world: but this beaſt is ſaid to have ten crowns ſet vpon ſeverall, not heads, but hornes: becauſe the beaſt is beholden for all vnto the Dragon, verſe 2. and doth not otherwiſe aigne them by law of ſubjection given by him, namely that he employ his hornes againſt the Church of God. The ſpeech is taken from the ancient cuſtome and forme of dealing in ſuch caſe: by which they that were abſolute kings did weare the diademe vpon their heads: but their vaffels and ſuch as raigned by grace from them, wore the ſame vpon their hoods: for ſo they might commodiouſly lay downe their diademes when they came into the preſence of their Sovereignes: as alſo their Elders are ſaid, when they adored God which ſate vpon the throne, to have caſt downe their crownes before him, chap. 4. verſe 10. 4 Contrary to that which God of old commanded ſhould be written in the head peece of the hie Prielt, that is, *ſuſſit as Iehova*. Holineſſe vnto the Lord. The name of blaſphemie impoſed by the Dragon, is (as I thinke) that which S. Paul ſayeth in the 2. chapter of his 2. Epiſtle to the Theſſalonians, the 4. verſe. *He ſitteth as God and boaſteth himſelfe to be God.* For this name of blaſphemie both the Romane Emperour did then challenge vnto themſelves, as Suetonius and Dion do report of Caligula and Domitian: and after they challenged vnto themſelves ſoveraigntie in holie things: of which kind of ſayings the ſixt booke of the Decretals, the Clementines, and the Extravagants, are very full. For theſe men were not content with that which Anglicks wrote in his Poetria (the beginning whereof is, *Papa ſupor mundi*). The Pope is the wonder of the world. *Nec Deus es, nec homo, ſed neuter es inter utrumque.* Thou art not God, ne art thou man, but neither mixt of both: as he gloſſe witneſſeth vpon the ſixt booke: but they were bold to take vnto themſelves the very name of God, and to accept it given of other: according as almoſt an hundred and twenty yeere ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he ſhould enter at, having written vpon it this blaſphemous verſe,

Oraculo vocis mundi moderariſ habenas.

Et merito in terris crederiſſe deus.

By oracle of thine owne voice the world thou governſt all, And worthily a god on earth, men thinke, and doe thee call.

Theſe and ſix hundred the like who can impute vnto that modeſtie whereby good men of old would have themſelves called the ſervants of the ſervants of God, either this is a name of blaſphemie, or theſe are none at all.

6 Swift as the Leopard, easily clasping all things, as the Bear doth with his foot, and tearing and devouring all things with the mouth as doth the Lion. 7 That is, he lent the same vnto the beast to vse, when he perceived that himselfe could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomlesse pit, Chapter 20. yet did not he abandon the same utterly from himselfe, but that hee might vse it as long as he could. 8 This is the other place that pertaineth to the description of the beast of Rome: that besides that naturall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous: that one head was

6 like a leopard, and his feete like a beares, and his mouth like the mouth of a Lyon: 7 and the dragon gave him his power and his throne, and great

8 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gave power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 9 And there was given vnto him a mouth, that spake great things and blasphemies, and power was given vnto him, 10 to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name, 11 and his tabernacle, 12 and them that dwell in heaven.

7 And it was given vnto him to make warre with the Saints, and to overcome them, and power was given him over every kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, 13 whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 14 If any man haue an eare, let him heare:

10 If any leade into captivity, he shall goe into captivity: * if any kill with a sword, hee must be killed by a sword: heere is the patience and the faith of the Saints.

wounded as it were vnto death, and was healed againe, as from heaven, in the sight of all men. This head was Nero the Emperour, in whome the race of the Cæsars fell from the imperiall dignitie, and the government of the Common weale translated vnto others: in whose bandes the Empire was secured & recovered vnto health, as he seemed vnto all so much the more deeply rooted and grounded fast, then ever before. And hence followed those effects, which are next spoken of: First on admiration of certaine power, as it were sacred and diuine, sustaining the Empire and governing it: Secondly the obedience and submission of the whole earth in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of Devils, confirmed by the Roman Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was given vnto him, verse the fourth. Now there were two causes which brought, in the mindes of men this religion: the shew of excellencie, which bringeth with it reverence: and the shew of power invincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? 9 The second member containing an historie of the actes of the beast, as I said verse 1. The historie of them is concluded in two points, the beginning and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God, and his inhumanite and iniustice against all men, especially against the godly and those that were of the household of faith, verse the first. The manner of the actes or actions done, is of two series, both impious in minde, and blasphemous in speech against God, his Church and the godly verse sixt: and also most cruell and inurious in deedes, even such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seventh. 10 Namely his sections and manner of dealing. As concerning those two and fourtie moneths, I have spoken of them before in the twelfth Chapter and second verse. 11 That is, the holy Church, the true kowe of the living God. 12 That is, the godly in severall who hid themselves from his crueltie. For this bloodie beast surcharged those holy soules most falsely with innumerable accusations for the Name of Christ, as wee read in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which example the later times followed most diligently in destroying the flocke of Christ, and wee in our owne memorie have found by experience, to our incredible griefe. Concerning heaven, See the eleventh Chapter, and the twelfth verse. 13 That is, such as are not from everlasting elect in Christ Iesus. For this is that Lambe slaine, of which Chapter the fift. verse the sixt. These wordes I doe with Arias distinguish in this manner: *Whose names are not written even from the laying of the foundation of the world, in the booke of life of the Lambe slaine.* And this destruction is confirmed by a like place hereafter, chap. 17:8. 14 The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentive audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comfort for those which in patience and faith shall waite for that glorious coming of our Lord and Saviour Christ, verse the tenth. * Gene. 9, 9. mat. 26, 52.

11 15 And I behelde, another beast comming out of the earth, 16 which had two hornes like the Lambe, but hee spake like the dragon.

12 17 And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, 18 to worship the first beast, whose deadly wound was healed.

13 19 And hee did great wonders, so that hee made fire to come downe from heaven on the earth, in the sight of men.

14 And deceived them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the 20 image of the 21 beast, which had the wound of a sword, and did live.

15 22 And it was permitted to him to give a spirit vnto the image of the beast, so that the

beast is first describ'd in this verse, then his actes, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed a sonne of the earth (as they say) obscurely borne, and by little and little creeping vp out of his abiect estate. 16 That is, in shew hee sembled the Lambe (for what is more mild or more humble then to be the seruant of the seruants of God) but in deede hee played the part of the Dragon and of the Wolfe, Math. 7, 15. For euen Satan changeth himselfe into an Angel of light, 2. Corint. 11, 14. and what should his honest disciples and seruants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocrisie, the witnesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the 3. verses following: the third in the sixteenth and seventeenth verses. His hypocrisie is most full of leasing, where by he abuseth both the former beast and the whole world: in that albeit he hath by his cunning, as it were by time, made of the former beast a most miserable *σκέλετον*, or anatomic, vsurped all his authoritie vnto himselfe and most impudently exerciseth the same in the sight and viewe of him: yet hee carrieth himselfe so, as if hee honoured him with most high honour, and did in very trueth cause him to bee honoured of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are given diuine honoure, and diuine authoritie: so farre as he is beleued to bee aboue the Scriptures, which the glosse vpon the Decretals declareth by this diuillish verse.

Articulos soluit synodumque facit generalem.

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councils.

Which is spoken of the Papal power. So the beast is by birth, foundation, seate, and finally substance, one: onely the Pope hath altered the forme and maner thereof being himselfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath been taken vnto himselfe, and thereunto hath added this cunning deuise. Now these words, *whose deadly wound was cured*, are put here for distinctions sake, as also sometimes afterwards: that euen at that time the godly readers of this prophecie might by this signe bee brought to see the things as present: as if it were sayd, that they might adoze this very Emperour that now is, whose head wee haue seene in our owne memorie to haue bene cut off, and to be cured againe. 19 The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strength of this impiety: of which signes some were giuen from aboue, as it is said, that fire was sent downe from heauen by false forcerie, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceiue soules, which part S. Iohn setteth forth, beginning (as they say) at that which is last, in this maner: First the effect is declared in these words, *He deceiveth the inhabitants of the earth.* Secondly the common manner of working in two sorts, one of miracles, *For the signes that were giuen him to doe in the presence of the beasts*: the other of the words added to the signes, and teaching the idolatrie confirmed by those signes, *Saying vnto the inhabitants of the earth, that they should make an image vnto the beasts, which &c.* Thirdly, a speciall manner is declared: *That it is giuen vnto him to put life into the image of the beast*: and that such a kind of quickening, that the same both speaketh by answere vnto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the Devil, have bin effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the will in images: as of old in the serpent, Gen. 3, 1. By which examples is confirmed, not the authoritie of the beast, but the trueth of God, and of the prophecies. 20 That is, images by enallage or change of the number: for the worship of them ever since the second Council of Nice, hath bene ordained in the Church by publike credite, and authoritie contrary vnto the Law of God. 21 In the Greeke the word is of the Dative case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this Pseudopropheticall beast doth mightily profite the beast of Rome, of whom long agoe hee received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and haue their forme or maner from the will of the beast, and haue their end and use fixed in the profit and commoditie of the beast. 22 And of this miracle of the images of the beast (that is, which the beast hath ordained to establish to idolatrie) which miraculously speake and give iudgement, or rather rauenously, by the fraud of the false prophets, the Papists books are full fraughted.

a. To give life as Iannes and Iambres imitated the wonders that Moses wrought.

image

23. The third place is a most wicked and most insolent tyranny as was sayd before, usurped over the persons of men in this verbe: and over their goods and actions, in the next verbe. For he is said, both to bring upon all persons a tyrannous

servitude, that as bondslaves they might serve the beast: and also to exercise over all their goods and actions, a pedlerlike abuse of indulgences and dispensations, as they terme them) amongst their friends, and against other to use most violent interdictions, and to shoot out curlings, even in naturall and civill, private and publike contracts, where in all good faith ought to have place.

24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make servile unto themselves, the persons and doings of men signing them in their forehead and hands: and as for the signe left by Christ (Of which Chapter 7. 3.) and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath ioyned unto himselfe by Baptisme, this beast maketh challenge unto them by her greasie Chrisme, which hee doubteth not to preferre before Baptisme, both in authoritie and in efficacy.

25 That is, have any traffique or intercourse with men, but they onely which have this anointing and consecration of Cleanly tounsure, as they call it. Read Gratian de Consecratione, distinct. 5. c. omnes. cap. spiritus, &c. of these matters.

26 Here the false Prophets doe require three things, which are set downe in the order of their greainesse, a character, a name and the number of the name. The meaning is, that man that hath not first their anointing and cleerly tounsure or shaving: secondly holy orders, by reserving whereof is communicated the name of the beast: or finally hath not attained that high degree of Pontificall knowledge, and of the Law, (as they call it: Canonically, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verbe.

27 That is in this number of the beast consisteth that Polish wisdom, which unto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what it hath above his marke or accognisance and his name. These things sayth S. Iohn, the marke and name of the beast, doe easily happen unto any man: but to have the number of the beast, is wisdom: that is, onely the wise and such as have understanding, can come by that number for they must be most illuminate doctours that attaineth thereunto, as the wordes following doe declare.

28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdom, S. Iohn declareth thus, Doest thou demand how great it is? it is so great, that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he is such a man indeed that doeth attaine unto it. Askest thou of what denomination it is? verily it standeth of sixe throughout, and perfectly consisteth of all the parts thereof in their severall denominations (as they terme them) it standeth of sixe by unities, tennes, hundreds, &c. so as there is no one part in the learning, and order Pontifical, which is not either referred unto the head, and as it were the top thereof, or contained in the same: so fitly doe all things in this hierarchy agree one with another, and with their head. Therefore that cruell beast Boniface the eight doeth commend by the number of sixe those Decretals which hee perfected, in the proeme of the sixt booke.

Which booke (sayeth hee) being to be added unto five other bookes of the same volume of Decretals, wee thought good to name Sexum the sixth: that the same volume by addition thereof containing a senarie, or the number of sixe bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behaviour. Here therefore is the number of the beast, who powreth from himselfe all his parts, and bringeth them all backe againe unto himselfe by his discipline in most wise and cunning manner. If any man desire more of this, let him reade the glosse upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my dutie, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto mee neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giveth out, imprinteth, as a publike marke of such as be his, and esteemeth that marke above all others as the marke of those whom he loveth best. Now those other expositions seeme rather to be farre remooved from his proprietie and condition of that number: whether you respect the name Latinus, or Titan, or another. For these the beast doeth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: hee approueth not these, but reproveth them: and hateth them that thinke so of this number, with an hatred, greater then that of Patinus.

CHAP. XIII.

1 The Lambe standeth on mount Sion: 4 with his chaste worshippers, 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth the beast be avoyded. 13 A voyce from heaven pronounceth them happy who die in the Lord. 16 The Lords sickle thrust into the harvest. 18 and into the vintage.

Then I looked, and loe, a Lambe stood on mount Sion, and with him an hundred and fourty and foure thousand, having his Fathers Name written in their foreheads.

2 And I heard a voyce from heaven as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundred, fourty and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whither soever he goeth: these are bought from men, being the first fruits unto God, and unto the Lamb.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw another Angel fly in the midst of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kinred, and tongue, and people,

7 * Saying with a loud voyce, Feare God, and give glory to him: for the houre of his iudgement is come: and worship him that made * heaven and earth, and the sea and the fountaines of waters.

8 And there followed another Angel, saying, * Babylon that great citie is fallen, it is fallen: for she made all nations to drinke of the wine of the wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, If any man worship the

for the rest are expounded in the former visions especially upon the fifth chapter. 2 As ready girt to doe his office (as act. 5. 56.) in the midst of the Church which a fore time mount Sion did prefigure. 3 As before 7. 2. This retinue of the Lambe is described first by a vine marke, (as before 7. 2.) in this verbe. Then by divine occupation, in that all and every one in his retinue most vehemently and sweetly (verse 2) doe glorifie the Lambe with a speciall song before God and his elect Angels: which song flesh and blood cannot heare, nor understand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication, that is, from impietie and unrighteousnes, that they followed the Lambe as a guide unto all goodnes, and cleaved unto him that they are holy unto him, as of grace redeemed by him: that in truth and in simplicity of Christ, they have exercised all these things, sanctimony of life, the direction of the Lambe, a thankfull remembrance of the redemption by him: finally (to conclude in a word) that they are blameles before the Lord, verse 4. 5.

4 The other part (as I said on the first verbe) is of the acts of the Lambe, the manner whereof is delivered in two sorts, of his speech, and of his facts. His speeches are set forth unto the 13. verbe of this chapter, and his facts unto the 16. chapter. In the speech of the Lambe, which is the word of the Gospel, are taught in this place, these things: The service of the godly consisteth inwardly of reverence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The overthrowing of wicked Babylon, verse 8. and the fall of every oce of the ungodly, which worship the beast, verse 9. 10. 11. Finally, the state of the holy servants of God, both present verse 11. and to come most blessed, according to the promise of God, verse 15. 5 This Angel is a type or figure of the good and faithfull servants of God, whom God especially from that time of Boniface the eight, hath raised up the publishing of the Gospel of Christ both by preaching and by writing. So God first, sent unto the time of the same Boniface, used Peter Cassidours an Italian after, Arnold de villa nova, a French man, then Ockan Dame, Petrarch after that Iohannes de rupe casta, a Franciscane: after againe, Iohn Wicklife an Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God. * Psal. 14. 5. 6. * Acts 14. 15. * Isa. 21. 9. iere. 51. 8. chap. 18. 2. a Offer fornication, whereby God was provoked to wrath. 7 That is, shall not worship God alone, but shall transerre his divine honour unto this beast, whether he doth it with his heart or counterfeit in shew. For he, saith Christ) that denieth me before men, him will I denie before my Father, and his Angels Math. 10. 32. And this is that voyce of the holy ministry, which at this time is very much used of the holy and faithfull servants of God. For having now sufficiently found out the publique obstinacy of Babylon, they labour not any longer to thunder out against the same: but to save some particular members by terror (as S. Iude speaketh) and to plucke them out of the publique flame, or els by a vehement commiseration of their estate to lead them away, they set before them eternall death, into which they rush unawares, unless in good time they returne unto God, but the godly which are of their owne flocke, they exhort unto patiences, obedience and faith in the Lord Iesus, and charge them to give light by their good example, of good life unto others.

beast

C H A P. XV.

1 The seven Angels having the seven last plagues. 3 They that conquered the beast praise God. 6 To the seven Angels, 7 seven vials full of Gods wrath are delivered.

And I sawe another signe in heaven, great and marvellous, seven ² Angels having the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw ⁴ as it were a glassie sea, mingied with fire, and ⁵ them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, ⁶ stand at the glassie sea, having harpes of God,

3 And they sung ⁷ the song of Moses the servant of God, and the song of the Lambe, saying, Great and marvellous are thy works, Lord God Almighty: iust and true are thy ^{*b} wayes, King of Saints.

4 ^{*} Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heaven.

6 And the seven Angels came out of the Temple, which had the ¹⁰ seven plagues, cloathed in ¹¹ pure and bright linen, and having their breasts ¹² girded with golden girdles.

7 And one of the ¹³ foure beasts gave vnto the seven Angels seven golden vials full of the wrath of God which lieth for evermore.

8 And the temple was full of the smoke of the glory of God and of his power, and ¹⁴ no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

4. verse: another the vocation, instruction, and confirmation of these instruments which God hath ordained for the execution of his iudgements in 4. other verses.

4 This part of the vision alludeth vnto the sea or large vessel of brasse in which the Priester washed themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of choise mixt with fire: that is, as containing the treasure of the iudgements of God, which he bringeth forth and dispenseth according to his owne pleasure: for out of the former, the Priests were cleansed of old: and out of this the vngodly are destroyed now chap. 4. 6. 5 That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13. 17. and 14. 9. 10. 6 Glorified God, from the particular obseruation of the weapons and instruments of Gods wrath, floating in this sea of glasse. 7 That song of triumph which is Exo. 15. 2. a ¹⁰ is ^M ses called, for honours sake, as it is set forth. Deut. 34. 10. 8 This song hath two parts, one a confession, but particular in this verse, and generall in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, and most present vnto the godly in that God is both holy, and all one God, another kind is future and to come in that the elect taken out of the Gentiles (that is out of the wicked ones and vnbeleuing: as Chap. 11. 2) were to be brought vnto the same state of happiness by the magnificence of the iudgement of God in the next verse. ^{*} ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

9 The second part of the narration (as was not verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heaven, as Chap. 11. 19. namely that all those things are divine and of God, that proceede from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God and weapons fit for the manner of the same iudgement, verse 7. Finally, they are confirmed by testimony of the visible glory of God, in the last verse. A like testimony wherevnto was exhibited of old in the law, Exod. 40. 34. 10 That is, commandments to inflict those seven plagues. Here is the figure called *Metonymia*. 11 Which was in old time a figure of the kingly or princely dignitie. 12 That is, girding was a signe of diligence, and the girdle of gold was a signe of sincerity, and busines in taking in charge the commandments of God. 13 Of these before, Chap. 4. 7. 14 None of those seven Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

C H A P. XVI.

2 And 17 the Angels poured out the seven vials of Gods wrath given vnto them, and so aiers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

1 And

beast and his image, and receiue his marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 8 Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 9 And I looked, and behold, 10 a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, 11 having on his head a golden crowne, and in his hand a 12 sharpe sickle.

15 13 And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 14 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, 21 and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and fixe hundreth furlongs.

22 And I sawe another signe, and rebellious beast and his worshippers in the 15 and 16. chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage. Since the time that the light of the Gospell began to shine out, and since prophecie or preaching by the grace of God was raised vp againe, how horrible warres haue bene kindled in the world? how much humane flesh hath bene thrown to the earth by his diuine reaping? how much blood (alas for woe) hath ouerflown for these hundred yeeres almost? all hystories doe cry out, and this our age, (if euer before) is now in horreur, by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, that is, of the harvest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke cinkele of heauen. b That is for the Lord. c By workes, is meant the reward which followeth good workes. 11 As one that shall reigne from God, and occupie place of Christ in this miserable execution. 12 That is a most fit and commodious instrument of Execution, destroyed all by hewing and thrusting through, for who may stand against God? * Joel 3. 13. * Matth. 13. 39. 13 Christ giueth a commandement in this verse. And the Angel executeth it in the next verse. 14 The other type (as I haue verse 14) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grievous iudgement, both because it succeedeth the other and because it is understood to be executed with great diligence. 15 That is, it overflown very deepe, and very farre and wide: the speech is hyperbolically or excessive, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

8 The patience

1 In the former Chapter was set downe the preparation vnto the work of God: here is delivered the execution thereof. And in this discourse of the execution, is a general commandement, in this verse, then a particular recitall in order of the execution done by every of the seven Angels, in the rest of the chapter.

This speciall execution against Antichrist and his crew, doeth in manner agree vnto that which was generally done vpon the whole world, chap. 8. and 9 & belongeth (if my conceit faile me not) vnto the same time. Yet herein they doe differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickednesse of the world the other generally against the whole world being wicked. And therefore these iudgements are figured more grievous then those.

2 The history of the first Angel, whose plague vpon the earth is described almost in the same words with that sixth plague

of the Egyptians. Exod. 9. 9. But it doeth signifie a spirituall vicer, and that torture or butcherie of conscience feared with an hote yron, which accuseth the vngodly within and both by truth of the word (the light whereof God hath now so long shewed forth) & by briernes stirreth vp and forceth out the sword of Gods wrath.

3 See chap. 13. 16. 4 The history of the second Angel who troubleth and molesterh the seas, that he may stirre vp the conscience of men sleeping in their wickednes. See Chap. 8. 8. *It was turned into rotten & filthy blood, such as is in dead bodies.*

5 The history of the third Angel striking the rivers, in this verse, who proclaiming the iustice of God, commendeth the same by almost grave comparison of the sinners of men with the punishment of God: which is common to this place, & that which went before. Wherefore also this praising is attributed to the Angel of the waters, a name common to the second and third Angel according as both of them are said to be sent against the waters, all be it, the one of the sea the other of the rivers, in two verses. 6 A confirmation of the praise before going, one of the sanctuary of God, whether immediately by Christ, or by some of his Angels, for Christ also is called another Angel, Chap. 7. 2. 3. 8. & 12. 1. 7 The historie of the fourth Angel, who throweth the plague vpon the heaven and vpon the Sun, of which Luk. 21. 26. the effects whereof are noted two. The one peculiar, that it shall scorch men with heat in this verse. The other proceeding accidentally from the former, that their furie shall so much the more be enraged against God in the next verse, when yet (O wonderfull mercy & patience of God) al other creatures are first stricken often & grievously by the hand of God before mankind by whom he is provoked: as the things before going do declare. 8 The story of the first Angel, who striketh the kingdom of the beast with two plagues abroad with darkenes, within with byles and dolours most grievous, throughout his whole kingdome, that thereby he might wound the conscience of the wicked, and punish that most perverse obstinacie of the idolaters, whereof arise perturbation, and thence a furious indignation and desperate madness, raging against God and hurtfull vnto it selfe. 9 The story of the sixth Angel, divided into his act, and the event thereof The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell & overflow (as Euphrates) were dried vp by the counsell of God in this verse. The event is, that the more madnes wherewith the wicked are enraged that they may scorne the iudgements of God, and abuse them furiously to serve their owne urre, & to the executing of their owne wicked outrage.

10 The bound of the spirit uall Babylon, and to the fortresses of the same Chap. 9. 14. 11 So the Church of the vngodly and kingdom of the beast is said to be left naked, all the defences whereof, in which they put their trust, being taken away from it. 12 That is, that even they which dwell furthest off, may with more commodity make haste vnto that sacrifice which the Lord hath appointed.

And I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

2 And the first went and powred out his viall vpon the earth: and there fell a noy some & a grievous sore vpon y men which had the mark of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his viall vpon the sea, and it became as the blood of a dead man: and every living thing died in the sea.

4 And the third Angel powred out his viall vpon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, Thou art iust, which art, and Which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Even so, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the sunne, and it was given to him to torment men with heate of fire,

9 And men boyled in great heat, and blasphemed the Name of God, which hath power over these plagues, and they repented not to give him glory.

10 And the fifth Angel powred out his viall vpon y throne of the beast, and the kingdom waxed darke, and they gnawed their tongues for sorow.

11 And blasphemed the God of heaven for their paines, and for their sores, and repented not of their workes.

12 And the sixth Angel powred out his viall vpon the great river Euphrates, and the water thereof dried vp, 12 that the way of the Kings of the East might be prepared.

13 And I saw three vnclane spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of devils, working miracles, goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God almightie.

15 (* Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse.)

16 And they gathered them together into a place called in Hebrew, Armagedon.

17 And the seventh Angel powred out his viall into the aire: and there came a loud voyce out of the Temple of heaven from the throne, saying, It is done.

18 And there was voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, even so mightie an earthquake.

19 And the great citie was divided into three parts: and the cities of the nations fell: and that great Babylon came in remembrance before God, * to give vnto her the cuppe of the wine of the fiercenesse of his wrath.

20 And every yle fled away, and the mountaines were not found.

21 And there fell a great haile, like talents out of heaven vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

God warneth his holy servants who rest in the expectation of Christ, alwayes to adreffe their minds vnto his coming, and to looke vnto themselves, that they be not shamefully made naked and circumvented of these vnclane spirits, and so they be miserable vnprepared at the coming of their Lord, Mat. 24. 26. & 25. 13. *Chap. 3. 3. Mat. 24. 44. Luk. 12. 39.* 19 Namely the Angel, who holily according to the commandement of God was to do sacrifice: notwithstanding that those impure spirits do the same wickedly as servants not vnto God, but vnto that beast that hath seven heads. 20 That is (to say nothing of other expositions) the mountaines it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a city and territory in the tribe of Manasses, bordering vpon Issacar & Aser, and was made famous by that lamentable overthrow of King Iosias, whereof 2. Reg. 22. 30. and 2 Chron. 35. 22. and Zach. 12. 11. In this mountaine countrey God saith by figure and type, that the kings of the peoples which serve the beast shall meet together: because the Gentiles did alwayes cast that lamentable overthrow in the teeth of the Church of the Iewes vnto their great reproach: and therefore were perswaded that that place should be most fortunate vnto them (as they speake) and vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the vngodly, shall by himselfe be taken away, in the selfe same places where the nations perswaded themselves, they should mightily exult & triumph against God and his Church. 21 The story of the seventh Angel vnto the end of the Chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse: and then is declared the execution hereof in the verses following. 22 From whence he might moove the heaven above and the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called *Antymin.* 24 That is, Babylon is vndone, as is shewed ver. 16. & in the Chapters following. For the first onser (as I might say) of this denunciation, is described in this Chapter: and the last containing a perfect victory is described in those that follow. 25 Now is declared the execution (as is said in ver. 27) and the things that shall last come to passe in heaven and in earth, before the overthrow of the beast of Babylon: both generally, ver. 18. and particularly in the cursed citie, and such as have any familiaritie therewith, in the 3 last verses. 26 That sea or standing place of Antichrist. 27 Of all such as cleave vnto Antichrist, and fight against Christ. 28 That harlot, of whom in the Chapter next following. Now this phrase, to come into remembrance is after the common vse of the Hebrew speech, but borrowed from men, attributed vnto God. * *Ier. 25. 15.* 29 That is, were seene no more, or were no more extant. A borrowed Hebrewisme. *h appeared not, which the Hebrews utter after this sort, were not, Rebe. 5. 24.* 30 The manner of the particular execution, most evidently testifying the wrath of God by the originall & greynesse thereof: the event whereof is the same with that which is Chap. 9. 12. and that which hath bene mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, ver. 9. and 11. *As it were about the weight of a talent was three score pound, that is six hundred groates, whereby is signified a marvellous and strange kind of weight.*

CHAP. XVII.

2 That great whore is described, 2 with whom the Kings of the earth committed fornication. 6 She is drunken with the blood of Saints. 7 The mysterie of the woman, and the beast that caried her, expounded. 11 Their destruction, 14 The Lambs victory.

Then

¹ The state of the Church militant being declared, now followeth the state of the Church overcoming and getting victorie, as I shewed before in the beginning of the 10. chapter.

The state is set forth in 4. chapters. As in the place before going I noted, that in that historie the order of times was not alwayes exactly observed, so the same is to be understood in this history, that it is distinguished according to the persons of which it treateth, and that in the severall stories of the persons is severally observed in the time whereof. For first is delivered the story of Babylon destroyed, in this & the next chap. (for this Babylon out of all doubt shall perish before the

2 beasts & the Dragon.) Secondly is delivered the destruction of both the two beasts. c. 19. And lastly of the Dragon, c. 20. in the story of the spirituall Babylon are distinctly set forth the state thereof in this chap. and the overthrow done from God, chap. 18. In this verse and that which followeth is a transition or passage unto the first argument, consisting of a particular calling of the Prophet (as often heretofore) and a generall proposition. 2 That is, the damnable harlot, by a figure called *hypallage*. For S. Iohn as yet had not seene her. Although another interpretation may be borne, yet I like this better. *a* The sentence that is pronounced against this harlot. 3 Henceforth is propounded the type of Babylon, and the state thereof in 4 verses. After a declaration of the type, in the rest of this chap. in the type are described two things, the beast (of whom chap. 13.) in the 3. verse, and the woman that sitteth upon the beast, verse 4, 5, 6. The beast in proceffe of time hath gotten somewhat more then was expressed in the former vision. First in that it is not read before that he was apparellled in scarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blasphemy: the other carried the name of blasphemy only in his head. So God did teach that this beast is much increased in impiety and iniustice, and doeth in this last age, triumph in both these more insolently and proudly then ever before. *b* A scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Remish clergie were so much delighted with this colour. 4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession and deeds. 5 In attire most glorious, triumphant, most rich, and most gorgeous. 6 In profession, the nourisher of all, in this verse, and reaching her mysteries unto all, vers. 5. setting forth all things most magnificiently: but indeed most pernicious besetting miserable men with her cup, and bringing upon them a deadly giddines. 7 Deceiving with the title of religion, and publike inscription of mystery: which the beast in times past did not beare.

8 An exposition: in which S. Iohn declarerh what manner of woman this is. 9 In manner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is coloured with the blood of the Saints, as on the contrary part, Christ is set forth imbrued with the blood of his enemies, Esa. 53. 1. 10 A passage unto the second part of this chapter, by occasion given of S. Iohn, as the words of the Angel do shew, in the next verse.

11 The second part or place, as I said vers. 1. The enarration of the vision, promised in this verse, and delivered in the verse following. Now there is delivered first an enarration of the beast, and his story, unto the 14. verse. After, of the harlot, unto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinction of this beast from all that ever hath bene at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might even at that time be knowne of the godly, and this delineation is according to his heads, vers. 9, 10, 11. The third is an historicall foretelling of things to come, and to be done by him: and these are ascribed unto his hornes, vers. 12, 13, 14. This beast is that Empire of Rome, of which I spake chap. 13. 1. according to the mutations and changes whereof which then had already happened: the holy Ghost hath distinguished and set out the same. The Apostle distinguished this beast from all others in these words, *The beast which thou sawest, was and is not.* For so I expound the words of the Apostle for evidency sake, as I will further declare in the notes following.

13 The meaning is, that beast which thou sawest before (chap. 13. 1.) and which yet thou hast now seene, was. (I say was) even from Julius Caesar in respect of beginning, rising up, nation, glory, dominion, manner and stock, from the house of Julius, and yet is not now the same. If thou looke unto the house and stocke: for the dominion of this family was translated unto another, after the death of Nero, from the other unto a third, from a third unto a fourth, and so forth, was varied and altered by innumerable changes. Finally the Empire is one, as it were one beast: but exceedingly varied by kinreds, families and persons. It was therefore (saith S. Iohn) in the kinred or house of Julius: and now it is not in that kinred, but translated unto another.

is not, and ¹⁴ shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) ¹⁵ when they behold the beast that was, and is not, and yet is.

9 ¹⁶ Here is the minde that hath wisdom, The ¹⁷ seven heads ¹⁸ are seven mountaines, whereon the woman sitteth: ¹⁹ they are also seven Kings.

10 ²⁰ Five are fallen, ²¹ and one is, ²² and another is not yet come: and when he cometh, he must continue a short space.

11 ²³ And the beast that was, and is not, is even ²⁴ the eight, and is ²⁵ one of the seven, ²⁶ and shall goe into destruction.

12 ²⁷ And the ten hornes which thou sawest,

remaining still, but tossed with so many and often alterations, as no man can but marvelle that this beast was able to stand and hold out, in so many mutations. Verily no Empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long. 13 That is as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes when they shall consider, the selfe same beast, which is the Romane Empire, to have bin, not to be, and to be and still molested with perpetuall mutation, and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also, by which the Empire, that before was civill became Ecclesiasticall, is not obscurely signified in these words: of which two, the first exercised cruelty upon the bodies of the Saints: the other also upon their soules: the first by humane order and policie, the other vnder the colour of the law of God, and of Religion, raged & imbrued it selfe with the blood of the godly. 16 An exhortation preparing unto audience, by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather read in this place, *Let there be here a minde,* &c. So the Angel passeth fully unto the second place of this description. *c* Very children know what that seven hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth. And compasseth seven towres in one wall: that citie it is, which when Iohn wrote these things had rule over the kings of the earth: It was and is not, and yet it remaineth this day, but it is declining to destruction. 17 This is the painting out of the beast by things present (as I said before) whereby S. Iohn endeavoured to describe the same, that he might both be knowne of the godly in that age, and be further observed and marked of posteritie afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent from the nature of it selfe, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that flecteth, is from the seven kings, vers. 10, 11. And here it is worthy to be observed, that one type hath sometimes two or more applications, as seemeth good unto the holy Ghost to expresse either one thing by divers types, or divers things by one type. So I noted before, of the seven spirits c. 1. 4. Now this woman that sitteth upon seven hills, is the citie of Rome, called in times past of the Grecians *ἐπτὰ λόζ*, i. of seven tops or creasts, and of

Vatro *septiceps*, i. of her seven heads (as here) of seven heads, and of others *septcollis*, i. standing upon seven hills. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before chap. 1. 1. Namely from the yeere 35. after the passion of Christ, what time the Temple and Church of the Iewes was overthrowen. In which yeere it came to passe by the providence of God that that saying, *The beast was and is not*, was fulfilled before that the destruction the Iewes immediately following came to passe. That was the yeere from the building of the city of Rome 809. from which yeere S. Iohn both numbred the Emperours which thitherto had bene, when he wrote these things, and foretellet of other next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect the truth of all other predictions in the Church, might be the more confirmed. Which signe God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth chap. 28. 8. 19 Whose name are these: the first *Servius Sulpicius Galba*, who was the seventh Emperor of the people of Rome, the second *Marcus Salvius Otho*, the third *Aulus Vitellius*, the fourth, *Titus Flavius Vespasianus*, the fifth, *Titus Vespasianus* his sonne of his owne name. 20 *Flavius Domitianus* sonne of the first *Vespasian*. For in the latter end of his dayes S. Iohn wrote these things: at witnesseth Irenaeus Lib. 5. *adversus hereses*. 21 Nerua, The Empire being now translated from the family of *Flavius*. This man reigned quely one yeere, foure moneths, and nine dayes, as the history writers do tell. 22 This is spoken by the figure *gnecdoche*, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were, so many beast there seemed to be in one. See the like speerch in the 3. verse of the 13. chap. 23 Nerua Traianus, who himself in divers respects is called here the seventh and eight. 24 Though in number and order of succession bee the eighth, yet he is reckoned together with one of these heads, because Nerua and he were one head. For this man obtained authoritie together with Nerua, and was Consul with him, when Nerua left his life. 25 Namely to molest with persecutions the Churches of Christ, as the histories do accord, and I have briefly noted chap. 2. 10. 26 The third place of this description as I said vers. 8. is a prophetically prediction of things to come which the beast should doe, as in the words following S. Iohn doeth not obscurely signifie, saying, *which have not yet received the kingdom, &c.* For there is an Antithesis or opposition, betweene these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

27 That is, arising with their kingdome out of the Romane beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.
28 Namely, with the second beast whom we called before a false prophet, which beast, ascending out of the earth got into himselfe all the authoritie and power of the first beast, and exerciseth the same before his face, as was sayd Chapter 4. 11.
12 For when the politicall Empire of the West began to bowe downwards, there both arose those ten Kings, and the

are 27 ten kings, which yet have not received a kingdome, but shall receive power, as Kings 28 at one houre with the beast.

13 29 These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the 30 Lambe, and the Lambe shall ouercome them: * for he is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 31 And he sayd vnto me, The waters which thou sawest, where the whore sitteth, 32 are people, and multitudes, and nations, and tongues.

16 And the ten 33 hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 34 For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou sawest, is that 35 great citie which reigned ouer the kings of the earth.

second beast tooke the opportunity offered to vsurpe vnto himselfe all the power of the former beast. These Kings long ago, many haue numbred and described to be ten and a great part of the euents plainly testifieth the same in this our age. 29 That is, by consent and agreement, that they may conspire with the beast, and depend vpon his becke. Their storie is diuided into three parts, counsels, actes, and euents. The counsellors some of them consist in communicating of iudgements and affections: and some in communicating of power which they are said to haue giuen vnto this beast in this verse. 30 With Christ and his Church, as the reason following dooth declare, and here are mentioned the factes and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ. Chap. 19. 16. 1. tim. 6. 15.
31 This is the other member of the enaxation, as I said verse 7. belonging vnto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3. things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to be ioyned with the next Chap. 32 That is, as vnconstant and variable as are the waters. Vpon this foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine.
33 The ten Kings as verse 12. The accomplishment of this fact and euent, is dayly increased in this our age by the singular providence and most mighty government of God. Wherefore the factes are propounded in this verse, and the cause of them in the verses following. 34 A rea on rendred from the chiefe efficient cause, which is the providence of God, by which alone S Iohn by inuersion of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell they should giue their kingdome vnto the beast &c. verse 13. 14. For as these being blinded haue before depended vpon the becke of the beast that listerth vpon the harlot, so it is said that afterward it shall come to passe, that they shall turne backe, and shall fall away from her, when their hearts shall bee turned into better state by the grace and mercy of God. 35 That is, Rome that greates Citie, or onely Citie (as Iustinian calleth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

2 The horrible destruction of Babylon set out, 2. x. 16. 18. The merchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and wayle: 20 but all the el ft reioice for that iust vengeance of God.

1 The second place (as I sayd before 17. 1.) of the history of Babylon, is of the wo- full fall and ruine of that whore of Babylon. This historical prediction concerning her, is three fold. The first a plaine and simple fore- telling of her ruine in three verses, the second a figuratiue prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice: but thoroughly furnished with greatnesse of power, and with light of glory, as the ensigne of power. 3 The prediction or foreshewing of her ruine contain- ing both the fall of Babylon in this verse, and the cause thereof vttered by way of allegory concerning her spirituall and carnall wickednesse: that is, her most great impietie and vniustice in the next verse: her fall is first simply declared of the Angel: and then the greatnesse thereof is shewed hereby by the euents, when hee sayth it shall bee the seate and habitation of deuils, of wilde beastes and of cursed soules, as of old Egipt. 13. 21. and often elsewhere.

1 And after these things, I saw another 2 Angel come down from heauen, hauing great power, so that the earth was lightened with his glory, 2 And hee cryed out mightily with a loude voyce, 3 saying, * It is fallen, it as fallen, Babylon

4 The prediction of the fall of Babylon in this verse, and the cause thereof vttered by way of allegory concerning her spirituall and carnall wickednesse: that is, her most great impietie and vniustice in the next verse: her fall is first simply declared of the Angel: and then the greatnesse thereof is shewed hereby by the euents, when hee sayth it shall bee the seate and habitation of deuils, of wilde beastes and of cursed soules, as of old Egipt. 13. 21. and often elsewhere.

that great city, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vnclane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath for her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard an other voice from heauen say, 5 Go out of her, my people, that ye be not partakers of her sinnes, & that ye receiue not of her plagues:

5 For her sinnes are 2 come vp into heauen, and God hath remembred her iniquities.

6 7 Reward her, even as shee hath rewarded you, and giue her double according to her works: and in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, and liued in pleasure, so much giue ye to her torment & sorow: for she saith b in her heart, I sit being a queen, and am c no widow, and shall d see no mourning.

8 Therefore shall her plagues come at e one day, death, and sorow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord,

9 And the 3 kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning.

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 9 And the merchants of the earth shall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of gold, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all manner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinamon, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charets, and seruant, and soules of men.

14 (10 And the f apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling.

7 The pronocation of the godly, and the commandment of executing the iudgements of God, stand vpon three causes which are here expressed: the vniust wickednes of the whore of Babylon, in this verse her cursed pride oppoting it selfe against God, which is the fontaine of all euill actions, vers. 7. and her most iust damnation by the sentence of God, vers. 8. b With her selfe. c I am full of people and mightie. d I said taste of none. e Shortly and at one instant. 8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, vers. 4.) are two. Namely the lamentation of the wicked vnto the 19. verse: and the reioicing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is the lamentation of the merchants that traffike by land thence vnto the 16. vers. The third is the waiting of those that merchauntise by sea, vers. 16. 17. 18. In euery of these the cause and manner of their mourning is described in order, according to y condition of those y mourne with obseruation of hat which best agreeth vnto them. 9 The lamentation of those that trade by land, as I distinguished immediately before. 10 An apostrophe or turning of the speech by imitation, vsed for more vehemencie, as if those merchants, after the manner of mourners should in passionate speech speake vnto Babylon, though now utterly fallen and ouerthrowen. So Eclai. 12. 9. and in many other places. f By this is meant that season which is next before the fall of the leafe, at what season fruits ripen, and the word signifieth such fruits as are longed for.

16 And.

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinde: one going before it: as that before hand the godly are delivered vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked and reioicing of the godly, vnto the twentieth verse. 5 Two circumstances going before the ruine, 20 commanded in this place: one is, that the godly depart out of Babylon: as 1 mentioned, chapter 12. 20 haue bene done in time past, before the destruction of Ierusalem: this charge is given here, and in the next verse. The other is, that euery one of them occupie themselves in their owne place, in executing the iudgement of God, as it was commanded the Levites of old Exod. 32. 27. and that they sanctifie their hands vnto the Lord, vers. 6. 7. 8. 6 Of his commandment there are two causes to avoid the contagion of sinne, and to shun the participation of those punishments that be long therevnto. a He reueth a word which signifieth the following of sins one after another, and rising one another in such sort that they grow at length to such an heape that they come vpon even to heauen.

11 The manner of mourning vsed by them that trade by sea.

12 The other consequent vnto the other ruine of Babylon, is the exaltation or reioicing of the godly in heauen and in earth, as was noted, verse 9.

13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in 2 foris, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the euent in the verses following.

* Iere. 51. 63.

14 The euent are two, the one of them opposite, vnto the other for amplification sake. There shall be faith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heavy and lamentable things from the bloody slaughters of the righteous and the

vengeance of God comming vpon it for the same. 15 That is, shed by bloody massacres and calling for vengeance. 16 That is, prooued and found out, as if God had appointed a iust enquire, concerning the impietie, vnnaturalnesse and vniustice of those men.

CHAP. XIX.

1 The heavenly company praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not bee worshipped. 11 That mighty King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

1 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow vnto the 10. verse, another historical of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap. 17. 1. The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4. verses, and another likewise of praise, and Propheticall, for the comming of Christ vnto his kingdom, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient manner of those that sing: *μεγαλαιναις*, that is, an inuitation or prouokement in two verses, *απαντα*, a response or answer in the third verse, and *συνωδιναις*, a close or ioyning together in harmonie: all which I thought good of purpose to distinguished in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heavenly Church, a childish and idle repetition of speech.

1 Praise the Lord. 2 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen. 19.

16 And saying, Alas, alas that great citie, that was cloathed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles.

17 11 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships and shipman, and who-soeuer traffike on the sea, shall stand a farre off.

18 And cry, when they see that smoke of that her burning, saying, What city was like vnto this great city!

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 12 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 13 Then a mighty Angel tooke vp a stone, like a great millstone, * and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 14 And the voyce of harpers, and musicians and of pipers, and trumpeters shall bee heard no more in thee, and no craftsman, of who-soeuer craft he bee, shall be found any more in thee: and the found of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee, and the voice of the bridegrome and of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine enchantment were deceiued all nations.

24 And in her was found the 15 blood of the Prophets 16 and of the Saints, and of all that were slaine vpon the earth.

four beaſt fell downe, and worshipped God that ſate on the throne, ſaying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the throne, ſaying, Praise our God, all ye his ſeruants, and yee that feare him, both ſmall and great.

6 And I heard 6 like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of ſtrong thundrings, ſaying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made 7 her ſelfe ready.

8 And to her was granted, that ſhee ſhould be arrayed with 8 pure fine linnen and ſhining, for the fine 9 linnen is the 9 righteousneſſe of Saints.

9 10 Then he ſaid vnto me, Write, * Blessed are they which are called vnto the Lambes ſupper. And he ſaid vnto me, Theſe words of God are true.

10 11 And I fell before his feet, * to worſhip him, but he ſaid vnto me, See thou do it not: I am thy fellow ſeruant, and one of thy brethren, which haue the testimony of Ieſus, Worſhip God: for the testimony of Ieſus is the Spirit of prophesie.

11 12 And I ſaw 13 heauen open, and behold a white horſe, and he that ſate vpon him was called faithfull and true, and he iudgeth and fighteth righteouſly.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himſelfe.

13 And hee was cloathed with a garment dipt in blood, and his name was called, THE WORD OF GOD.

14 14 And the hoſtes which were in heauen, followed him vpon white horſes, cloathed with fine linnen white and pure.

15 15 And out of his mouth went out a ſharpe ſword, that with it he ſhould ſmite the heathen: for he ſhall * rule them with a rod of yron, for he it is that treadeth the wine preſſe of the fierceneſſe and wrath of Almighty God.

16 16 And he hath vpon his garment, and vpon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 17 And I ſaw an Angel ſtand in the 18 ſunne who cryed with a loud voyce, ſaying to all the ſoules that did lie by 19 the mids of heauē, Come,

ſtoweth vpon vs, as vpon his ſpouſe. b Good workes which are true testimonies of faith. * Matth. 22. 2. 10 Namely the Angel, as appeareth by the next verſe.

10 The particular hitorie of this verſe is brought in by occaſion, and as it were beſides the purpoſe, that Saint Iohn might make a publike example of his owne infirmitie, and of the modeſt ſanctimonie of the Angel, who hath renounced for himſelfe the diuine honours, and recalled all the ſeruants of God, vnto the worſhip of him alone: as alſo 22. 8. * Chap. 22. 8. c Which are commanded to beare Witneſſe of Ieſus. d For Ieſus is the marke that all the prophesies ſhew at.

12 The ſecond place of this Chapter (as I ſaide verſe 1.) is deſcribed as one ready to fight, vnto the 16. verſe then is ſhewed the battell to bee begun, thence vnto the 18. verſe: laſtly is ſet forth the victorie vnto the end of the Chapter. In this place doe ſhine moſt excellent properties of Chriſt as our heauenly Iudge and reuenger, according to his perſon, companie, effects, and names. 13 Properties belonging to his perſon that hee is heauenly, iudge, faithfull, true, iuſt, in this verſe, ſearching out all things, ruling ouer all, to bee ſearched out of none, verſe 12. the trumpet, and the very eſſentiall wordes of God. verſe 13. 14 The companie or retinue of Chriſt, holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effects of Chriſt prepared vnto battell, that with his mouth hee ſtriketh the Gentiles, ruleth and deſtroyeth. * Pſalme 2. 9. 16 The name agreeing vnto Chriſt according to the former properties, expreſſed after the manner of the Hebrewes.

* Chap. 17. 14. 1. tim. 6. 15. 17 The ſecond member as I ſaide verſe 11. A reprochfull calling forth of his enemies vnto battell: in which not themſelves (for why ſhould they be called forth of the king of the world, or prouoked being his ſubiects: for that were not comely) but in their bearing, the birds of the ayre are called to eate their carcaſſes.

18 That is openly, and in fight of all, as Numb. 25. 4. and 2. Sam. 12. 11. 19 That is, through this inferiour heauen, and which is neerer vnto vs: an Hebrew phraſe.

4 The ſecond place of praife as I ſaid verſe 1. which firſt is commanded from God in this verſe: and then is in moſt ample manner pronounced of the creatures, both becauſe they ſee that Kingdom of Chriſt to come, which moſt they deſire, verſe 6. alſo becauſe they ſee that the Church is called forth to be brought home: into the houſe of her husband by holy marriage vnto the fellowſhip of his kingdom, verſe 7. 8. Wherefore Saint Iohn is commaunded to write in a booke the Epiphonema, or acclamation ioyned with a diuine testimony verſe 9.

5 Out of the Temple from God, as

11. 19.

6 Without the Temple in heauen.

7 Namely vnto that holy marriage both her ſelfe in perſon in this verſe and alſo furniſhed of her ſpouſe with marriage gifts princely and diuine is adorned and prepared in the next verſe.

8 As an enſigne of Kingly and prieſtly dignitie: which dignitie Chriſt beſtoweth vpon vs, Chap. 1. 6.

9 This is a gift giuen by the husband for marriage ſake and a moſt choiſe ornament, which Chriſt be-

and gather your selues together vnto the supper of the great God.

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hostes gathered together to make battell against him that sate on the horse, and against his armie.

20 But the beast was taken, and with him that false Prophet that wrought miracles before him, whereby he deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

CHAP. XX.

1 The Angel bindeth Satan for a thousand yeeres. 8 Being loosed, hee stirreth vp Gog and Magog, that is, priuite and open enemies against the Saints, 11 but the vengeance of the Lord cutting off their insolencie. 12 The bookes are opened, by which the dead are iudged.

Now followeth the 3 place of the propheticall historie, which is of the victory whereby Christ ouercame the dragon, as I noted Chap. 7. 1. This place most necessarily bee ioyned with the ende of the 12. chapter and be applied vnto the iust vnderstanding thereof. This chapter hath two parts, one of the dragon overcome, vnto the 10. verse, the other of the resurrection and last iudgement vnto the end of the chapter.

The history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6. verse. The second is of the last victory, whereby he was thrown downe into euermore punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon thrown downe from heauen by Christ, went about to molest the new birth of the Church in the earth Chap. 12. 17, 18. For which cause I gaue warning, that this story of the Dragon must bee annexed vnto that place. 2 That is of hell, whither God threw downe the Angels which had sinned, and bound them in chaines of darkenesse to bee kept vnto damnation. 2. Pet. 2. 4. Jude 6. 3 The first whereof (continuing this history with the end of the 12. chapter) is the 360 yeere from the passion of Christ, when the Church of the Iewes being ouerthrowen, Satan assayed to invade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 12. 17. The thousandth yeere falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seuenh a most damnable Necromancer and forcerer, whome Satan vsed as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruell persecutions, and the whole world with dissensions, and most bloody warres: as Benno the Cardinall reporteth at large. And this is the first victory gotten ouer the dragon in the earth. 4 Namely, with that publike and vniuersall deceit which he attempted before, Chap. 12. and which after a thousand yeeres (a lacke for vnoe) hee most mightily procured in the Christian worlde. 5 Which being once expired, the second battell and victory shall be, of which verse 7. 8. 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the diuell was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, verse 4. Secondly, newnes of life is preached vnto others by the Gospel, after that space, vers. 5. Finally, he concludeth with promises, vers. 6. a For iudgement was committed to them, as to the member stoynd to the head, not y Christes office was giuen euer them. 7 This was a type of the authoritie of the good and faithfull seruants of God in the Church, taken from the maner of men. 8 Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen vp, Chap. 13. for these three things are expounded.

reigned with Christ a thousand yeere.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priestes of God and of Christ, 13 and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen * Gog and Magog, to gather them together to battell, whole number is as the sand of the Sea.

9 And they went vp into the b plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but 17 fire came down from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sate on it, 21 from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the 23 bookes were opened, and * another booke was opened, which is the booke 24 of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and Hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death, and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

the sinnes of men: vnto whom the faithfull shall haue associated themselves more then was meete, taking with them of their impuritie of doctrine and life.

16 The worke or acte of Satan (which is the first member as I distinguished in the verse before going) to deceiue the whole world, euen vnto the vttermost nations thereof: to arme them against the people of God, in this verse, and to besiege and oppresse the Church, with his whole strength, in the verse following. * Ezech. 39. 2. b As if he said in so much that the whole face of the earth, how greiuouser it is was filled.

27 The wrath of God, consuming the aduersaries, and ouerthrowing all their enterprises, Heb. 10. 27. And this is the second member mentioned verse 7. the ouerthrow of Satan. 18 The third member, eternall destruction against those that are overcome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following.

20 That is, a tribunall seate most Princelike and glorious: for so doeth the Greeke word also signifie. 21 That is, Christ, before whom when he commeth vnto iudgement, heauen and earth shall perish for the greatnesse of his maiestie, 2. Peter 23. 7. 10. &c. 22 That is, Christ the iudge, 1. Cor. 5. 10. 22 As it were, our bookes of reckoning or accompts: that is, the testimonie of our consciences, and of our workes, which by no meanes can be auoyded. This is spoken after the manner of men.

* Chap. 3. 5. and 21. 27. phil. 4. 3. 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the maner of men.

25 This is a preuention or an answer to an obiection: for happily some man will say, but they are dead, whom the sea, death and the graue hath consumed, how shall they appeare before the iudge? S Iohn answereth by resurrection from death, whereto all things (howsoever repugnant) shall minister and serue at the commandment of God, as Dan. 12.

26 The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against vs) 1. Cor. 15. 26. and death shall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

He describeth new Hierusalem descending from heauen. 6 The bride the Lambes wife, 12 and the glorious building of the citie, 29 garished with precious stones, 22 where is the Temple the Lambes is.

10 Whosoever shall lie dead in sin, and not know the truth of God. 11 They shall not be renewed with that newnesse of the life by the enlightning of the Gospel of the glory of Christ. For this is the first resurrection, by which the foules of the godly doe rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is adicted and deliuered vnto eternall death. So chapter 2. 11.

13 A returne vnto the intended history, by refusing the words which are in the end of the fourth verse.

14 The second history, of the latter victorie of Christ, as was said verse 1. In which are summarily described the worke, ouerthrow and eternall punishment of Satan.

15 Of which I spake verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church, and to molest the Saints for

7 Now followeth the second part of the history propheticall (as I said Chap. 1. and 11. 1.) of the future estate of the Church in heaven, after the last iudgment, vnto the fifth verse of the next chapter, in this are two things briefly declared. The situation, seate or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shall be a new heaven, and a new earth, as Esay. 65. 17. and 66. 12. and 2. Pet. 3. 13. and this is the seate or place of the Church, in which righteousnes shall dwell.

* 1. *Isay. 65. 17. and 66. 21.*

* 1. *Pet. 3. 23.*

> The state of this glorious Church is first described generally, vnto the 3. verse, and then specially and by parts in the verse following. The generall description consisteth in a vision shewed a farre off, verse 2. and in speech spoken from heaven. In the generall these things are common that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.

3 The Church is described by speech first of an Angel, in two verses, then of God himselfe, in 4. verses. The Angels speech describeth the glory of the Church by the most familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this verse: and by removing or putting far away of all euill things in the verse following. * *Chap. 7. 17. Esa. 15. 8.* 4 In the speech of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description, of the Church, by the present and future good things of the same in 3. verses following. In the exordium God challengeth himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohn vnto the writing of these things, in this verse. * *Esa. 43. 19. 2. Cor. 5. 17. 4. Chap. 1. 2. and 21. 13.* 5 The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall and by the communication of all good things with the godly, verse 6. If so bee they shall thrive manfully, verse 7. But the reprobate are excluded from thence, verse 8. 6 A transition vnto the particular describing of the heavenly Church by the expresse calling of Saint Iohn in this verse, and his raptizing vp by the Spirit, in confirmation of the truth of God in the verse following. 7 Hee meaneth the place and stately seate of the Church, shadowed out in a mountaine. 8 A type of that Church which is one, ample, or Catholike, holy, celestially, built of God in this verse and glorious in the verse following. This type propounded generally, is after particularly declared, verse 12. 9 A particular description, as I noted, verse 2.) of the celestially Church. First, by the essentiall parts of the same vnder the similitude of a citie to verse 12. Secondly, by forreine accidents, vnto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted the matter and the forme in the whole worke: of these the superficies and foundation of the wall are entire parts (as they were to bee called) which parts are first described in figure, vnto the 14. verse and afterward more exactly. 10 According to the number of the tribes, of which chap. 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11 Hee meaneth the Prophecies, who are the messengers of God, and watchmen of the Church.

AND I saw * a new heaven, and a new earth: for the * first heaven, and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie new Hierusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Beholde, the Tabernacle of God is with men, and hee will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 * And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sate upon the throne, said, * Behold, I make all things new, and he said vnto me, Write: for these things are faithfull and true.

6 And he sayd vnto mee, * It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my Sonne.

8 But the fearefull and vobelequing, and the abominable, and murtherers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their a part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew the bride the Lambs wife.

10 And hee caried mee away in the spirit to a great and 7 an high mountaine, and he shewed me 8 that great city, that holy Ierusalem, descending out of heaven from God,

11 Hauing the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall,

12 And had a great wall and high, and had 12 twelve gates, and at the gates 12 twelue Angels, and the names written which are the twelue tribes of the children of Israel:

13 On the East part there were three gates, and on the North side three gates, on the South side

three gates, and on the West side three gates.

14 And the wall of the citie had 12 twelve foundations, and in them the names of the Lambes twelue Apostles.

15 And he that walked with me, had a golden reed, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay 4 fouresquare, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred forty and foure cubits, by the measure of man, that is of the Angel.

18 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude.

20 The fifth of a Sardonyx: the sixth of a Sardius: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaz: the tenth of a Chrysolite: the eleventh of a Iacynth: the twelfth an Amethyst.

21 And the twelve gates were twelve pearles, and euery gate was of one pearle, and the street of the citie was pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23 * And their citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes * booke of life.

glorious, verse the last. * *Esa. 60. 3. * Esa. 60. 11. * Chap. 2. 3. & 20. 12. Phil. 4. 8.*

CHAP. XXII.

1 The river of water of life is shewed, 2 and the tree of life: 6, 7 Then followeth the conclusion of this prophesie, 8 where Iohn declareth, that the things herein contained are most true. 13 And now the third time repeateth these wordes, All things come from him, who is the beginning and the end.

AND hee shewed me a pure river of water of life, cleare as chrystall, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the streete of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruit every moneth: and the leaves of the tree served to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his servants shall serve him.

dwelleth in the Church are these: the euermore grace of God in this verse, the eternall living of the godly, as chap. 2. 7. the eternall fruits which the godly bring forth vnto God, themselves and others, verse 2. freedom and immunity from all euill, God himselfe taking pleasure in his servants, and they likewise in their God, verse 3. The beholding and sight of God: and sealing of the faithfull from all eternity, verse 4. the light of God, and an euermore kingdome and glory, verse 5.

4 And

12 That is, foundations stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most equall in 2. verses.

b A fouresquare figure hath equall sides, and oueright corners, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.

c He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering which the presence of God maketh most glorious.

d By streete, he meaneth the broadest place of the citie.

* *Esa. 10. 19.*

16 The second forme of particular description (as I said verse 12) from fortune and outward accidents: which are these, Light from God himselfe, in this verse, glory from men, verse 24. perfect securitie from all haime, verse 25. Finally such truth and incorruption of glory (verse 26.) as can beare and abide with it, nothing that is in-

1 Here is absolved and finished the description of the celestially Church (as I shewed before chap. 21. 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who

4 And they shall see his face and his Name shall be in their foreheads.

5 + And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for evermore.

8 And hee sayd vnto mee, These words are
faithfull and true: and the Lord God of the holy
Prophets sent his Angel to shew vnto his seruants
the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things : and when I had heard and seene, & I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto me, See thou *do it* not : for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke : worship God.

10 3 And hee sayd vnto mee, 4 Seale not the
wordes of the prophecie of this booke: for the
time is at hand.

11. He that is vniust, let him be vniust still :
and he which is filthy, let him be filthy still : and
he that is righteous, let him be righteous still : and
he that is holy, let him be holy still.

12 6 And beholde, I come shortly, and my re-

angel in this verse. Thirdly from the promises of God concerning his coming to
do all these things, and concerning our salvation, verse 7. Fourthly from the testi-
mony of S. Iohn himselfe, verse 2. The rest of the speech of the Angel tending to the
praise and S. Iohn interrupted or brake off by his vnadvised act of worshipping him,
the same ver. which the Angel forbidding, teacheth him that adoration must be
not to him, but onely to God, as for himselfe, that he is of such nature and
that he may not be adored: which thing also was in like manner done, chap. 16, 10.
3 The Angel returneth vnto his former speech: in which

reareth the vse of this booke, both towards our selues, in this and the next
and in respect of God for declaration of his strength, thence vnto the 15 verse.
It is, propound this prophetic openly vnto all, and conceale no part of it. The
same is commanded, Eiai. 3.6. and Dan. 8.26. s An ob-


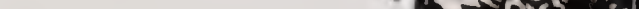
persecuted. But there will be some that will abuse this occasion unto euill, and twist this Scripture vnto their owne destruction, as Peter saith. What then is the Angel, the mysteries of God must not therefore be concealed, which it hath

Let them be hurtfull vnto others, let such be more
more vnto themselves, whom this Scripture doth not please: yet others shall be
informed thereby vnto righteousness and true holinesse. The care and refer-

6 The second place belonging vnto the vse of this booke, as I


the moment yet in shall be of this vse unto me, that it is a witness of my trueh
Angely, who will come shortly to giue and execute iust iudgement. in this verse :

and blessed do vnto my seruants in the Church, verse 14. and reprobation vnto
wickedly, verse 15.



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1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26



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1801
1802
1803
1804

A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

W Hereas the wickednesse of time, and the blindnesse of the former age had beene such, that all things together have beene abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures, have beene forgotten, and now seeme strange unto us, and the names of infants, that should ever have some godly advertisements in them, and should be memorials and markes of the children of God received into his houshold, have bene hereby also changed, and made the signes and badges of idolatry and leatenish impietie: we have now set forth this Table of the Names that be most used in the Old Testament, with their interpretations; as the Hebrew importeth, partly to call backe the godly from that abuse, wherby they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are within that faithfull familie, that their doings had ever God before their eyes, and that they are bound by these their names to serve God from their infancie, and have occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie; wherby many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood. We have medled rarely with the Greeke names, because their interpretation is uncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which have bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for hee shall finde them in places most convenient amongst the annotations: at least so many as may seeme to make for any edification, and understanding of the Scriptures.

Abdia		A Aron, or Aharon, a teacher, Exo. 4, 14	Abishua, the father of salvation, 1. Chron. 6, 4	Abisa
Abdiel		Abda, a servant, 1 kings chap. 4 verse 6.	Abishur, the father of a song, or of a wall, or of righteousness, 1. chron, 2, 29	
Abdai		Abdeel, a servant of God, Ierem. 36, 26	Abital, the father of the dew, 2. Sam. 3, 4	
Abdi and Abdias		Abdi, my servant, 1 chron. 6, 7	Abitob, the father of goodnesse, 1. chron, 8, 11	Ahirub
		Abdiah, a servant of the Lord, 1 kings 18, 3 and Obadiah, one of the twelwe Prophets.	Abner, the fathers candle, 1. Sam. 13, 50	Abitub
		Abdiel, the same, 1 Chron. 5, 15	Abram, an high father, Gen. 11, 31	
Abdenago		Abednego, servant of shining, Dan. 1, 7	Abraham, a father of a great multitude, as the name was changed, Gen. 17, 5	
		Abel, mourning, the name of a citie. Iud. 11, 33	Abshalom, a father of peace, or the fathers peace, or reward, 2. Sam. 3, 3	Abesalom
		1 Sam. 6, 18 but Habel, the name of man, doth signifie vanitie, Ge. 4, 2	Achan, troubling, Ioshua 7, 1, who is called Achar, 1 chron. 2, 7	Abessalom
Abagatha		Abgatha, father of the winepresse. Ester 1, 10	Adadezer, reade Adarezer, beautifull helpe, 2. Sam. 8, 3, and 1. Chron. 18, 3	Abesalom
Abagtha		Abiah the will of the Lord, 2 chron. 29, 1	Adaias, the witnesse of the Lord, 1. Chron. 6, 41	Hadadezer
Abiam		Abiam, father of the Sea, 1. Kings 14, 31	Adaliah, povertie, Ester 9, 8	Adaias
Abisaph		Abiasaph, a gathering father, 1. chro. 6, 23. Exo. 6, 24.	Adam, man, earthly, reade Gen. 5, 2	Adalia
Ebiasaph		Abiathar, father of the remnant, or excellent father, 1. Sam. 22, 21.	Adiel, the witnesse of God, 1. Chron. 4, 36	Adonias
		Abida, father of knowledge, Gen. 25, 4	Adoniah the Lord is the ruler, 2. Sam. 3, 4	Adoniah
		Abidan, father of iudgement, Num. 1, 11	Adonibezek, the Lords thunder, Iudg. 1, 5	
		Abiel, my father is God, 1. Sam. 9, 1	Adonikam, the Lord is risen, Ezra 2, 13. & 8, 13	
Abigal		Abiezer, the fathers helpe, Iosh. 17, 2	Adoniram, the high Lord, 1. Kings 4, 6	
		Abigail, the fathers ioy, 1. Kings 25, 3.	Adonizedek the Lords iustice. Iosh. 10, 1	Hagar
Abiu		Abihail, the father of strength, Num. 3, 35	Agabus, a grasshopper. Acts 11, 28	Aches
Abiud		Abihu, he is a father, Exo. 6, 23	Agar, a stranger, Gen. 16, 1. Gal. 4, 24	Ahabueresh.
		Abihud, the father of praise, 1. chron. 8, 3	Ahaz, taking or possessing, 2. Kings 16, 1	
		Abilene, lamentable, Luke 3, 1	Ahasueros, a prince, or head, Dan. 9, 1	
		Abimael, a father from God, Gen. 10, 28	Ahban, a brother of understanding, 1 Chron. 2, 29	
Aminadab		Abimelech, the Kings father, or a father of counsel, or the chiefe king, Gen. 20, 3	Ahiah, brother of the Lord, 1. chron. 2, 25	
		Abinadab, a father of a vow or of a free mind, or prince, 1. Sam. 16, 8	Ahimaaz, brother of counsell, 1. Sam. 14, 50	
Abinoom		Abinoam, father of beautie, Iudg. 4, 6.	Ahiman, brother of the right hand, Num. 13, 23	
Abirom		Abiram, an high father, 1. Kings 16, 34	Ahimelech, a kings brother, 1 Sam. 21, 1	
		Abishag, the fathers ignorance, 1. Kings 1, 3	Ahimoth, a brother of death, 1. chron. 6, 25	
Abshalon		Abishai, the fathers reward, 1. Sam. 26, 6	Ahinoam, the brothers beaurie, 1 Sam. 14, 15	Achior
Abshalom		Abshalom, the father of peace, or the peace of the father, 2. Sam. 15, 2.	Ahior, the brothers light, Iudeth 5, 5	Ahalab
Abfalom			Ahilab, an hearty brother, Iudeth 1, 31	Ahlab
			Ahiab, a sweet favouring medow, 1. Chron. 8, 1	Ahara
			Ahikam, a brother arising, or auenging, 2. kings 23, 12.	Achiam
			Ahiezer, brothers helpe, Num. 1, 12	

The first Table.

	Aholah, a mansion, or dwelling in herselfe.	Baanah, in affliction, 2 Sam. 4, 2	
Aod	Aholibab, my mansion in her, Ezek. 23, 4	Babel, confusion. Gen. 10, 10 and 11, 9	Babylon
Aluan	Ahud, praising, or confessing, Iudg. 3, 15	Bacchides, one that holdeth of Bacchus, or a drunkard, 1 Mac. 7, 8	
	† Alian, high, 1 chron. 7, 40	Bachenor, and Bacenor, the same, 2 Mac. 12, 35	
	† Amalek, a licking people, Gen. 36, 12	Badaiah, the Lord alone, Ezra 10, 35	Baddaias
	Amariah, the Lord said, or the lambe of the Lord, Zeph. 1, 1	Baladan, ancient in iudgement, 2 Kings 20, 12	Bediah
	Amasa, sparing the people, 2 Sam. 17, 25	Baldad, old love, or without love, Iob 8, 1	Bildad
	Amashai, the gift of the people, 1 chron. 6, 35	Barachel, blessing God, Iob 32, 2	
	Amashii, the treading of the people, Ne. 11, 12	Barachiah, blessing the Lord, Zech. 1, 1	Berechiah
	Amashiah, the burden of the Lord, 2 chro. 17, 16	Barionah, sonne of a dove, Mat. 16, 17	
	Amithi, true or fearing, 2 Kings 14, 25	Barnabas, the sonne of consolation, Acts 4, 36	
	Ammiel, a people of God, or God with mee, 1 chron 3, 5	Barabbas, the sonne of confusion, Mat. 27, 16	
	Ammishaddai, the people of the Almighty, Num. 1, 21	Baruch, blessed, Ierem. 32, 12	
Amnon	Ammon, a people, Gen. 19, 38	Bathseba, the seventh daughter, or the daughter of an oathe, 2 Sam. 11, 3	Bethsabe
Aminon	Amon, faithfull, 2 Kings 21, 13	Bathshua, the daughter of salvation, 1 chro. 3, 5	
	Amos, a burden, one of the twelue Prophets.	† Belshatfar, without treasure, or searcher of treasure, Dan. 5, 1	Baltasar
	Amoz, strong, the father of Ishai, Isai. 1, 1	Benaiah, the Lords building, 1 chron. 4, 36	Belteshazzar
	Amzi, strong, 1 chron. 6, 46	Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow, Gen. 35, 18	Beleshatfar
Annas	† Anah, afflicting, answering, or singing, ge. 36, 2 and Hanna, gracious or mercifull, 1 Sam. 1, 2	Baraiah, the Lords creature, 1 chron. 8, 21	Beleshazzar
	Ananiah, the cloud of the Lord, Acts 5, 1	Berak, lightning, Iudges 4, 6	Barak
	Andreas, manly, mat. 4, 18	Bered, haile, 1 chron. 7, 20	
	Anub, a grape, 1 chron. 4, 8	Bethiah, the Lords daughter, 1 chron. 4, 18	Phathoniah
	Antipas, for all, or against all, Revel. 2, 13	Bezaleel, in the shadow of God, Exod. 31, 2	Bezeleel
Aphdeno	† Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11, 46	† Bileam, the ancient of the people, Num. 22, 5	Balaam
Apollos	Apollo, destroyer, Acts 18, 24 the name also of an idole.	Bilhah, old, or fading, Gen. 29, 29	
	Apphia, bringing foorth, or increasing, Phile. 2	† Boas, in power, or strength, Ruth 2, 2	Boos, Bozz
Ran	† Aram, height, or their curse, Gen. 10, 23		
Aran, Oren	Arbel, Bel, or God hath avenged, Hof. 10, 14		
	Archelaus, a prince of the people, Mit. 2, 22		
	Areli, the altar of God, Gene. 46, 16		
	Aretas, vertuous, 2 Mac. 5, 8		
	Artashastre, fervent to spoile, Ezra 7, 21		
	† Asa, a physician, 1 Kings 15, 8		
	Afael, God hath wrought, 2 Sam. 2, 18		
Ashriel	Asaph, gathering, 1 chron. 6, 39		
	Asharelah, the blessednesse of God, 1 chro. 25, 2		
Afael	Ashbel, an old fire, Gen. 46, 21		
	Asher, blessednesse, Gen. 30, 13		
	Ashiel, the worke of God, 1 chron. 5, 35		
	Ashur, blessed, or travailing, Gen. 10, 22		
	Asmodeus, a destroyer, Tobit 3, 8		
Atarias	Asyages, governour of the citie, Dan. 13, 65		
	† Atarah, a crowne, 1 chron. 2, 26		
	Athaiah, the time of the Lord, Neh. 11, 4		
	Athaliah, time for the Lord, 2 Kings 8, 16		
Vzza	† Aza, strength, Ezra 2, 49		
Azanias	Azaniah, hearkening the Lord, Nehe. 10, 9		
	Azareel, the helpe of God, 1 chron. 12, 6		
Asarias	Azariah, helpe of the Lord, 2 kings 14, 21		
	Azarikam, helpe rising up, Neh. 11, 15		
Azmoth	Azmaveth, strength of death, 2 Sam. 23, 31		
	Azubah, forsaken, 1 Kings 22, 42		
	Azur, holpen, or helper, 1e. 28, 1		

The first Table.

Rodanim	Dodanim, beloved, Gen. 10.4	Gad, a band or garison, Gen. 30.11	
	Doeg, carefull, 1 Sam. 21.7	Galal, a rolle. 1 chron. 9.15	
	Dorcas, a Doe. Act. 9.39	Gamaliel, Gods reward, Acts. 5.34	
Darda	Dorda, generation of knowledge, 1 kings 4. 31	Gamaria, a consuming of the Lord, Ier. 29.3	Gamariah
	Dositheus, given to God, 2 Mac. 12.19	Gazabar, a treasurer, Ezra 1.8	Gemariah
	E	Gedaliah, the greatnesse of the Lord, Ier. 38.1	Godoliah
	E Ber, passing or passage, Gen. 10.24	Gedeon, a breaker, or destroyer, Iudg. 6.13	Gideon
	E Eden, pleasure, 2 kings 19.12	Gehazi, valley of vision, 2 Kings 4.12	Giezi
	Eder, a flocke, 1 chron. 23.23	Gera, a pilgrime, or stranger, Gen. 46.21	
	Edom, reddy or earthy, Gen. 25.30	Ginath, a garden, 1 Kings 16.21	
Elhanan	Elchannan, the mercy of God, 2 Sam. 23.24	Gog, a roof of an house, Ezek. 38.2	
	Eldaah, the love of God, Gen. 25.4	Goliath, a captivitie, 1 Sam. 17.4	
	Eldad, the love of God, Num. 11.26	Gomer, a consumer, Gene. 10.2	
Elead	Eleadah, witnesse of God, 1 chron 7.21	Gorgias, terrible, 1 Mac. 3.38	
	Eleasah, the worke of God, 1 chron. 32.39		
Eleazarus	Eleazar, the helpe of God. Exod. 6.23	H	
Eliazar	Eliab, My God the father, Num. 26.8	H Abakkuk, a wrestler, Hab. 1.1	Abakuk
Eli	Elijah, God the Lord, 1 chron. 8.27	Habazaniah, the hiding of the Lords shield, Iere. 35.3	Habazziniab
Elias	Eliakim, God ariseth, Isa. 22.20	Habiah, the hiding of the Lord, Nehe. 7.63	Habaiah
	Eliam, the people of God, 2 Sam. 23.34	Hacaliah, waiting of the Lord, Nehe. 10.1	Achaliah
	Eliasaph, the Lord increaseth. Num. 1.14	Hadad, ioy, Gen. 25.15 1 chron. 1.30	Hecheliah
Eliathas	Eliaship, the Lord returneth, 1 chron. 3.24	Hagab, a grasshopper, Ezra 2.46	Hadai
Eliathah	Eliatha, thou art my God. 1 chron. 25.4	Haggiah, the Lords feast, 1 chron. 6.30	Hagaba
	Elihoenai, to the Lord mine eyes, 1 chro. 26.3	Ham, Hamathi, indignation, or heat, Gen. 10.18	Aggia
	Elidad, the beloved of God, Num. 34.21	Hamdan, heat of iudgement, Gen. 36.26	Amatha
	Elihu, my God, 1 chron. 12.20	Hamul, mercifull, Gene. 46.12	Abatha
Elmelech	Elihu, my God the King, or y counsell of God, Ruth 1.2	Hanameel, the mercy of God, Iere. 32.7	Anameel
		Hananeel, the grace of God, Neh. 3.1	Hamel
Plionai	Elioenai, to him mine eyes, 1 chron. 3.23	Hanani, gracious, or mercifull, 1 Kings. 16.7	
	Eliphai, a miracle of God, 1 chron. 11.35	Hananiah, grace of the Lord, Iere. 37.13	Ananias
Elipelet	Eliphalet, the God of deliverance, 2 Sam. 5.16	Harim, dedicate to God, 1 chron. 24.8	
Elithua	Elitha, my God saveth, 1 Kings 19.16	Hafadiah, the mercy of the Lord, 1 chron. 3.20	Asadiah
Elisseus	Elishah, the Lambe of God, Gene. 10.4	Hartil, an howling for sinne, Ezra 2.57	Hazadiah
Elisseus	Elishaphat, my God iudgeth. 2 chron. 23.1	Hauah, living, or giving life, Gen. 3.20	Eua
Elida	Elishaba, the oathe of God, or the fulnesse of God, Exod. 6.23	Hazael, seeing God, 1 kings 19.17	Azael
Elisabeth	Elizur, the strength of God, Num. 1.5	Hazariah, seeing the Lord, Nehe. 11.5	Ozea
	Elkanah, the zeale of God, Exod. 6.24	Heber, a companion, Gen. 46.17	Chobor
Almodad	Elnodod, God measureth, Gen. 10.26	Helkiah, the portion of the Lord, 2 kings 18.18	Helchi
	Elnathan, Gods gift, Ier. 26.22	Henoch, taught or dedicate, Gen. 5.18	Enoch
Elpaal	Elphaul, Gods worke, 1 chron. 8.11	Hepher, a digger or delver, 1 chro. 4.6	Hanoch
	Eluzai, God my strength, 1 chron. 12.5	Hephzibah, my delight in her, 2 kings 21.1	Haphsiba
	Elymas, a corrupter, or forcerer, Acts 13.8	Heth, feare, or breaking, Gene. 23.3	Epsib
Enosi	Enos, man or miserable, Gen. 4.26	Hezri, or Hezro, Hefron, Asar, Esri, Gen. 46.12	Ezron
	Ephaphroditus, pleasant, Phil. 2.25	Hiel, the Lord liveth, 1 kings 16.34	
	Epenetus, laudable, Rom. 16.5	Hiram, the height of life, 2 Sam. 5.11	Huram
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